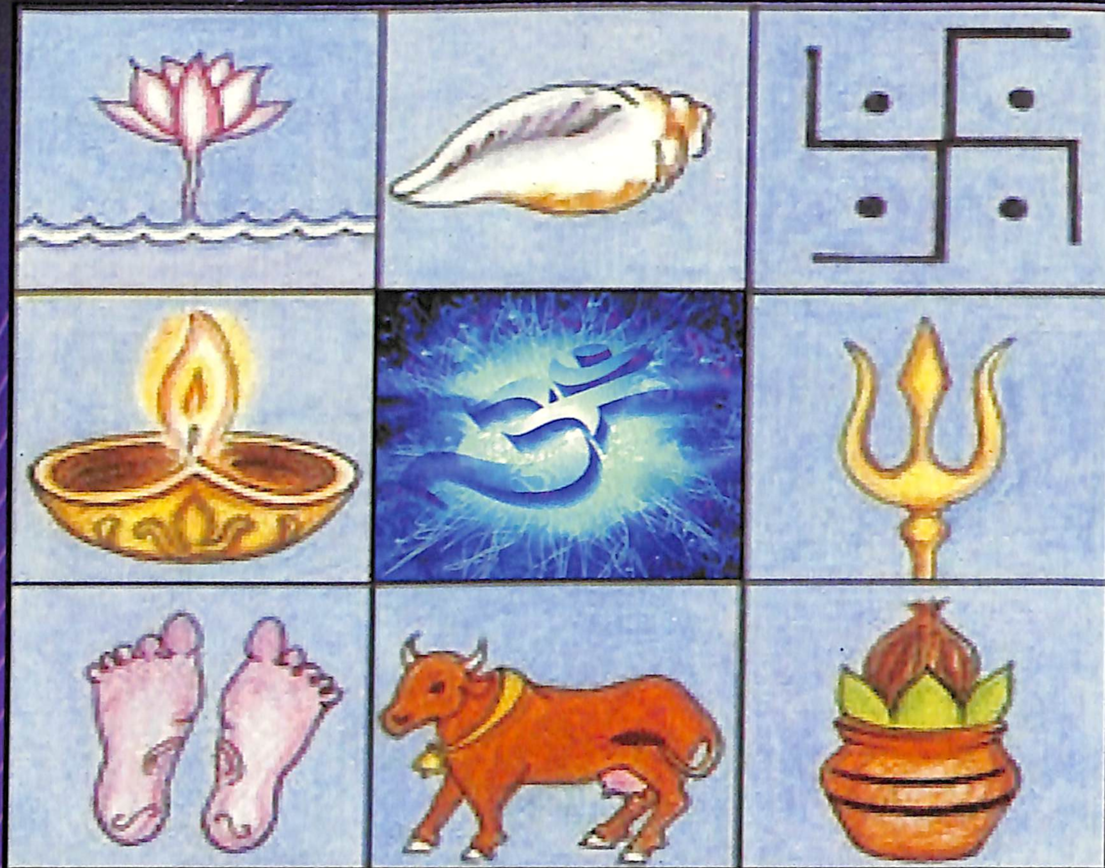
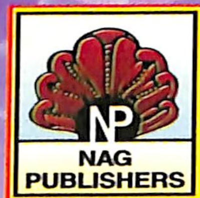
Hindū Dharmaśāstra

(Introduction, Text with English Translation & Shloka Index)



Prof. Pushpendra Kumar



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नाग पब्लिशर्स



HINDŪ DHARMAŚĀSTRA

(Introduction, Text with English Translation & Sanskrit Shloka Index)

Vol. II

(Manu Smṛti)

Edited By

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MANUSMṚTI

VOL. II

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मनुस्मृतिः

Manusmrti

CHAPTER FIRST

सृष्ट्युत्पत्तिवर्णनम्

मनुमेकाग्रमासीनमभिगम्य महर्षयः ।
प्रतिपूज्य यथान्यायमिदं वचनमब्रुवन् ॥१ ॥

(UNTO) Manu, blissfully seated with his mind abstracted from the world of the senses, came the great sages. Having worshipped him, they, conformably to reason and propriety,[2] interrogated him in the following manner. (1)

*The first couplet begins with the term "Manu" in accordance with an established precept of Sanskrit Rhetoric, that "all literary undertakings must begin with a term of auspicious import, or signifying Deity." Manu being the name of Agni (fire-god), or of Prajāpati (creator according to others.–**Kulluka***

*The text has Yathā-nyāyam—In conformity with the rules of Logic or propriety, to ask an absurd or improper question being interdicted by the rules of our Dharma Śāstras. – **Kulluka***

Kulluka substantiates his statement regarding the highest authority of the institutes of Manu among the Dharma Śastras of ancient India by making quotations from the Chhāndogya Brāhmaṇa, Bṛhaspati and the Mahābhāratam.
Whatever Manu said is medicine to those, who need medication (for their impiety.— **Chhāndogya Brāhmaṇa**
The superiority of Manu lies in its being founded on the true import of the Vedas. The Smriti, which is contradictory to the teachings of Manu, is no Smriti at all. So long does the science of reasoning or Grammar shine as long as Manu, the preceptor

भगवन्सर्ववर्णानां यथावदनुपूर्वशः ।
अन्तरप्रभवाणां च धर्मान्नो वक्तुमर्हसि ॥ २ ॥

Be pleased, O thou, who art possessed of the six kinds of opulence, to expound to us, in due order, the duties of all the (four) social orders, as well as those of the members of the mixed castes. (2)

त्वमेको ह्यस्य सर्वस्य विधानस्य स्वयंभुवः ।
अचिन्त्यस्याप्रमेयस्य कार्यतत्त्वार्थवित्प्रभो ॥ ३ ॥

Thou alone art cognisant, O lord, of the imports and regulations; of the self-originated Vedas, incomprehensible in (their meaning) and innumerable (in their ramifications), as well as of the rites (enjoined to be performed), and truths inculcated (therein). (3)

*Anupūrvaś ah:— In due order, that is, commencing with the rite of Jāta Karma (post-natal rite) and, after that, dealing with the successive rites in the order in which they are celebrated in life .– **Kulluka***

*Antara-Prabhavāṇāncha i.e. sons, begotten by members of superior castes on wives of inferior castes, and vice versa, as well as those who are the off spring of unions with foreign women. – **Kulluka***

Kārya-tattvārtha vit:–Medhātithi, a bigoted advocate of the Vedic rites, explains the passage as "cognisant of the meanings of the principles of Vedic rites and sacrifices." We, however, have thought fit to follow Kulluka Bhaṭṭa in our translation inasmuch as Medhātithi's construction of the text excludes many a cardinal point of the Vedic doctrine, such as he knowledge of Brahma, etc., narrows the general scope of the Vedas, and restricts the enquiry to the discussion of a single topic.– Tr.

*in matters of virtue and salvation, does not appear in the field.–**Bṛhaspati***

*The Purāṇas, the Institutes of Manu, the Vedas with their allied sciences, and the Āyurveda are the four (branches of study), which are by themselves, authoritative, and which should not be destroyed by means of sophisticated reasoning (like that of the Buddhists).– **Mahābhārata***

स तैः पृष्टस्तथा सम्यगमितौजा महात्मभिः ।
प्रत्युवाचार्च्य तान्सर्वान् महर्षीञ्श्रूयतामिति ॥ ४ ॥

He, of imponderable prowess, being thus interrogated by the magnanimous Ṛshis, replied, hear, O ye great sages. (4)

The use of the pronoun in the third person, singular, in the present couplet, strongly raises the presumption that the Manu Saṁhitā, as we have it now, is not what it was originally written by its author Manu; but is merely a recension of the original work by a disciple of that great patriarch, most probably by Bhṛgu. The probability amounts almost to a certainty when we think that it might have been quite within the province of Bhṛgu, who revised the old Vedic system of Astronomy, to recast and revise the Vedic codes of Ethics and Laws, which were collated and codified by Manu. Others, on the contrary assert that, it was a common practice with our ancient masters to mention their names in the third person instead of saying. "I so and so shall now discourse on such and such a topic," and quote an aphorism of Jaimini in support of their statement.

Manu's description of the creation of the universe in answer to the query of the Ṛshis regarding the Laws of virtue and good conduct, etc., should not be regarded as unseasonable or out of place. Medhātithi holds that the description of the evolution of the universe has been here introduced to show that the different forms of existence, from the lowest animalculum to the most exalted Brahmā, are but the effects of different degrees of piety. Hence, this topic has a distinct and special bearing upon the main thesis of the Saṁhitā, inasmuch as it unfolds the successive stages of evolution of the individualised self (Jiva) and marks the order in which it works up its progression upward, or is constrained to descend into the lower plane of life. Govinda Raja (another commentator of the Saṁhitā) subscribes to the same opinion, and says that, the description of this evolution of the universe is for the ascertainment of Brahma, the real cause of the universe, the knowledge of Brahma being held as the Summum bonum of life, and its acquisition, imperatively

obligatory on all, as so unequivocally enjoined by the holy Yājñavalkya, Vādaqrāyaṇa and the author of the Mahābhāratam. Nor are the Srutis silent on the point, but rather they inculcate the knowledge of Brahma as the highest virtue in man. – Kulluka

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥५ ॥

(Originally) was this universe enveloped in darkness, invisible to the sight, without any sign to indicate its existence, unknowable, beyond the inference of reasoning or logic–as if hushed all round in one universal sleep. (5)

(Āsīd) – From the unknowable and invisible nature of the universe, enveloped in primordial gloom. It must not be presumed that nothing existed prior to it, that it was evolved out of pure Nothingness. Chhāndogya Upanishad has an express text on the subject."O beloved, there was the only Real (Brahma) in the beginning."

Tamobhūtam – The gloom of Primal Nature, Prakṛti, resulting from the latent or potential existence of all ideas in her body, the state of equipose among the qualities of Sattva, Rajas and Tamas.

Unknowable even by means of inference (Arthāpatti).

–Dharanidhara

Prasuptam—Lulled in sleep, as opposed to death, indicating in its midst the potential existence of life, awaiting progressive evolution and manifestation.

ततः स्वयंभूर्भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादि वृत्तौजाः प्रादुरासीत्तमोनुदः ॥ ६ ॥

After that, the self-origined Deity, though unmanifest himself, caused this universe to be gradually manifested, by transmuting his energy to the twenty-four categories such as, the primordial elements of indomitable prowess–etc., and gave the first impetus to Nature to be evolved out. (6)

By dint of his will, the Supreme Brahma, the underlying substratum or reality of the universe, gave the first impetus to Nature to shake off her state of primal equipose, and to be

gradually and successively evolved out in those categories and elements, which were necessary for the constitution of the present universe. Nature alone, in the absence of a guiding, controlling Will to shape her course and destiny, might not have been sufficient to evoke a universe into being. The fortuitous congregates of atoms could never have got themselves weighed and arranged in different groups and measures for the formation of different objects without the preconcerted scheme of a devising Genius. The mad whirl-gig of molecular combines would never have been timed with such majestic rythm of motion and harmony as we find in the marches of the stars without the control of a master Harmonist. Inertia, and a few other forms of physical force may account for the perpetual motion we see every where in the universe, but who gave the first impetus to motion is a question which cannot be answered without admitting the existence of another reality behind the universe.

The Indian Ṛshis were fully aware of the absurdity of creating a system of philosophy, which tries to account for the evolution of the universe without the intervention of this unknown reality, endeavours to dethrone God from His throne, and places Nature on it in His stead. The Bhagavad Gītā lends its authority to this interpretation of Kulluka when it says,

"Though my agency Nature gives birth to the mobile and the immobile."

Both Govindarāja and Medhāthithi explain the term Tamonudu as dispeller of gloom, we have followed Kulluka's interpretation "Prak ṛti-Pravartaka."

योऽसावतीन्द्रियग्राह्यः सूक्ष्मोऽव्यक्तः सनातनः ।
सर्वभूतमयोऽचिन्त्यः स एव स्वयमुद्बभौ ॥७ ॥

He, who is beyond the cognisance of the senses, subtile, unmanifest, eternal, and imponderable, and who runs through all created things, originated by himself. (7)

सोऽभिध्याय शरीरात्स्वात्सिसृक्षुर्विविधाः प्रजाः ।
अप एव ससर्जादौ तासु बीजमवासृजत् ॥८ ॥

He, wishing to create various kinds of creatures from out of his own body, first created water, and cast his seed there in. (8)

The immaculate or unmodified Prakṛti (Nature), before the commencement of the process of evolution, pregnant with the potential seeds of the five material elements, the five cognitive senses, the five operative senses, the mind, life (vitality) acts, knowledge and desire etc., is called the body of Brahma in the parlance of Vedantism, and, as such, not having a separate existence from that of Brahma. It is through the workings of the innate forces of his Self that Brahma is transformed in the shape of the universe.—Kulluka

The first material element evolved out after Mahat, Egoism, and the five Tanmātras (subtle sensibles) etc.

तदण्डमभवद्धैमं सहस्रांशुसमप्रभम् ।
तस्मिञ्जज्ञे स्वयं ब्रह्मा सर्वलोकपितामह: ॥९ ॥

That egg had a golden colour, resplendant like the (aggregative) effulgence of a thousand suns–In that (egg) Brahmā himself was born–Brahmā, the grandfather (progenitor) of all creatures and regions. (9)

In the previous cycle of evolution of the universe, Brahma contemplated himself as Hiraṇyagarbha, who was both identical with and separate from, him. The astral body of this Hiraṇyagarbha, which survived the dissolution of the universe as a thought-form in Brahma, was reanimated, when Brahmā again entered it in the form of life in the beginning of the evolution of our present Universe. —Kulluka

The astral bodies or immutable thought–forms exist in the eternal consciousness of Brahma, and they become re-animated or re-deceased according to the influx or out-flow of life into, or from, them, according to the exigencies of the evolution or involution of Prakṛti, or to express it in the language of every day life, at the creation or dissolution of the universe.

आपो नारा इति प्रोक्ता आपो वै नरसूनव: ।
ता यदस्यायनं पूर्वं तेन नारायण: स्मृत: ॥ १० ॥

The water is called Nara, inasmuch as it is the first offspring of Nara (the supreme self) and inasmuch as water was the first receptacle of the Supreme Self, manifested as Brahmā, the Supreme Self is called Nārāyaṇa. (10)

The text has Nara-Sūnava, the offspring of Nara, the supreme self, the term Nāra, water being derived from "Nara" coupled with the affix "an" denoting filialty.

यत्तत्कारणमव्यक्तं नित्यं सदसदात्मकम् ।
तद्विसृष्टः स पुरुषो लोके ब्रह्मेति कीर्त्यते ॥ ११ ॥

That which is primal, unmanifest, eternal (principle), encompassing both the real and the phenomenal, the individual created by that principle is called Brahmā. (11)

तस्मिन्नण्डे स भगवानुषित्वा परिवत्सरम् ।
स्वयमेवात्मनो ध्यानात्तदण्डमकरोद्द्विधा ॥ १२ ॥

In that egg that divinity, having lived for one (Brāhma) year, thought, " let the egg be broken in halves," and the egg was so divided. (12)

ताभ्यां स शकलाभ्यां च दिवं भूमिं च निर्ममे ।
मध्ये व्योम दिशश्चाष्टावपां स्थानं च शाश्वतम् ॥ १३ ॥

Out of those two parts he created the heaven and the earth, and in their midst he eternally placed the sky and the eight quarters, and the seas all around. (13)

उद्बबर्हात्मनश्चैव मनः सदसदात्मकम् ।
मनसश्चाप्यहंकारमभिमन्तारमीश्वरम् ॥ १४ ॥

He recovered the mind, which partakes of the nature of the Supreme Self, and embraceth both the character of the noumenon and the phenomenon. Prior to the evolution of the mind. (he recovered) the principle of Egoism, the real incentive to all works (14)

माहान्तमेव चात्मानं सर्वाणि त्रिगुणानि च ।
विषयाणां ग्रहीतृणि शनैः पञ्चेन्द्रियाणि च ॥ १५ ॥

Prior to the evolution of the principle of Egoism, was evolved the principle of Mahat (principle of apprehension). All these categories (products of evolution) are possessed of the three

qualities (of Sattva, Rajas and Tamas). Gradually he created (caused to be evolved out) the five cognitive senses, the recipients of the sound, light, taste, and smell. (15)

The particle "Cha" includes the five operative senses and the five Tanmātrās as well. —Kulluka

तेषां त्ववयवान्सूक्ष्मान्षण्णामप्यमितौजसाम् ।
सन्निवेश्यात्ममात्रासु सर्वभूतानि निर्ममे ॥ १६ ॥

By combining the subtlest parts of the principle of Egoism, and the five Tanmātrās, with their modifications, the senses, and the five material elements, he created all creatures. (16)

यन्मूर्त्यवयवाः सूक्ष्मास्तस्येमान्याश्रयन्ति षट् ।
तस्माच्छरीरमित्याहुस्तस्य मूर्तिं मनीषिणः ॥ १७ ॥

Inasmuch as the subtle particles of these six principles (Egoism and the five Tanmātrās), which contrive to compose the body of Brahma, enfolded by Prakṛti (Nature), are connected with the five elements as their effect, the wise call the person of Brahma as his body (Śarīram), from the fact of its being composed of these six (shat) principles. (17)

तदाविशन्ति भूतानि महान्ति सह कर्मभिः ।
मनश्चावयवैः सूक्ष्मैः सर्वभूतकृदव्ययम् ॥ १८ ॥

From Brahma, manifested in the form of the five Tanmātrās, were produced the great (material) elements, together with their functions, (and) the deathless Mind, which is the procreating cause of all creations, together with its subtle functions of inclination, antipathy, etc. was produced from Brahma, evolved out as the principle of Egoism. (18)

The function of Ākāśa (ether) is space–giving, that of Vāyu is motion or arrangement, that of fire is transformation (lit. heating or cooking); that of water, aggregation or mass-making and that of Earth is receptivity. —Kulluka

तेषामिदं तु सप्तानां पुरुषाणां महौजसाम् ।
सूक्ष्माभ्यो मूर्तिमात्राभ्यः संभवत्यव्ययाद्व्ययम् ॥ १९ ॥

From the subtle particles of these seven Purusha-like principles of irrepressible energy viz., the principles of Mahat, Egoism

Because the Purusha was transformed into them at the outset.

and the five Tanmātrās has originated this universe. From the real has proceeded the phenomenal. (19)

आद्याद्यस्य गुणं त्वेषामवाप्नोति परः परः ।
यो यो यावतिथश्चैषां स स तावद् गुणः स्मृतः ॥ २० ॥

Of these elements, each successive one partakes of the virtues of the preceding element, or in other words, the virtues of an element is corresponding to the number which is placed against it in the list . (20)

Ether or Ākāśa, which stands first in the list, has only the one property of sound; air which occupies the second place in the list has two properties viz, sound and touch; the third element (fire) has three properties, viz., sound, touch and sight (colour), the fourth element water has the four properties of sound, touch, sight (colour) and taste, while the earth, which stands fifth in the list, has the five properties of sound, touch, sight (colour), taste and smell. – ***Kulluka***

सर्वेषां तु स नामानि कर्माणि च पृथक्पृथक् ।
वेदशब्देभ्य एवादौ पृथक्संस्थाश्च निर्ममे ॥ २१ ॥

The names and functions and professions of all creatures he (Hiraṇyagarbha) separately created according to the directions of the Vedas. (21)

The Vedas, which eternally exist, are merged in Brahma at the time of the dissolution of the universe only to be patent in the beginning of the next cycle of its evolution, furnishing Hiraṇyagarbha(the spirit of the burning egg or globe of primal cosmic matter) with forms and patterns of a former cycle for the guidance of his work of universal creation.
The priority of the Vedas to the birth of the universe is also asserted in the Sāriraka Sūtram.
Śabda iti Chennātah Grabhavāt Pratakshāṇu mānābhyam.

कर्मात्मनां च देवानां सोऽसृजत्प्राणिनां प्रभुः ।
साध्यानां च गणं सूक्ष्मं यज्ञं चैव सनातनम् ॥ २२ ॥

The Lord created the Devas, who formed the limbs (as it were) of the religious rites, and the Devas possessed of life, the

hosts of subtle Devas, the Sādhyas, and the eternal sacrifice.(22)

6 *He created two classes of divinities, animate such as Indra and others, and inanimate such as (ladies) etc. the utensils which are employed in the course of a Vedic sacrifice and are invested with a kind of divinity.— Kulluka*

अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ २३ ॥

The three Vedas, distinguished by the names of Ṛk, Yayush and Sāman, he milched from the fire, air and the sun for the performances of religious sacrifices. (23)

कालं कालविभक्तींश्च नक्षत्राणि ग्रहांस्तथा ।
सरितः सागराञ्छैलान्समानि विषमाणि च ॥ २४ ॥

He created Time, the divisions of Time, the stars, the planets, the rivers, the seas, the mountains, the plains, and the uneven grounds. (24)

तपो वाचं रतिं चैव कामं च क्रोधमेव च ।
सृष्टिं ससर्ज चैवेमां स्त्रष्टुमिच्छन्निमाः प्रजाः ॥ २५ ॥

Contemplation (Tapas), speech, satisfaction of the mind, desire and anger. Wishing to create these creatures, he thus created this creation. (25)

कर्मणां च विवेकार्थं धर्माधर्मौ व्यवेचयत् ।
द्वन्द्वैरयोजयच्चेमाः सुखदुःखादिभिः प्रजाः ॥२६ ॥

For the Classification of acts, he distinguished virtue from vice, and connected the creatures with the pairs of opposite, such as pleasure and pain (heat and cold), etc. (26)

अण्व्यो मात्रा विनाशिन्यो दशार्धानां तु याः स्मृताः ।
ताभिः सार्धमिदं सर्वं संभवत्यनुपूर्वशः ॥ २७ ॥

With the five subtile and transforming tanmātrās, he created this universe, in due order, (from the subtile to the gross, and from the gross to the grosser, and so on). (27)

यं तु कर्मणि यस्मिन्स न्ययुङ्क्त प्रथमं प्रभुः ।
स तदेव स्वयं भेजे सृज्यमानः पुनः पुनः ॥ २८ ॥

To the work, for which he, the lord, ordained a creature in the beginning, it spontaneously reverted in its successive incarnations. (28)

हिंस्राहिंस्रे मृदुक्रूरे धर्माधर्मावृतानृते ।
यद्यस्य सोऽदधात्सर्गे तत्तस्य स्वयमाविशत् ॥ २९ ॥

To acts of love or cruelty, of mildness or ferocity, or of virtue or vice, it should spontaneously revert, which he ordained for it in the beginning. (29)

यथर्तुलिङ्गान्यृतवः स्वयमेवर्तुपर्यये ।
स्वानि स्वान्यभिपद्यन्ते तथा कर्माणि देहिनः ॥ ३० ॥

As the characteristic features of a season of the year appear at the advent of that season, so the acts of embodied creatures spontaneously assail them (in the proper time). (30)

लोकानां तु विवृद्ध्यर्थं मुखबाहूरुपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रं च निरवर्तयत् ॥३१ ॥

For the furtherance of the (good of the) world, he created Brāhmaṇa, Kshatriya, Vaiśya, and Śūdra from his mouth, arms, thighs, and legs. (31)

The division of castes, according to the social economists of ancient India, has its basis, on the four broad, distinctive functions in the economy of the divine organism. The cogitative, the protective, the sustentative and the operative functions which are so vitally essential to the continuance of each individual organism, the living envelop of each individual Self or Jive, must have their prototypes in similar functions of the divine body. of Bramha, the direct motive principle of universal Evolution. A man, or a being, in order to live, must think, and reason, and desire. He must have some faculty whithin him which might help him to anticipate his wants, to profit by the lessons of the past, to co-ordinate his innumerable relations with his environments, and to develop the deeper possibilities of his nature; and to this function or principle, which is governed by the Laws of his prototypes being, the ancient Āchāryas gave the ndme of Brāmhaṇa. Similarly, there must be in man some

function exclusively set apart for combating the hidden foes of his organism, to help and accelerate a cure in the case of disease; an other function, to store up and manufacture energy from the ingredients of indigested food, or from the physical elements. of Nature, and another function to ungrudgingly and unremittingly serve the other three functions in the discharge of their works, i.e. to be at the beck and call of Ideation (Brāhmaṇa), Protectiveness (Kshātriya), and sustentative function (Vaiśya). They respectively gave them the names of Kshatriya (soldier), Vaiśya merchant or farmer and Śūdra (artisan or servant) Śūdratvam is held identical with Karmatvam, work, action. or service. Originally a Śūdra meant an evangelist of service to mankind, although by an unfortunate degeneration of its meaning, it subsequently came to be synonymous with something low or vile.

As in the body, so in the body politic ;as in the body politic, so in the universal body politic, and hence the ancient Āchāryas came to look upon these relations of Brāhmaṇa, Kshatriya, Vaiśya and Śūdra, this classification of the units of society for the furtherance of the common weal, like the classification of functions in the divine organism of which they are the exponents, to be eternally existing in the social economy of man, whenever and wherever occurring.

These distinctions of castes have nothing of the hatred and the sense of inequality, which prompted many a civilized society of modern times to lay down an arbitrary barrier between man and man, to create an artificial gulf between the classes and the masses, only on the basis of money-qualification. The framers of the ancient Saṁhitās recognised the inevitable necessity of organising a division of labour among the several orders of the society. The caste system had its origin in the principle of co-operation and reciprocal help, and not in contempt and spitefulness as it is now erroneously believed in certain quarters. A good Śūdra (an artisan)was as much free and as much honourable as any Kshatriya, or any Vaiśya or even any

Brāhmaṇa in ancient India. The Ṛṣis took them under their own spiritual clanship (Pravara), and sages like the holy Kāśyapa, Aṅgirasa, Pālakyapa (vide the Agnipurāṇam) wrote books on sculpture, architecture, veterinary medicine and other branches of art entirely for the training and guidance of the Śūdras of their age. In the caste system the Ṛśis solved once for all the problem of capital and labour, which so badly threatens the modern industries of the West. It was not the outcome of monopolies or vested interests for in the primitive societies of communistic enjoyment man had instinctive wisdom to exclude all exclusiveness, either in acquisition or possession, for the mere continuance of his race and being, if for nothing else. It was not based on the superior rights of conquest, for a Śūdra, if not otherwise morally disqualified, used to enjoy all the civic rights and privileges in common with a member of the twice-born order. It was not established with the imprecations and anathemas of a crafty priesthood, for some of the authors of the ancient Saṃhitās (Vishṇu. Ch.57,V.16) authorised the Brāhmaṇas to partake of boiled rice cooked by the Śūdras. For reasons stated above, the Ṛṣis advised the society to protect the interests of its different orders with certain limitations. Unqualified equality is impossible in society, and the Ṛṣis, as the best possible alternative promulgated general equality in civic rights among individuals, and specific limitations of privileges as of a class against class. The Ṛṣis honestly believed that there can be no society without such distinctions and they did not err in their belief.

Kūlluka subscribes to this view when he says that, Brāhmaṇas etc., arose out of the divisions of the divine energy (Daivyaścha Śaktyā) as expressed by his different organs such as, the face etc., (Mukhādibhyah) and quotes a Śruti; the Brāhmaṇa was in his mouth.

द्विधा कृत्वाऽत्मनो देहमर्धेन पुरुषोऽभवत् ।
अर्धेन नारी तस्यां च विराजमसृजत्प्रभुः ॥ ३२ ॥

Having divided his body into two parts, He, the lord (Brahmā),

became male by means of the (one half, and female by means of the other), and on that female he begot Viraj. (32)

- *He begot, Vairaj i.e. by means of sexual reproduction.* – ***Kulluka***

We can not sufficiently bring home to the minds of our readers the fact that these couplets (32-34) reflect a knowledge of Embryology and the principle of sexual dimorphism in our ancient masters, which amounts almost to the superhuman, when we read these verses in the light of modern science, and with the help of the kinder light of the Āyurveda. Bramhā, the prototype of all creating agents in this world, first divided his body into two equal parts, of which the one was endued with the male and the other with the female sexual virtues. Then by uniting these two parts or principles he progenerated Viraj. Thus we find the three modes of reproduction i.e. reproduction (by fission or division), sexual reproduction as in hermaphrodistic creatures, and sexual reproduction by the union of parents of distinct sexual characters plainly contemplated in the lines of the couplet. It is indeed a far cry from the birth of Vairaj to the evolution of distinct sexual characters in man and woman. Professors Geddes and Thompson in their excellent work on the "Evolution of Sex" have delineated for general readers the long series of animal existence through which the distinct sexual characters of our species have been evolved out, and the many attempts of Nature to take a retrograde step towards a lost type, but we cannot but contemplate the fact with the greatest complacence that it is Manu, who first promulgated the doctrine that the distinct sexual characters have evolved out of a state of original hermaphrodism, as now demonstrated by the savants of modern science.

The Vishṇupurāṇam fills up the deficiency in the statement by explicitly saying that the left part was endued with the female sexual characteristics and the right half with the male ones, and these two opposite polarities of life, the Pitrikāśakti and the Mātrikāśakti, according to the Āyurveda, predominate in the right and left halves of the body of each man and woman.

तपस्तप्त्वासृजद्यं तु स स्वयं पुरुषो विराट् ।
तं मां वित्तास्य सर्वस्य स्रष्टारं द्विजसत्तमाः ॥ ३३ ॥

Having practised Tapas, whom the Virat-Individual himself created, him, O ye, foremost of the twice-born ones, know to be Manu, my (humble) self, the (second) or immediate creator of all (things and beings). (33)

अहं प्रजाः सिसृक्षुस्तु तपस्तप्त्वा सुदुश्चरम् ।
पतीन्प्रजानामसृजं महर्षीनादितो दश ॥ ३४ ॥
मरीचिमत्र्यङ्गिरसौ पुलस्त्यं पुलहं क्रतुम् ।
प्रचेतसं वसिष्ठं च भृगुं नारदमेव च ॥ ३५ ॥

I,having wished to progenerate creatures, practised the most austere Tapas, and at first created the ten great Ṛsis, the lords of creatures, (named as) Marīchi, Atri, Aṅgirasa, Pulasta, Pulaha, Kratu, Prachetas, Vaśiṣtha, Bhṛigu and Nārada. (34-35)

Ānanda Giri in his commentary on the Brihad Āraṇyaka Upanishad(Ch.1.–Brāhmaṇa (Upgitha)–S.VII) explained the term Aṅgirasa as a compound of Aṅga meaning members, causes and effects, and Rasa meaning essence, substance; the whole meaning is therefore the substance on which the cause and effects depend.
Marīchih is light, Pulasta is dimensiveness, Pulaha is contractibility, Kratuh is moral laws, Prachetas is self-consciousness, Vaśiṣtha is conformability to Law, Bhṛgu is buoyancy or supportiveness (Gravitation ?), Nārada is water giving or vitalising principle.
The ten Prajāpatis then are the ten fundamental principles of the material universe.

एते मनूंस्तु सप्तान्यानसृजन्भूरितेजसः ।
देवान्देवनिकायांश्च महर्षींश्चामितोजसः ॥ ३६ ॥

These (Ṛsis) of indomitable prowess created, in their turn, seven other Manus, and divinities other than those whom

The term Manu here indicates the office of Manu; each Manu takes his birth in the cycle of time he is intended to preside over.–Kulluka

Brahmā had created, together with their celestial abodes, and great sages of irresistible prowess. (36)

यक्षरक्षःपिशाचांश्च गन्धर्वाप्सरसोऽसुरान् ।
नागान्सर्पान्सुपर्णांश्च पितॄणां च पृथग्गणान् ॥३७ ॥

[And] Yakshas, Rākshas, Piśāchas, Gandharvas, Apsarās, Asuras, Nāgas, serpents, birds (such as Garuda) and the several classes of Pitris. (37)

विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च ।
उल्कानिर्घातकेतूंश्च ज्योतींष्युच्चावचानि च ॥३८ ॥

Lightnings, thunders, clouds, shafts of varied coloured light, rainbows, falling meteors, meteoric claps or reports, luminous bodies with trailing banners of light and other luminous bodies. (38)

The text has Rohita, Kullūka explains it as shafts of refracted light of prismatic colours.

*Nirghāta–Which literally means the report of any disturbing physical phenomenon occurring in the earth or heaven such as that of a meteor or earthquake.–**Kulluka.***

Ketūṁścha–Trailing light of any falling heavenly body such as a meteor, etc.

Jyotīmṣhi–Kullūka explains it as Dhruvādin, the pole star, etc.

किन्नरान्वानरान्मत्स्यान्विविधांश्च विहङ्गमान् ।
पशून्मृगान्मनुष्यांश्च व्यालांश्चोभयतोदतः ॥ ३९ ॥

Kinnaras, monkeys, fish various species of birds, beasts, deer, men, and beasts with two rows of teeth. (39)

कृमिकीटपतङ्गांश्च यूकामक्षिकमत्कुणम् ।
सर्वं च दंशमशकं स्थावरं च पृथग्विधम् ॥ ४० ॥

Insects, worms, flees, lice, parasites, all kinds of gnats and stinging flies, and the different kinds of trees and climbing plants. (40)

एवमेतैरिदं सर्वं मन्नियोगान्महात्मभिः ।
यथाकर्म तपोयोगात्सृष्टं स्थावरजङ्गमम् ॥ ४१ ॥

Thus these (Manus), through the merit of the Tapas they had practised, and in conformity with my ordination, created all the mobile and immobile things, each in the womb, best suited to it in consideration of the mission of its life. (41)

Yathā-Karma Tapo Yogāt–The nature of the work a creature is intended to perform in life.–Kulluka

येषां तु यादृशं कर्म भूतानामिह कीर्तितम् ।
तत्तथा वोऽभिधास्यामि क्रमयोगं च जन्मनि ॥ ४२ ॥

Now I shall relate to you the work and the nature of origin of each of these creatures, as narrated (by the masters of old). (42)

पशवश्च मृगाश्चैव व्यालाश्चोभयतोदतः ।
रक्षांसि च पिशाचाश्च मनुष्याश्च जरायुजाः ॥४३ ॥

Quadrupeds, deer, wild beasts, those provided with two rows of teeth, Rākshasas, Piśāchas and men, who are viviparous (placental) in their origin. (43)

अण्डजाः पक्षिणः सर्पा नक्रा मत्स्याश्च कच्छपाः ।
यानि चैवंप्रकाराणि स्थलजान्यौदकानि च ॥ ४४ ॥

All birds, serpents, alligators, turtles, and fish and their like, whether amphibious or aquatic in their habits are oviparous. (44)

स्वेदजं दंशमशकं यूकामक्षिकमत्कुणम् ।
ऊष्मणश्चोपजायन्ते यच्चान्यत्किंचिदीदृशम् ॥४५ ॥

Gnats, mosquitos, lice, flees, and such other insects, which originate from heat (decomposed matter) are called Śvedaja. (45)

उद्भिजाः स्थावराः सर्वे बीजकाण्डप्ररोहिणः ।
ओषध्यः फलपाकान्ता बहुपुष्पफलोपगाः ॥ ४६ ॥

All vegetables, which sprout from seeds or graftings, are called Udbhit (lit. busting out of the earth), while those (plants), which die as their fruit (corns) are ripe and bear a large number of flowers and ears, are called Oshadhis (cereals). (46)

अपुष्पाः फलवन्तो ये ते वनस्पतयः स्मृताः ।
पुष्पिणः फलिनश्चैव वृक्षास्तूभयतः स्मृताः ॥४७ ॥

Those trees, which bear fruit without blossoming, are called Vanaspatis, while those which bear both fruits and flowers are called Vrikshas. (47)

गुच्छगुल्मं तु विविधं तथैव तृणजातयः ।
बीजकाण्डरुहाण्येव प्रताना वल्ल्य एव च ॥४८ ॥

There are various kinds of shrubs and bushy plants, and various kinds of weeds and grass, creepers and trailing plants, some of which grow from seeds and others from grafts. (48)

तमसा बहुरूपेण वेष्टिताः कर्महेतुना ।
अन्तःसंज्ञा भवन्त्येते सुखदुःखसमन्विताः ॥४९ ॥

Variously enshrouded by the quality of Tamas, (ignorance, or Non-consciousnes) the effects of their own acts, they retain their consciousness inward, susceptible to pleasure and pain. (49)

Even the most cursory reader of this Saṁhitā cannot but be impressed with the deep insight of its author into nature of thisngs, which strongly favours the hypothesis that the truths the Ṛṣis preached were clear perceptive truths and not mere deductions from empirical knowledge. Huxley has demonstrated the fact that the "difference between the vegetable and animal life is one of quantity, and not of quality.' (Three Essays) and Professor J.C. Bose (Response in the Living and Non-Living) has startled the world by his epoch-making discovery that the tisssues of plants give almost the same response under pressure of stimulus.

एतदन्तास्तु गतयो ब्रह्माद्याः समुदाहृताः ।
घोरेऽस्मिन्भूतसंसारे नित्यं सततयायिनि ॥५० ॥

Thus (I have) related the origin of all forms of existence from Brahmā downward, which occur in this miserable world of constant change, tossing with its waves of birth and death.

These fifty couplets from the beginning represent the accepted, ordhodox view of Brāhmanism regarding the evolution of the universe, and as the view of Manu on the subject, is regarded as the reconciliation between the two opposite schools of Brāhmanic thought, viz., the Sāṁkhya and the Vedānta, it

will not be amiss if we try to undersand here the real significations of the terms or concepts occurring in the text, divested of their metaphors and allegories.

Ānanda Giri in his commentary on the (Brihad Āraṇyaka Upanishad, Brāhmaṇa, III.S.IX) says that, creation pre-supposes non-creation and hence the manifest creator entails the necessity of admitting the existence of a non-produced creator, as the "five produced fires" necessarily indicate a non-produced one from which they have originated. This unmanifest spirit, from which Hiraṇyagarbha or Iśvara (Supreme ruler, the first produced, or manifest seed of the universe) originated, is called Brahma from the all-pervading Nature of its self. This Brahma, or unmanifest, absolute spirituality is the receptacle of Prakṛti or Universal Nescience. Prakṛti is inherent in Brahma, the absolute consciousness, as "my sleep" is inherent in "my consciousness." There are not two separate entities, but united co-relatives, perfect Science and absolute Nescience. When that Brahma rouses up from sleep state of quiescience after the involution of the Universal Nature, that Nescience, or that unconsciousness of sleep of the non-manifest Spirit is naturally transformed into the principle of Apprehension (Mahat Tattvam). Now the human mind is so constructed that it cannot think of any apprehension without referring it to a Self or Ego. "I feel," "I think," "I perceive." As there must be the factor of "I" or mineness in all acts of perception or cognition, the principle of Mahat was transformed into Ahankāra the principle of mine-ness. With the sense of Egoism arises the necessity of perception, and so from Ahaṁkāra originated the five subtile Tanmātrās, the atoms of perception, if we may be warranted to use such a term. With perception there arose the necessity of intellection, and the next category we find in the list is the Manah or mind, from which the Indriyas or the senses originated. As thinking implies action, and action means the contact with the non-self (the external world) the five Tanmātrās, in their turn, were transformed into the gross elements of ether, air,

– light, water and earth, to supply the Indriyas with their resppective objects. Hitherto we do not find any creator or creation, these categories of Mahat, Ahaṁkāra, Pañcha-tanmātrās, the Mind, the senses and the elements being the modifications of Prakṛti, or the universal Nescience.

Then what are these? Ānanda Giri in his commentary on the Brihad Āraṇyaka Upanishad (Brāhmaṇa, III.) says that "whatever is in the effect must also be in the cause."Now, according to the Vedānta, the individual soul or self is encased in a subtile body consisting of four sheaths or Koshas viz., the Vijñānamaya Kosha (Intellectual Sheath), the Manomaya Kosha (the Mental sheath), the Prāṇamaya Kosha (the Sheath of vital airs) and the Annamaya Kosha (the Sheath of nutriment). The first is composed of intellect and the five intellectual senses. The second is formed by the mind and the five organs of action or operation, the third consists of the five vital airs governing the processes of inspiration, respiration, circulation, etc. The fourth is formed by the gross matter. In the same manner the principles of Mahat (apprehension), Aha ṁkāra (mineness), the Tan-mātrās and the mind etc., formed the body of Brahma on the eve of the evolution of the universe. The Sheaths or the subtile organism of the individual self is inseparable from it as long as it has to undergo transmigrations; the subtile organism (Śarīran) of the universal self is inseparable from it as long as it has to undergo trasformations in the form of Hiraṇyagarbha (the first embodied self) etc., the Ahankāra in either case being transformed into three distinct kinds such as, the Vaikārika (phenomenal, the creator of mind), theTaijasa (thermic, the creator of the senses)and the Bhutādi (the creator of gross matter).

In the next stage of Evolution we find that Apa(lit.water), whose property is mass-making, has been created, and on it the seed or egg of Brahma, resplendent with the aggregative effulgence of a thousand suns, is lying afloat. We need hardly say that this egg, the conglomeration of Paramānus(atoms of the

Vaiśeshika philosophy), is the globe of the first cosmic matter from which the words and systems of the universe have subsequently evolved out, and we need not wonder at the statements that the material atoms have come into being out of the immaterial components of the body of Brahma, if we consider the modern scientific definition of atoms, "as projections of units of consciousness into space."(Maxwell)

These twenty four categories then were the body of Brahma or in which Brahma (the universal substance) was successively transformed immediately before this material universe was called into existence, as Jayāditya has expressed it in his work. We need hardly say that, the Sāṁkhya philosophy starts with this unmodified Prakṛti as the prime cause of this universe; and the Vaiśeṣika, with this resplendent egg of Hiraṇyagarbha, the conglomeration of atoms (Paramāṇupuṇja) as the first condition of creation, though with the difference of meanings of these two terms. The Mūla Prakṛti of the Sāṁkhyas and the primeval gloom of Manu, which enveloped the supreme self before the creation, are both negative entities. Both the Mūla Prakriti, the state of quiescience of the three qualities of Sattṛa, Rajas and Tamas (knowledge, desire and ignorance) is an original entity, self-existing and eternal. The Sāṁkhya dismisses all further enquiries into the final causes by saying, it is impossible to ask the origin of that which is original (Mule Mūlābhāvāt Amūlam Mūlam) and supplies that starting place to the human mind without which it cannot exercise its reasoning about cause and effect. The Vaiśeshikas, on the other hand, say that, the atoms are eternal, and their combinations and conglomerations as the only mediate condition of the evolution of the universe, are effected through the agency of an unseen cause (Adṛṣta), which is unknown and unknowable, and which, like the final cause of all agnostic philosophies, partakes of the nature of "fate" or "necessity". Beyond this stage there is no material difference of opinion among the exponents of the different schools of Brahmanic philosophy as regards the process and order of the evolution of the universe.

Now to return to the Saṁhitā: From out of the body of Brahma, the unconditioned Self, was produced Apa (lit, water and in that he cast his seeds which were formed into an egg, bright as a thousand suns. Then by dint of contemplation, Bramha transformed himself into Hiraṇyagarbha, the first embodied soul, and in that egg Hiraṇyagarbha or Brahmā) was born. (See note p. 5)

Now let us examine what did the Ṛsi mean by Nāra water, we learn from the Saṁhitā that it is a kind of principle, which emanated form the body of Nara, the universal substance whose function in fluidity and mass-making (Saṁhati), and in that principle, the first material force (Śakti-rupma Kulluka) he cast his seed. His send developed itself into an egg resplendent as a thosand suns, the primal globe of burning cosmic matter. Brahmā (Prajapāti of the Upanishads) by means of his objective mental qualities entered that egg and was born in it as Brahmā or Hiraṇyagarbha. The passage of the text elucidates that life was inherent in the primal cosmic matter, or as Ānandagiri in his commentary of the Brihad Āraṇyaka Upanishad (Brāhmaṇa III, S.22) expresses it, "this is likeness (identiy) of life. This identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere."

Why this seed was called an egg! Because, like the impregnated ovum it was divided simultaneously with the commencement of its evolution, and was subjected to the influences of two polarities of life, motion or vibration, the Upasarpani and the Apasarpani of the Vaiśeṣika philosophy, the centrifugal and contripetal forces in the material plane. The universal egg was divided and broken in parts with which the first embodied soul created the stars and the solar systems, etc. The text here is only a poetic representation of the doctrine of the Vaiśeṣika, the atomic theory of ancient India, in which connection it may be said that Kaṇāda, the founder of the Vaiśeṣika, by pouring a few drops of oil in a basin of water and by stirring it with a stick, first demonstated the origin of the worlds out of a primal globe of cosmic matter. Perhaps the term "Apa" (water) in the text, the vehicle of the primordial atoms, is so named after the water of Kaṇāda's experiment-basin.

The notion of Viraj, dividing his own substance into male and female, occurs in more than one Purāṇa. But the Manu Saṁhita, makes Viraj to be the issue of such a separation of persons and

Manu himself to be his off spring. The Brihad Āranyaka Upanishad relates the allegory of an incestuous marriage and intercource of the first Manu with his daughter Śatarūpā (B.A.Upanishad, Brāhmaṇa IV, Ś.4).

एवं सर्वं स सृष्ट्वेदं मां चाचिन्त्यपराक्रमः ।
आत्मन्यन्तर्दधे भूयः कालं कालेन पीडयन् ॥ ५१ ॥

Having thus created me and all (the universe), He of imponderable prowess vanished in Himself, by oppressing (destroying) the time of evolution with the time of dissolution.(51)

यदा स देवो जागर्ति तदेदं चेष्टते जगत् ।
यदा स्वपिति शान्तात्मा तदा सर्वं निमीलति ॥ ५२ ॥

When that effulgent Being awakes, the universe is animated; when He of reposeful mind sleeps, the universe is folded up (vanishes). (52)

तस्मिन्स्वपति सुस्थे तु कर्मात्मानः शरीरिणः ।
स्वकर्मभ्यो निवर्तन्ते मनश्च ग्लानिमृच्छति ॥ ५३ ॥

When he reposes in himself, the self-conscious, embodied selves, with their bodies, the fruits of their acts, cease their respective and the mind, divested of its functions, reposes languid. (53)

The text has Manas which means the mind with all its functions and the senses and their faculties.–Kulluka

युगपत्तु प्रलीयन्ते यदा तस्मिन्महात्मनि ।
तदायं सर्वभूतात्मा सुखं स्वपिति निर्वृतः ॥ ५४ ॥

When the all (whole universe) is simultaneously merged in it, then this universal spirit, divested of all its works, happily sleeps the dreamless sleep. (54)

Nirvṛtah— Devoid of the states of wakening or sleep. It may be questioned that how can there be any such thing as dreamless sleep as in the supreme Self, whose nature is perfect knowledge and felicity. The answer is that this is merely an analogy based upon the functions of animal life (anthropomorphism, (Jiva dharma).–Kulluka

तमोऽयं तु समाश्रित्य चिरं तिष्ठति सेन्द्रियः ।
न च स्वं कुरुते कर्म तदोत्क्रामति मूर्तितः ॥ ५५ ॥

The individualised Self, with its senses, long continues in a state of unconsciousness, ceases to perform any act, then it passes over from its former body in its true appearance. (55)

Acts (Karma)— acts of respiration and such like bodily functions. The astral body of the individual leaves and goes out of its former gross body and the life (vitality) and the senses follow and overtake it in its next rebirth, as stated in the Bṛihad Āraṇyaka:
"Him going out (leaping over), follows life, and the flying life do the senses follow."—Kulluka

यदाणुमात्रिको भूत्वा बीजं स्थास्नु चरिष्णु च ।
समाविशति संसृष्टस्तदा मूर्तिं विमुञ्चति ॥ ५६ ॥

When being extremely attenuated (subtile) in form, the individual self (Jiva), in combination with the (eight categories), enters into the seed of a mobile or immobile being, then it is said to assume a gross form. (56)

Samsṛṣṭa — In combination with the eight categories of the five subtile elements, the senses, the mind, the intellect, desire, Vayus, acts and the Nescience. The astral body (Linga Śarira) goes out in company of these. —Kulluka

एवं स जाग्रत्स्वप्नाभ्यामिदं सर्वं चराचरम् ।
संजीवयति चाजस्रं प्रमापयति चाव्ययः ॥ ५७ ॥

And thus he (Brahmā) though himself deathless, by his wakening and sleep, is constantly vitalising and killing all the mobile and immobile (creatures). (57)

इदं शास्त्रं तु कृत्वासौ मामेव स्वयमादितः ।
विधिवद्ग्राहयामास मरीच्यादींस्त्वहं मुनीन् ॥ ५८ ॥

Having framed this, (code) at the beginning of creation, he (Brahmā) taught it to me in conformity with the rites laid down in the Śāstras; and I, in my turn, communicated it to Marichi and other Munis. (58)

Medhātithi asks how is it that, the authorship of this code,

*which was actually framed by Brahmā himself, came to be attributed to Manu? He answers the question by explaining the terrm Śāstram as "injunctions and prohibitions as disclosed by the true meaning of the code." Hence these injunctions and prohibitions were ordained by Brahmā and Manu subsequently wrote a Code of Laws based on those ordinations, etc., in verse. **Kulluka** subscribes to the same opinion and says that hence it is no contradiction to say that, "Brahmā originally composed a Saṁhitā containing a hundred thousand couplets and taught it to Manu, who, in his turn, summarised the work and wrote it out again in his own language." Hence it is not at all contradictory to the couplet of Nārada.*

He recollected this code composed of a hundred thousand verses.–Nārada

एतद्वोऽयं भृगुः शास्त्रं श्रावयिष्यत्यशेषतः ।
एतद्धि मत्तोऽधिजगे सर्वमेषोऽखिलं मुनिः ॥ ५९ ॥

This sage Bhṛgu will narrate to you the code, inasmuch as he has learnt it in entirety from my own self. (59)

ततस्तथा स तेनोक्तो महर्षिर्मनुना भृगुः ।
तानब्रवीदृषीन्सर्वान्प्रीतात्मा श्रूयतामिति ॥ ६० ॥

Having been thus commanded by him (Manu), the great sage Bhrigu complacently told then all, hear, O ye Ṛṣis. (60)

स्वायंभुवस्यास्य मनोः षड्वंश्या मनवोऽपरे ।
सृष्टवन्तः प्रजाः स्वाः स्वाः महात्मानो महौजसः ॥ ६१ ॥

In the line of this Manu, the son of the self-begotten one (Brahmā), six other Manus were born; those magnanimous Manus of great prowess procreated their respective progenies. (61)

*Svah Svah Prajāh–Their own progenies in their respective times i.e. cycles of time over which they respectively ruled.—**Kulluka***

*The time taken by spontaneously opening and closing the eye- lid is called Nimesha.—**Kulluka***

स्वारोचिषश्चोत्तमश्च तापसो रैवतस्तथा ।
चाक्षुषश्च महातेजा विवस्वत्सुत एव च ॥ ६२ ॥

Svarochisha, Auttami, Tāmasa, Raivata, Chākshusa of great energy and the son of Vivasvān (Vaivasvat) (these are the six Manus). (62)

स्वायंभुवाद्याः सप्तैते मनवो भूरितेजसः ।
स्वे स्वेऽन्तरे सर्वमिदमुत्पाद्यापुश्चराचरम् ॥ ६३ ॥

These seven Manus of great prowess, beginning with Svayambhuva, in their respective cycles, created all this universe (lit.) mobile and immobile things). (63)

निमेषा दश चाष्टौ च काष्ठा त्रिंशत्तु ताः कला ।
त्रिंशत्कला मूहूर्तः स्यादहोरात्रं तु तावतः ॥ ६४ ॥

Eighteen Nimeshas (twinkles of the eye) make one Kāshthā, thirty Kāsthās make one Kalā, thirty Kalās make one Muhūrta (forty-eight minutes), and thirty Muhūrtas make one day and night. (64)

अहोरात्रे विभजते सूर्यो मानुषदैविके ।
रात्रिः स्वप्नाय भूतानां चेष्टायै कर्मणामहः ॥ ६५ ॥

The sun divided the day and night of the Devas and men.The night is for the sleep of creatures, and the day is for the performance of works. (65)

पित्र्ये रात्र्यहनी मासः प्रविभागस्तु पक्षयोः ।
कर्मचेष्टास्वहः कृष्णः शुक्लः स्वप्नाय शर्वरी ॥ ६६ ॥

One month of men makes one day and night of the Pitṛs, each fortnight of men being equal to a day or a night of theirs. The dark fortnight of men is the working time (day) of the Pitṛs, the light fortnight is the time for their sleep (night of the manes). (66)

दैवे रात्र्यहनी वर्षं प्रविभागस्तयोः पुनः ।
अहस्तत्रोदगयनं रात्रिः स्याद्दक्षिणायनम् ॥ ६७ ॥

One full year of men makes one day and night of the Devas. The Northern solstice is their day, the Southern solstice is their night. (67)

ब्राह्मस्य तु क्षपाहस्य यत्प्रमाणं समासतः ।
एकैकशो युगानां तु क्रमशस्तन्निबोधत ॥ ६८ ॥

The duration of one day and night of Brahmā, as well as that of each cycle of time such as the Satyam, etc., now hear me brieefly narrate in succession. (68)

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम् ।

तस्य तावच्छती संध्या संध्यांशश्च तथाविधः ॥ ६९ ॥

The Kṛta yuga consists of four thousand years (of the Devas); four hundred such years form the Sandhyā (dawn) of that cycle, and four hundred such years form its sandhyāṁśa (eve). (69)

Sandhyā here means the forepart of a cycle of time; and Sandhyāṁśa its closing part – Kulluka

A period of as many hundred years is its Sandhyā and a similar period is its Sandhyāṁśa and the period that intervenes between the Sandhyā and Sandhyāṁśa is called the yuga.

–Vishṇupurāṇam

इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।

एकापायेन वर्तन्ते सहस्राणि शतानि च ॥ ७० ॥

Of the remaining yugas, the duration of each succeeding yuga and its Sandhyā and Sandhydāṁśa, are respectively less than those of its predecessor by one thousand and one hundred years. (70)

The text has Ekapāyena vartante–the amplification of its meaning would be that the Tretā yuga consists of three thousand (divine years, its Sandhyā and Sandhyāṁśa being respectively composed of three hundred years. The Dvāpara Yuga consists of two thousand divine years and its Sandhyā and Sandhyāṁśa being composed of two hundred years each. The Kali yuga is composed of one thousand (divine) years, its Sandhyā and Sandhyāṁśa respectively consisting of a hundred such years.

यदेतत्परिसंख्यातमादावेव चतुर्युगम् ।

एतद्द्वादशसाहस्रं देवानां युगमुच्यते ॥ ७१ ॥

Twelve thousands of such four Yugas, as computed before in their order of enumeration, count as one Yuga of the Devas. (71)

दैविकानां युगानां तु सहस्रं परिसंख्यया ।

ब्राह्ममेकमहर्ज्ञेयं तावतीं रात्रिमेव च ॥ ७२ ॥

A thousand yugas of the Devas count as one day of Brahmā and his night is of a similar duration. (72)

तद्वै युगसहस्रान्तं ब्राह्मं पुण्यमहर्विदुः ।
रात्रिं च तावतीमेव तेऽहोरात्रविदो जनाः ॥ ७३ ॥

[The wise], who know such a thousand yugas to be a day of Brahmā and another such a thousand yugas to be his night, are called the knowers of true day and night. (73)

तस्य सोऽहर्निशस्यान्ते प्रसुप्तः प्रतिबुध्यते ।
प्रतिबुद्धश्च सृजति मनः सदसदात्मकम् ॥ ७४ ॥

At the expiry of his day and night, he wakes up from his sleep, and awake, creates the mind, which partakes of the nature of both the real and the phenomenal. (74)

The text has Śrijati Manaḥ which being literally translated means created the mind. Kulluka says that by the term Śrijati (creates) is meant that he engaged his mind in creating the three regions of Bhū, Bhuha and Sva, and quotes a Pauranic text in support of his statement.
Manah Śrisikshayā-yuktam Sargāya Nidadhe Punah.
Again he engaged his mind, teeming with the desire of creation, in the act of creating.
Manah here is identical with the prindiple of Mahat (apprehension) into which the energy of the Supreme Brahma was transformed after the dissolution of the Universa; What Mahat is to Brahma in the first cycle of unspecified creation, the Manah is to Brahma in respect of the subsequent specific creations.

मनः सृष्टिं विकुरुते चोद्यमानं सिसृक्षया ।
आकाशं जायते तस्मात्तस्य शब्दं गुणं विदुः ॥ ७५ ॥

Impelled by (its) desire of creation, the mind (or Mahat, creates (begins the work of creation), and the Ākāśa (ether) is created therefrom (in the order described before) whose property is sound. (75)

In the order of Egoism or Mineness (Ahaṅkāra), the five Tanmātrās and so on.—Kulluka

आकाशात्तु विकुर्वाणात्सर्वगन्धवहः शुचिः ।
बलवाञ्जायते वायुः स वै स्पर्शगुणो मतः ॥ ७६ ॥

From the modification of the ether is born the pure, mighty air, the carrier of all kinds of smell, and whose property is touch. (76)

वायोरपि विकुर्वाणाद्विरोचिष्णु तमोनुदम् ।
ज्योतिरुत्पद्यते भास्वत्तद्रूपगुणमुच्यते ॥ ७७ ॥

From the modification of the air is born the illuminant, gloom-dispelling, effulgent light, whose property is sight. (77)

ज्योतिषश्च विकुर्वाणादापो रसगुणाः स्मृताः ।
अद्भ्यो गन्धगुणा भूमिरित्येषा सृष्टिरादितः ॥ ७८ ॥

From the modification of light (heat) was born the water, whose property is taste, (and) from the water was born the Earth whose property is smell. This was the creation at the outset. (78)

Sṛṣṭirāditah, Creation of material elements in the beginning of creation, i.e. after the dissolution of the Universe and with these elements the various worlds or regions were subsequently created.–Kulluka

यत्प्राग्द्वादशसाहस्रमुदितं दैविकं युगम् ।
तदेकसप्ततिगुणं मन्वन्तरमिहोच्यते ॥ ७९ ॥

Seventy one of such Divine yugas, each consisting of twelve thousand years as mentioned before, constitute the period of a Manvantara (the ruling time of a Manu). (79)

मन्वन्तराण्यसंख्यानि सर्गः संहार एव च ।
क्रीडन्निवैतत्कुरुते परमेष्ठी पुनः पुनः ॥ ८० ॥

Innumerable such Manvantaras, innumerable creations and dissolutions of the universe, the Supreme Being makes out of sport. (80)

Though only fourteen Manvantaras have been enumerated in the Purāṇam, in fact there had been innumerable Manvantaras, and innumerable times the universe had been created and destroyed.–Kulluka

The text has Parameṣṭhi lit., he, who is not qualified by

any name, form, or attributes (Anāvritta-Lakshaṇe tiṣṭati iti Parameṣṭhi).—Kulluka

This is another instance of the anthropomorphic virtues being attributed to Brahmā, which in fact have no room in his real nature, Lokavattu Līlā Kaivalyam (Human-like is his sport, (creation) and emancipation (dissolution of the universe).

—Śārīraka Sūtram

चतुष्पात्सकलो धर्मः सत्यं चैव कृते युगे ।
नाधर्मेणागमः कश्चिन्मनुष्यान्प्रति वर्तते ॥ ८१ ॥

Virtue was four footed and Truth, in special, was entire in the Kṛta yuga. (In that age) men did not earn anything by vicious means. (81)

Virtue is represented as a bull in the Āgamas, its four feet respectively consisting of Tapas (contemplation), knowledge, celebration of sacrifice (Yajña), and gift-making (Dānam).

—Kulluka

Nādharmeṇāgam—aKulluka explains Adharmena as "by means not sanctioned by the Vedas"

इतरेष्वागमाद्धर्मः पादशस्त्ववरोपितः ।
चौरिकानृतमायाभिर्धर्मश्चापैति पादशः ॥ ८२ ॥

In the other yugas, Virtue, on account of the foulness of means by which money or knowledge was acquired in them, became successively divested of its one foot in each. On account of theft, untruthfulness and dissimulation, the virtue, which is earned by pursuing an honest profession, successively became less by a quarter (in each yuga). (82)

Āgamāt—Vicious or dishonest means–Kullūka. Medhātithi and Govindarāj explain it with "Vedāt," (from the Vedās, the whole meaning, according to them, being the virtue, which is earned by living in conformity with the teachings of the Vedas.

अरोगाः सर्वसिद्धार्थाश्चतुर्वर्षशतायुषः ।
कृते त्रेतादिषु ह्येषामायुर्ह्रसति पादशः ॥ ८३ ॥

In the kṛta yuga (golden age) men knew no disease, and used to witness the realisation of all their desires. The duration of

human life was four hundred years. In each of the (three succeeding ages) such as the Tretā, etc., the life duration of man respectively became less by a quarter. (83)

Sarva-Siddhārthāh:–Successful in all their undertakings.

Theyknow no failure as vice, which wards off and opposes all success, was absent in that age.–Kulluka

Śatāyu vā Purusha (the duration of human life is a hundred years) is the Śruti, which lays down, according to Kulluka, the extent of human longevity in the present Kaliyuga; or Śatam (a hundred) is not at all contradictory to the Śruti.

वेदोक्तमायुर्मर्त्यानामाशिषश्चैव कर्मणाम् ।
फलन्त्यनुयुगं लोके प्रभावाश्च शरीरिणाम् ॥ ८४ ॥

The duration of human life, the fruits of acts done by the mortals, and the energies (moral force) of embodied creatures are proportionate (to the ethical forces) of each age. (84)

Āśishaśchaiv Karmaṇām–Fruits of Vedic rites performed for the fruition of any desire.–Kulluka

Prabhāvāścha Śarīriṇāṁ–Capacity of Brāhmaṇas to make their imprecations or benedictions effective.–Kulluka

अन्ये कृतयुगे धर्मास्त्रेतायां द्वापरेऽपरे ।
अन्ये कलियुगे नृणां युगह्रासानुरूपतः ॥ ८५ ॥

Of one kind is the virtue in the Kṛta yuga, different is it in the Tretā. Of one kind is it in the Dvāpara and different is it in the Kali yuga, successively and proportionately decreasing according (to the spirit of) each age. (85)

तपः परं कृतयुगे त्रेतायां ज्ञानमुच्यते ।
द्वापरे यज्ञमेवाहुर्दानमेकं कलौ युगे ॥ ८६ ॥

The practice of Tapas (divine contemplation and communion) was the greatest virtue in the age of Kṛta; knowledge (of self) was the highest virtue in the age of Tretā (the age of three-quarter virtue); performance of religious sacrifices was the highest virtue in the Dvāpara (age of two-quarter virtue), and gift-making or charity is the highest virtue in the Kali yuga. (86)

सर्वस्यास्य तु सर्गस्य गुप्त्यर्थं स महाद्युतिः ।
मुखबाहूरुपज्जानां पृथक्कर्माण्यकल्पयत् ॥ ८७ ॥

For the preservation of all this creation, He, of great effulgence, laid down separate duties for those originated from his mouth (Brāhmaṇas), from His arms (Kshatriyas), from His thighs (Vaiśyas and from His legs (Śūdras). (87)

*Guptyartham–Each contributing to the well-being of all, and all jointly contributing to the welfare of each in the manner of libations of clarified butter cast in the fire by the celebrant of a sacrifice (Agnau Prāśtāhutih). The vapours of clarified butter cast in the sacrificial f..e ascend the sun god. The sun god, thus propitiated, sends down the rain. The rain greatly favours the growth of food-crops and food gives sustenance to the living creatures.– **Kulluka***

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं पतिग्रहं चैव ब्राह्मणानामकल्पयत् ॥ ८८ ॥

Study (of the vedas), teaching, performance of sacrifices, officiating as priests at other men's sacrifices, gift-making and acceptance of gifts are the duties of Brāhmaṇas. (88)

प्रजानां रक्षणं दानमिज्याऽध्ययनमेव च ।
विषयेष्वप्रसक्तिश्च क्षत्रियस्य समासतः ॥ ८९ ॥

Protection of the people, gift-making, performance of sacrifices, study of the Vedas, and abstention from luxury are, in general, the duties of Kshatriyas. (89)

*Viṣayeśvapreśaktiścha–Non-attachment to music, women, dancing and articles of luxury.– **Kulluka***

पशूनां रक्षणं दानमिज्याध्ययनमेव च ।
वणिक्पथं कुसीदं च वैश्यस्य कृषिमेव च ॥ ९० ॥

Rearing of cattle (sheep,etc.) gift-making, performance of sacrifices, study (of the Vedas), merchandise, money-lending and agriculture are the duties of Vaiśyas. (90)

एकमेव तु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेषामेव वर्णानां शुश्रूषामनसूयया ॥ ९१ ॥

Only one work did the lord ordain for Śūdras, viz, to ungrudgingly serve the three above-said social orders. (91)

ऊर्ध्वं नाभेर्मेध्यतरः पुरुषः परिकीर्तितः ।
तस्मान्मेध्यतमं त्वस्य मुखमुक्तं स्वयंभुवा ॥ ९२ ॥

Sacred is the whole person of a man, more sacred is the part of his body, which lies above his navel and most sacred is his face (head); this is what the self origined (Brahmā) has said. (92)

उत्तमाङ्गोद्भवाज्ज्यैष्ठ्याद्ब्रह्मणश्चैव धारणात् ।
सर्वस्यैवास्य सर्गस्य धर्मतो ब्राह्मणः प्रभुः ॥ ९३ ॥

From the fact of his having originated from the mouth, for the reason of his being the eldest born of Brahmā, for the reason of his being the repository of the Vedas, Brāhmaṇa is the ruler of all the creation, in asmuch as he lays down the duties (of all the social orders). (93)

तं हि स्वयंभूः स्वादास्यात्तपस्तप्त्वादितोऽसृजत् ।
हव्यकव्याभिवाह्याय सर्वस्यास्य च गुप्तये ॥ ९४ ॥

Him, the self origined one having practised Tapas, created from out of his mouth, for the preservation of creation, and in order that the Pitris (manes) and the Devas (celestials) might obtain their (portions of the sacrificial) oblation. (94)

यस्यास्येन सदाश्नन्ति हव्यानि त्रिदिवौकसः ।
कव्यानि चैव पितरः किं भूतमधिकं ततः ॥ ९५ ॥

Through the mouth of this (Brāhmaṇa), the celestials eat their Havyas (oblations), and the manes, their kavyas (oblations). (95)

Havya – oblations offered unto the deities are called Havyas, while those offered unto the manes are called Kavyas. —Kulluka

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां बुद्धिजीविनः ।
बुद्धिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः ॥ ९६ ॥

Of the created things the animate creatures are the highest; of the animate creatures the intelligent ones are the highest, of the intelligent creatures men are the highest, and among men the Brāhmaṇas are the highest. (96)

ब्राह्मणेषु च विद्वांसो विद्वत्सु कृतबुद्धयः ।
कृतबुद्धिषु कर्तारः कर्तृषु ब्रह्मवेदिनः ॥ ९७ ॥

Among Brāhmaṇas the erudite ones are the highest, among the erudite Brāhmaṇas those, who think it their duty to perform the Śāstric rites, are the highest, among the latter those, who perform such rits, are the highest, and among the performers of rites the knowers of Brahma are the highest. (97)

Krita–Buddhāyah—those who have he noion (Buddhi) of duty i.e., those who are aware of the imperatively obligatory nature of the performance of Vedic rites.—Kulluka

उत्पत्तिरेव विप्रस्य मूर्तिर्धर्मस्य शाश्वती ।
स हि धर्मार्थमुत्पन्नो ब्रह्मभूयाय कल्पते ॥ ९८ ॥

The Brāhmaṇa has originated as the eternal embodiment ofvirtue. His origin is for the furtherance of virtue; he becomes of the essence, of Brahma. (98)

ब्राह्मणो जायमानो हि पृथिव्यामधि जायते ।
ईश्वरः सर्वभूतानां धर्मकोशस्य गुप्तये ॥ ९९ ॥

Born as a Brāhmaṇa, he wields the supremacy of the world, the ruler of all creatures, the custodian of the treasure of virtue. (99)

Dharma-koshasya Guptaye —The Brāhmana is virtually the ruler of all the other social orders, inasmuch as it is he who formulates the duties of men and teaches them of God and religion.—Kulluka

सर्वं स्वं ब्राह्मणस्येदं यत्किंचिज्जगतीगतम् ।
श्रैष्ट्येनाभिजनेनेदं सर्वं वै ब्राह्मणोऽर्हति ॥ १०० ॥

Whatever property (wealth) is in this world belongs to the Brāhmaṇa. For the fact of his being the eldest born (of the creator), all wealth legitimately belongs to the Brāhmaṇa. (100)

Śraisthenābhuǰanena: for the reason of his being prior to the Kshatriya, Vaiśya and Śūdra in respect of time.

स्वमेव ब्राह्मणो भुङ्क्ते स्वं वस्ते स्वं ददाति च ।
आनृशंस्याद्ब्राह्मणस्य भुञ्जते हीतरे जनाः ॥ १०१ ॥

Whatever does a Brāhmaṇa eat, whatever does a Brāhmaṇa were, whatever does a Brāhmaṇa receive, is his own property,

even if it belongs to another, in asmuch as it is through the kindness of Brāhmaṇas do the other castes enjoy. (101)

तस्य कर्मविवेकार्थं शेषाणामनुपूर्वशः ।
स्वायंभुवो मनुर्धीमानिदं शास्त्रमकल्पयत् ॥ १०२ ॥

For the classification of the works (duties) of the Brāhmaṇa and other castes of society in the order of their enumeration, the wise Manu, the grandson of the self-origined one, framed this code. (102)

Svāyambhuba, or the Manu of the first Manvantar, the grandson of the self-origined Brahmā.

विदुषा ब्राह्मणेनेदमध्येतव्यं प्रयत्नतः ।
शिष्येभ्यश्च प्रवक्तव्यं सम्यङ्नान्येन केनचित् ॥ १०३ ॥

This code should be diligently read and taught in its entirety to his pupils by an erudite Brāhmaṇa, and not by (a member of) any other caste. (103)

Kulluka interprets the passage to mean that, all the twice-born orders are competent to read this Saṁhitā, and says that it authorises only a Brāhmaṇa to teach it to his pupils, condemning the interpretation of Medhātithi who holds the concluding part of the couplet to be an intentional repetition, specically disqualifying the other three castes (Kshatriya, Vāiśya and Śūdra) to read the Saṁhitā, or to use his own language it is a mere Anuvāda (i.e. an explanatory repetition or reference to what is already mentioned, and which illustrates or explains a Vidhi or direction previously laid down, but does not itself lay down any direction.)

इदं शास्त्रमधीयानो ब्राह्मणः शंसितव्रतः ।
मनोवाग्देहजैर्नित्यं कर्मदोषैर्न लिप्यते ॥ १०४ ॥

A Brāhmaṇa, who, while observing the vow of self-control, continence, etc., reads this code, is not tainted by the daily acts of iniquity done by his mind, speech and body. (104)

पुनाति पङ्क्ति वैश्यांश्च सप्त सप्त परावरान् ।
पृथिवीमपि चैवेमां कृत्स्नामेकोऽपि सोऽर्हति ॥ १०५ ॥

He sanctifies the row (Paṅkti) and the seven generations of his ancestors and descendants. He is fit to be honoured even with the gift of the whole earth. (105)

Paṅkti–means the row of Brāhmaṇas with whom he may chance to sit down to a Śrāddha repast.

इदं स्वस्त्ययनं श्रेष्ठमिदं बुद्धिविवर्धनम् ।
इदं यशस्यमायुष्यमिदं निःश्रेयसं परम् ॥ १०६ ॥

This code (i.e., the reading of this code) is the greatest of all auspicious rites. It improves the intellect (of its reader), imparts fame and longevity, and is superlatively auspicious. (106)

The text has Svastyayanam which literally means a rite or an undertaking in which lies (Yayanam) the continued enjoyment or non-destruction of a wished for object. Mutterings of Mantras, Homas (burnt offerings), etc., are usally included within the Svastyayanam (benedictory rites) inasmuch as they are calculated to oppose the advent of evil and to ensure the continuance of a blessing already received and enjoyed.—Kulluka

अस्मिन्धर्मोऽखिलेनोक्तो गुणदोषौ च कर्मणाम् ।
चतुर्णामपि वर्णानामाचारश्चैव शाश्वतः ॥ १०७ ॥

In this (code) are described virtues (duties) in their entirety, merits and demerits of acts, and the eternal rules of conduct, which govern the four social orders. (107)

आचारः परमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन्सदा युक्तो नित्यं स्यादात्मवान्द्विजः ॥ १०८ ॥

Conduct is the highest virtue, as inculcated by the Smriti and the Śruti (Vedas). Hence, a Brāhmaṇa, with his senses under control, shall always conform to rules of conduct. (108)

आचाराद्विच्युतो विप्रो न वेदफलमश्नुते ।
आचारेण नु संयुक्तः संपूर्णफलभाग्भवेत् ॥ १०९ ॥

Devoid of conduct, a Brāhmaṇa does not obtain the merit of reading the Vedas. Possessed of (good) conduct, he reaps the entire fruit (of such study). (109)

The text has Āchārādvichyutah, which literally means "fallen from conduct."

एवमाचारतो दृष्ट्वा धर्मस्य मुनयो गतिम् ।
सर्वस्य तपसो मूलमाचारं जगृहुः परम् ॥ ११० ॥

Having thus observed the origin of virtue from (good) conduct, the sages accepted conduct as the basis of all austerities. (110)

The text has Tapasa which here includes not only contemplation in the manner of Yoga but austere penances, and expiatory rites, such as the Chāndrāyanam, etc. –Kulluka

जगतश्च समुत्पत्तिं संस्कारविधिमेव च ।
व्रतचर्योपचारं च स्नानस्य च परं विधिम् ॥ १११ ॥

The origin of the universe (Jagat), the sacramental rites (saṁskāras), the performance of vows (vratas) and the rules of ceremonial ablutions. (111)

The term Jagat (universe) emphatically demonstrates the fact that the Ṛsis, who first used the term, were fully cognisant of the perpetually moving, changing character of every thing included within it. The motion of our earth, which was known to the Āchāryas, at least two or three centuries before the Christian era, is but a necessary corrolary deduced from the denotation of the term Jagat.

Such as the rites of tonsure, post-natal purification, etc.–Kulluka

Such as the vow of celibacy (Brahmacharyam etc.)–Kulluka

Snānasya paramam Vidhim–The mode of performing the ceremony of ablution by a student after returning from his preceptor's house.–Kulluka

दाराधिगमनं चैव विवाहानां च लक्षणम् ।
महायज्ञविधानं च श्राद्धकल्पं च शाश्वतम् ॥ ११२ ॥

Rules as to visiting one's wife, conditions and forms of marriage. the mode of performing the great sacrifices (Mahā-Yajṅas) and the eternal Śrāddha. (112)

Mahā-Yajṅas, the five daily sacrifices of the householder such as the Vaiśvadeva, etc.–Kulluka

वृत्तीनां लक्षणं चैव स्नातकस्य व्रतानि च ।
भक्ष्याभक्ष्यं च शौचं च द्रव्याणां शुद्धिमेव च ॥ ११३ ॥

Descriptions of professions, the vows of Snātakas, articles which ought or ought not to be eaten, purification of articles. (113)

Subjects included within asterisks are treated in the fourth chapter.

स्त्रीधर्मयोगं तापस्यं मोक्षं संन्यासमेव च ।
राज्ञश्च धर्ममखिलं कार्याणां च विनिर्णयम् ॥ ११४ ॥

Means by which females can earn virtue, petential austerities, emancipation of the Self, asceticism, duties of kings, and laws relating to money debts. (114)

साक्षिप्रश्नविधानं च धर्मं स्त्रीपुंसयोरपि ।
विभागधर्मं द्यूतं च कण्टकानां च शोधनम् ॥ ११५ ॥

The mode of examining witnesses,duties of wives and husbands, divisions of shares, laws of gambling, and the punishment of thieves, etc. (115)

वैश्यशूद्रोपचारं च संकीर्णानां च संभवम् ।
आपद्धर्मं च वर्णानां प्रायश्चित्तविधिं तथा ॥ ११६ ॥

The specific duties (works) of Vaiśyas and Śūdras, as well as those of the members of mixed castes, duties in times of distress, and the mode of performing expiatory penances. (116)

संसारगमनं चैव त्रिविधं कर्मसंभवम् ।
निःश्रेयसं कर्मणां च गुणदोषपरीक्षणम् ॥ ११७ ॥

Re-births according to the merits of three kinds of works, means of self-emancipation, and the ascertainment of goodness and badness of acts. (117)

Trividham Karma-Sambhavam–According to the merit of any of the three kinds of acts such as good, middling and bad.–Kulluka

देशधर्माञ्जातिधर्मान्कुलधर्मांश्च शाश्वतान् ।
पाषण्डगणधर्मांश्च शास्त्रेऽस्मिन्नुक्तवान्मनुः ॥ ११८ ॥

The duties of citizenship, duties peculiar to one's caste, and the eternal family-duties, and the duties of Pāshandas–these are the subjects Lord Manu described in this code.[1] (118)

Pāshandas–Men, who follow scriptures other than the Vedas and do forbidden acts.–Kulluka

यथेदमुक्तवाञ्छास्त्रं पुरा पृष्टो मनुर्मया ।
तथेदं यूयमप्यद्य मत्सकाशान्निबोधत ॥ ११९ ॥

The code, as Manu, interrogated by me first narrated, that you shall hear from me today. (119)

CHAPTER SECOND

धर्मतत्त्वविचार वर्णनम्

विद्वद्भिः सेवितः सद्भिर्नित्यमद्वेषरागिभिः ।
हृदयेनाभ्यनुज्ञातो यो धर्मस्तं निबोधत ॥ १ ॥

The virtue, which pious men, well read (in the Vedas) and free from attachment and aversion, have followed from time immemorial, (for the reason of its being based on the Vedas, the eternal repository of truth), and as to the truth or falsity

The text has Vidvadbhih —Kulluka explains it by Vedavidbhi, men well-versed in the Vedas.

The text has Arāgibhih,—which means that it should not be pursued out of any desire or greed. Virtue is the offspring of an unsullied soul and should be pursued with an unstained heart, and for its own sake only.

What is virtue? Kaṇāda, the founder of the Vaiśeshika system of philosophy, answers, that, which gives prosperity (cessation of wants) in this life and the highest success (self-emancipation) hereafter, is called virtue (Yatobhyudayo Niśreyasa siddhi Sa dharma iti.)
Hārita says–Now I shall discourse on Virtue. That which is sanctioned by the Śrutis (Scriptures, both Vaidic and Tāntrik) is virtue (Śruti Pramāṇaka Dharma.)
Jaimini says–The object indicated (as good) by a Scriptural Commandment is Virtue (Chodanā-lakshaṇortho Dharma, iti.)
The Bhavishya Purāṇam observes, "virtue is synonymous with good (Śreya), and "good" denotes prosperity. There are five kinds of the eternal virtue which has its basis in the Vedas.

of which the dictates of the heart are the concluding proof: now hear me describe that virtue. (1)

The text has Hṛdayenābhyunujñāto—Kulluka explains it by "which the mind, as charmed by its sweetness, freely approves." Govindarāj explains it as "that about which the mind does not entertain any doubt."
That, by pursuing which the mind, free from all doubt and scepticism, naturally enjoys a state of self complacency is called Dharma or Virtue.
Medhātithi explains "Hridayam" (heart) by" notions derived fromenuting the Vedas, the whole meaning, acording to him, being which the mind, pregnant with notions originated from the study of the Vedas, gives its unstinted sanction.
The true meaning of the couplet, we venture to suggest, is that "Virtue which does not spring up from the passions of the mind, which like the religion founded by a false, designing prophet, does not live only an ephemeral existence, which, for the reason of its being based on the teachings of the eternal Vedas, pious men have been pursuing from time immemorial, which the pious ritualists, with minds, purified by the teachings of the Vedas, and equipped with testimonies and evidences of its truth, have been adoring ever since the birth of creation, and about the truth of which the dictates of the heart furnish the conclusive proof, now hear me discourse on that virtue."

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्यो हि वेदाधिगमः कर्मयोगश्च वैदिकः ॥ २ ॥

Not commendable is the spirit of desire in man, nor the total absence of such a spirit (in him) is detected in this world. The study of the Vedas and the performance of the Vaidic rites and sacrifices fall within the boundary of acts with a desire. (2)

Acts performed for the fruition of a desire cannot be commended, in asmuch as it is these acts which bind the Self of a man to the necessary chain of re-births, while daily (Nitya) and accidental (Naimittika) religious rites lead to salvation by illumining self-knowledge. —Kulluka

संकल्पमूलः कामो वै यज्ञाः संकल्पसंभवाः ।
व्रतानि यमधर्माश्च सर्वे संकल्पजाः स्मृताः ॥ ३ ॥

Desire is based on volition or determination and the religious sacrifices are based on solemn determinations. All vows Niyamas (self-control), and religious duties are said to be born of desire or determination. (3)

The text has Saṁkalpa which means volition or desire, as well as a solen vow to perform a religious ceremony.

*Such as the duties of Snātakas, etc. described in the fourth Chapter of this Saṁhitā.—**Kulluka***

अकामस्य क्रिया काचिद्दृश्यते नेह कर्हिचित् ।
यद्यद्धि कुरुते किंचित्तत्तत्कामस्य चेष्टितम् ॥ ४ ॥

No action is found in this world, of a man without desire. Whatever act a person does is but the effort of his desire. (4)

तेषु सम्यग्वर्तमानो गच्छत्यमरलोकताम् ।
यथा संकल्पितांश्चेह सर्वान्कामान्समश्नुते ॥ ५ ॥

A man, by properly doing the acts enjoined to be performed in the vedas attains to the state of Brahma, even in this world he may obtain all his wished-for objects. (5)

The desire or greed for the fruit of a virtuous act is here condemned, but not the desire or wish to perform such an act without an eye to its merit.

The text has Amaralakātam (lit. state of the immortals)—Kulluka explanins it by Brahma-bhāvam, the state of Brahma.

As in the Chhāndogya,"when he wishes to attain to the region of the manes, the manes appear unto him simultaneously with his desire (Sa Yadā Pitriloka-kāmo Bhavati Saṁkalpāde-vāsya Pitarah Samuttiṣṭanti.)

वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।
आचारश्चैव साधूनामात्मनस्तुष्टिरेव च ॥ ६ ॥

The entire Vedas, the law codes framed by men, well versed in the Vedas, from their recollections, as well as the rules of life observed by them, the costumes etc., of the pious and the feeling of self complacency are the proofs of virtue. (6)

The Ṛk, Sāma, Yajus, and Atharva Vedas,as containing all precepts (Vidhis), explanatory remarks recommending a precept by stating the merit arising from its proper observance (Arthavāda) and Mantras.—Kulluka

Smriti śāle Cha Tadvidām. —The recollections of sages well-versed in the Vedas, as recorded in the Law Codes bearing their names, and which are collectively called the Smriti (things remembered).

Śīlam–Observance of rules of life such as Brahmanism, etc.—Kulluka

Hārita observes that, there are thirteen kinds of Śīlam, such, as, devotion to the gods and manes, amiability, non-aggressiveness, non-maliciousness, mildness, smoothness (of temper), friendliness, sweet-speaking gratitude, protectiveness, kindness, and contentment.

Govindraj explains Śālam by absence of attachment and aversion etc.

Āchāra, costumes, etc, of the ascetics such as the blankets, barks of trees, etc.

The text has Ātmanastuṣṭi satisfaction of the mind in cases of alternatives (Vikalpa). As for instance, there is a regulation that burnt offerings may be made either at sunrise or at sunset. The satisfaction of the mind which the offerer derives by making such offerings either at morning or evening is the satisfactory evidence that the offering has been rightly made. Garga says that, in such cases of alternatives self-satisfaction is the test (Vaikalpike Ātmatuṣṭścha.)

यः कश्चित्कस्यचिद्धर्मो मनुना परिकीर्तितः ।
स सर्वोऽभिहितो वेदे सर्वज्ञानमयो हि सः ॥७॥

The duties, which Manu has described as obligatory on any particular person, have been so ordained in the Vedas for he (Manu) is omniscient. (7)

Sarvajñānamayo hi sah. Govindaraj parses it as an adjective to Veda, explaining it by "inasmuch as the Veda is the repository of all knowledge."

सर्वं तु समवेक्ष्येदं निखिलं ज्ञानचक्षुषा ।
श्रुतिप्रामाण्यतो विद्वान्स्वधर्मे निविशेत वै ॥ ८ ॥

Having observed all the Śāstras, allied with the Vedas with the eye of knowledge,the erudite one shall perform the duties (Peculiar to his order) in conformity with the proofs of the Śruti. (8)

Such as the Grammar, Mimānsā, etc.—Kulluka

श्रुतिस्मृत्युदितं धर्ममनुतिष्ठन्हि मानवः ।
इह कीर्तिमवाप्नोति प्रेत्य चानुत्तमं सुखम् ॥ ९ ॥

By practising pieties inculcated in the Śruti and the mriti, a person acquires fame in this life and excellent happiness in the next. (9)

श्रुतिस्तु वेदो विज्ञेयो धर्मशास्त्रं तु वै स्मृतिः ।
ते सर्वार्थेष्वमीमांस्ये ताभ्यां धर्मो हि निर्बभौ ॥ १० ॥

The Veda is called the Śruti and the Dharma Śāstra is called the Smriti.Their teachings should not be put to the test of logic, for virtue has emanated from these two. (10)

Their imports should not be misconstrued by sophistry (Kutarka).—Kulluka

योऽवमन्येत ते मूले हेतुशास्त्राश्रयाद्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ॥ ११ ॥

The Brāhmaṇa, who by dint of logic,tries to bring these Śāstras into disrepute, shall be excommunicated from the society, as a heretical calumniator of the vedas. (11)

Nāstika is the term which occurs in the text; literally it means an athiest, although it is often used in the sense of sceptic, agnostic, etc.

वेदः स्मृतिः सदाचारः स्वस्य च प्रियमात्मनः ।
एतच्चतुर्विधं प्राहुः साक्षाद्धर्मस्य लक्षणम् ॥ १२ ॥

The vedas, the Smriti, good conduct, and self complacency of one's own, the wise call these four as the positive proofs of virtue. (12)

अर्थकामेष्वसक्तानां धर्मज्ञानं विधीयते ।
धर्मं जिज्ञासमानानां प्रमाणं परमं श्रुतिः ॥ १३ ॥

The sense of virtue germinates in those, who are non-attached to desire and wealth. To all enquirers of virtue the Śruti is the highest (conclusive) proof. (13)

श्रुतिद्वैधं तु यत्र स्यात्तत्र धर्मावुभौ स्मृतौ ।
उभावपि हि तौ धर्मौ सम्यगुक्तौ मनिषिभिः ॥ १४ ॥

In a case of two conflicting Śrutis, both of which are equally authoritative, the wise have called both of them as virtues of equal authority. (14)

In the conflict of two Śrutis of equal authority either of them may be followed as an alternative.—Gautama

उदितेऽनुदिते चैव समयाध्युषिते तथा ।
सर्वथा वर्तते यज्ञ इतीयं वैदिकी श्रुतिः ॥ १५ ॥

[As for example, there are two] Vaidic Śrutis that, Homas should be performed before sunrise, and Homas should be performed after sunrise. These two times are different, but Homas may be performed at either of them [according to the privilege of the offerer and the nature of the deity to whom the libations are offered.] (15)

निषेकादिश्मशानान्तो मन्त्रैर्यस्योदितो विधिः ।
तस्य शास्त्रेऽधिकारोऽस्मिञ्ज्ञेयो नान्यस्य कस्यचित् ॥ १६ ॥

He, whose all life from the rite of Nisheka to that of funeral, is governed by the regulations of the Śāstras, is alone competent to read, or to hear this Śāstra, and no other. (16)

सरस्वतीदृषद्वत्योर्देवनद्योर्यदन्तरम् ।
तं देवनिर्मितं देशं ब्रह्मावर्तं प्रचक्षते ॥ १७ ॥

The tract of country, which lies between the Sarasvati, and the Drishadvati, the two celestial rivers, that god-built country is called Brahmavartam. (17)

तस्मिन्देशे य आचारः पारंपर्यक्रमागतः ।
वर्णाना सान्तरालानां स सदाचार उच्यते ॥ १८ ॥

The conduct of life, as it obtains from generation to generation in that country among the twice-born and the mixed castes, is called Sadāchārā (good conduct). (18)

कुरुक्षेत्रं च मत्स्यश्च पञ्चालाः शूरसेनकाः ।
एष ब्रह्मर्षिदेशो वै ब्रह्मावर्तादनन्तरः ॥ १९ ॥

Kuruskshetra, Matsya, Pāñchāla and Surasenaka are called the land of the Brahmarshis, they are inferior to Brahmavartam (in respect of sanctity). (19)

Kurukshetra–an extensive tract of land near Delhi extending from the south of the Sarasvati to the north of the Drishadvati.

Matsya is the name of a country lying to the west of modern Dholpur. Its capital Virat is probably same as Bairat, forty miles north of Jeypur.

Pāñchāla, the modern Gangetic Doab.

Surasenaka is the country around Muttra.

एतद्देशप्रसूतस्य सकाशादग्रजन्मनः ।
स्वं स्वं चरित्रं शिक्षेरन्पृथिव्यां सर्वमानवाः ॥ २० ॥

From a Brāhmaṇa, born in this country, every one in this world should learn his own proper duties. (20)

हिमवद्विन्ध्ययोर्मध्यं यत्प्राग्विनशनादपि ।
प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः ॥ २१ ॥

The tract of land, which extends between the Vindhya and the Himalaya, and lies to the east of Vinaśana, and west of Prayāga, is called Madhya Deśa (central country). (21)

Vinaśana, the country in which the river Sarasvati is lost in the desert.

Prayāga is modern Allahabad.

आ समुद्रात्तु वे पूर्वादासमुद्रात्तु पश्चिमात् ।
तयोरेवान्तरं गिर्योरार्यावर्तं विदुर्बुधाः ॥ २२ ॥

The tract of land, lying between the eastern and the western seas and included between the Vindhya and the Himalaya, is called Āryavarta (the country of the Āryans) by the wise. (22)

कृष्णसारस्तु चरति मृगो यत्र स्वभावतः ।
स ज्ञेयो यज्ञियो देशो म्लेच्छदेशस्त्वतः परः ॥ २३ ॥

The counrty, in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the Mlechchhas.[4] (23)

Yajñiya Deshah i.e. land is which religious sacrifices may be performed and celebrated.—Kulluka

एतान्द्विजातयो देशान्संश्रयेरन्प्रयत्नतः ।
शूद्रस्तु यस्मिन्कस्मिन्वा निवसेद्वृत्तिकर्शितः ॥ २४ ॥

These countries, the twice-born ones shall be careful to make their home, a Śūdra, in quest of a living may adopt any country as his own. (24)

एषा धर्मस्य वो योनिः समासेन प्रकीर्तिता ।
संभवश्चास्य सर्वस्य वर्णधर्मान्निबोधत ॥ २५ ।

Thus has been briefly described the source of virtue, as well as the origin of all (the universe). Now hear me describe the respective duties of the different social orders. (25)

The text has Dharmasya Yoni—Kulluka explains it as the revealer of virtue, i.e., the Vedas, as disclosed by the couplet Vedokhila Dharma Mūlam, –Govindarāj explains it by "origin of virtue, i.e. the different acts of piety such as, the rites of Śrāddhas, Ashtakās, etc., as contemplated by the first verse of this chapter.

वैदिकैः कर्मभिः पुण्यैर्निषेकादिर्द्विजन्मनाम् ।
कार्यः शरीरसंस्कारः पावनः प्रेत्य चेह च ॥ २६ ॥

With the auspicious Vedic rites,the purification of the bodies of twice-born ones shall be effected, as (exemplified in) the rites of Garbhādhānam, etc. These Vedic rites are purifying both in this life and the next. (26)

गार्भैर्होमैर्जातकर्मचौडमौञ्जीनिबन्धनैः ।
बैजिकं गार्भिकं चैनो द्विजानामपमृज्यते ॥ २७ ॥

By means of the Vedic rites of consecration of the womb, post- natal purification, tonsure, and initiation with the thread, the sin of the twice-born ones, pertaining to the seed and womb (of their parents), is absolved. (27)

स्वाध्यायेन व्रतैर्होमैस्त्रैविद्येनेज्यया सुतैः ।
महायज्ञैश्च यज्ञैश्च ब्राह्मीयं क्रियते तनुः ॥ २८ ॥

The study of the three Vedas, vows, burnt offerings, Ijās,

sons. the great sacrifices and sacrifices make the soul of a man competent to attain to Brahma. (28)

Vratas or vows of forswearing meat, wine, etc.

Homas or burnt offerings known as the Sāvitri Homa, Charu Homa, etc., as well as those daily offered at morning and evening.

Ijas–rites of propitiating the gods, Ṛṛis and manes with libations of water by a student (Brahmachārin); a man is debtor to the Devas by the Vedic study, to the Rishis by sacrifice, and to the manes by the son.

The great sacrifices are the five Brahma Yajñas.

Yajñas or sacrifices such as the Jyotiṣṭoma, etc.

*The text has Tanu, which literally means body,–**Kulluka** explains it by "embodied soul".*

प्राङ्नाभिवर्धनात्पुंसो जातकर्म विधीयते ।
मन्त्रवत्प्राशनं चास्य हिरण्यमधुसर्पिषाम् ॥ २९ ॥

The right of Jātakarma (post-natal purification) shall be done unto a male child before the cutting of its umbilical cord; and at that time, it should be fed with honey, clarified butter, and gold-leaf. (29)

नामधेयं दशम्यां तु द्वादश्यां वास्य कारयेत् ।
पुण्ये तिथौ मुहूर्ते वा नक्षत्रे वा गुणान्विते ॥ ३० ॥

The rite of nomenclature shall be done unto it, in the tenth or twelfth month, on a day marked by an auspicious star, or by an auspicious phase of the moon, or by a good Muhūrta. (30)

मङ्गल्यं ब्राह्मणस्य स्यात्क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३१ ॥

The name of a Brāhmaṇa shall be a term of blissful import, that of a Kshatriya shall be one denoting strength, that of a Vaiśya shall be one connected with a term denoting wealth, (and) the name of a Śūdra shall be a term implying vileness. (31)

शर्मवद्ब्राह्मणस्य स्याद्राज्ञो रक्षासमन्वितम् ।
वैश्यस्य पुष्टिसंयुक्तं शूद्रस्य प्रेष्यसंयुतम् ॥ ३२ ॥

The name of a Brāhmaṇa shall be prefixed to Śarman, that

of a Kshatriya shall be coupled with a term denoting protection, the name of a Vaiśya shall be prefixed to a term denoting prosperity, and that of a Śūdra shall be a term prefixed to one denoting service. (32)

स्त्रीणां सुखोद्यमक्रूरं विस्पष्टार्थं मनोहरम् ।
मङ्गल्यं दीर्घवर्णान्तमाशीर्वादाभिधानवत् ॥ ३३ ॥

Of women, the names shall be terms which can be easily pronounced, not of any cruel import, explicit in their meanings, sweet, of auspicious significations, ending in long sounds and coupled with terms implying bliss or benediction. (33)

चतुर्थे मासि कर्तव्यं शिशोर्निष्क्रमणं गृहात् ।
षष्ठेऽन्नप्राशनं मासि यद्वेष्टं मङ्गलं कुले ॥ ३४ ॥

In the fourth month shall be done the rite of showing the child to the sun; in the sixth month, the rite of feeding the child with boiled rice, or according to the custom obtaining in the family. (34)

In the third month according to Yama, the name of the rite (Niṣcrimanam) literally means taking the child out of the room.

चूडाकर्म द्विजातीनां सर्वेषामेव धर्मतः ।
प्रथमेऽब्दे तृतीये वा कर्तव्यं श्रुतिचोदनात् ॥३५ ॥

For virtue, the rite of tousure, in respect of all the twice-born orders, shall be done unto the child in its first or third year, as ordained by the Śruti. (35)

In the third year the rite of tonsure, or according to the family custom–Āśvālayana's Grihyasūtram

गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ३६ ॥

The rite of initiation with the thread shall be done unto a Brāhmaṇa boy in his eight year unto a Ksyatriya boy in his eleventh year, and unto a Vaiśya boy in his twelfth year, counted from the day of conception. (36)

ब्रह्मवर्चसकामस्य कार्यं विप्रस्य पञ्चमे ।
राज्ञो बलार्थिनः षष्ठे वैश्यस्येहार्थिनोऽष्टमे ॥ ३७ ॥

Wishing the energy of Brahma, a Brāhmaṇa (boy) should be

initiated with the thread in his fifth year; wishing strength a Kshatriya boy should be so initiated in his sixth year; and wishing wealth, a Vaiśya boy should be initiated with the thread in his eighth year. (37)

Though such a desire on the part of the child is impossible, its father is supposed to cherish them in his heart.–Kulluka

Brahma Varchasam–The spiritual force or energy which is derived from the study and right understanding of the Vedas–Kulluka

Balārthinah– i.e.strength of kingdom, and that derived from the possession of horses, elephants etc.

आषोडशाद्ब्राह्मणस्य सावित्री नातिवर्तते ।
आद्वाविंशात्क्षत्रबन्धोराचतुर्विंशतेर्विश: ॥३८॥

The time for initiation with the thread (Sāvitri) in respect of a Brāhmaṇa lasts till his sixteenth year; that of a Kshatriya, till his twenty-second year; and that of a Vaiśya, till his twenty-fourth year. (38)

The text has Āṣodashāt; the prefix Ā in this instance, according to Kulluka, has the force of till the completion (of the sixteenth year). Others, on the contrary relying on the opinion of Yama, after his fifteenth year a Brāhmaṇa not initiated with the thread becomes degraded, "say that the force ofthe prefix Ā in Āṣodashāt is "up to the limit of' We however have followed Kulluka in our translation.

अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृता: ।
सावित्रीपतिता व्रात्या भवन्त्यार्यविगर्हिता: ॥ ३९ ॥

Henceforth (beyond these age-limits) these three twice born ones, not duly initiated with the thread, become Vrātyas (of broken vows), and are degraded from the society of the Āryans.(39)

नैतैरपूतैर्विधिवदापद्यपि हि कर्हिचित् ।
ब्राह्मान्यौनांश्च संबन्धानाचरेद्ब्राह्मण: सह ॥ ४० ॥

A Brāhmaṇa even in the time of distress,must not hold any connection with these Vrātyas, not duly expiated according to the regulation, either by marriage, or by (Vedic) study. (40)

कार्ष्णरौरवबास्तानि चर्माणि ब्रह्मचारिणः ।
वसीरन्नानुपूर्व्येण शरणक्षौमाविकानि च ॥ ४१ ॥

The Bramachārins (of the three social orders) shall respectively wear hempen, silken, and woolen cloths, and puton upper sheets (uttariyas) respectively made of the skins of the antelope, Ruru (a species of deer) and goat. (41)

A Brāhmaṇa student shall wear a cloth made of hemp twists and put on an antelope-skin as his upper sheet. A Kshatriya Brahmachārin shall put on a silk-cloth and an upper sheet made of the skin of a Ruru deer, anda Vaiśya Brahmachārin shall put on a woolen cloth and an upper sheet made of the goatś skin.–Kulluka

मौञ्जी त्रिवृत्समा श्लक्ष्णा कार्या विप्रस्य मेखला ।
क्षत्रियस्य तु मौर्वी ज्या वैश्यस्य शणतान्तवी ॥ ४२ ॥

The girdle of a Brāhmaṇa (student) shall be made of three strings of Munjā grass, evenly and smoothly tied, that of a Kshatriya shall be made of hemp-twists. (42)

मुञ्जालाभे तु कर्तव्याः कुशाश्मन्तकबल्वजैः ।
त्रिवृता ग्रन्थिनैकेन त्रिभिः पञ्चभिरेव वा ॥ ४३ ॥

In the absence of Munjā grass, etc., the girdles of (Brāhmaṇas, Kshatriyas and Vaiśyas) shall be respectively made of the fibres of Kuśa, Ashmantuka and Valvaja, consisting of one, three, or five ties, (according to the family-custom, each tie being tied with three strings of such fibre-thread. (43)

कार्पासमुपवीतं स्याद्विप्रस्योर्ध्ववृतं त्रिवृत् ।
शणसूत्रमयं राज्ञो वैश्यस्याविकसौत्रिकम् ॥ ४४ ॥

The holy thread of a Brāhmaṇa shall be made with three strings of cotton thread, that of a Kshatriya with three strings of hempen thread, and that of a Vaiśya with three strings of woolen thread, suspended from the upper (part of the body). (44)

Trivit (lit., thrice rounded) is the term that occurs in the text. But although Manu ordains that the holy thread of a twice born one, whether Brāhmaṇa, Kshatriya or Vaiśya, must consist of three strings of thread, yet in practice it is made to consist of nine strings, each three of them being fastened with a knot

or Granthi on the authority of the Chhāndogya Pariśiṣṭam. Devala too says that the holy thread must consist of nine strings (Yajṇopavitam kurvita sutrāṇi navā tantavah).

ब्राह्मणो बैल्वपालाशौ क्षत्रियो वाटखादिरौ ।
पैलवौदुम्बरौ वैश्यो दण्डानर्हन्ति धर्मतः ॥ ४५ ॥

For virtue, a Brāhmaṇa shall carry a staff made of the Vilva or the Palāśa wood, a Kshatriya, one made of the Vata or the Catechu wood; and a Vaiśya one made of the Pilu or the Audumvara wood. (45)

The text has Vilva and Palāśa staffs. But here only either of these staffs should be carried as stated in the Vaśiṣṭha, Vailva Pālāśo vā Daṇda (a staff either of the Vilva or the Palāśa wood) –Kulluka

केशान्तिको ब्राह्मणस्य दण्डः कार्यः प्रमाणतः ।
ललाटसंमितो राज्ञः स्यात्तु नासन्तिको विशः ॥ ४६ ॥

The staff of a Brāhmaṇa (religious student) shall be made of a height so as to reach to the hair of his head, that of a Kshatriya (student) shall of a height so as to reach his forehead, while that of a Vaiśya (student) shall be of a height so as to reach up to the tip of his nose. (46)

ऋजवस्ते तु सर्वे स्युरव्रणाः सौम्यदर्शनाः ।
अनुद्वेगकरा नृणां सत्वचोऽनग्निदूषिताः ॥ ४७ ॥

The staff shall be straight, whole barked, not eaten into by worms (lit. unulcerated), beautiful to look at, unburnt, and uncreative of terror to any person. (47)

An-udvega-karā Nriṇā–with which he must not threaten o terrorise any person.–Kulluka

प्रतिगृहेप्सितं दण्डमुपस्थायच भास्करम् ।
प्रदक्षिणं परीत्याग्निं चरेद्भक्षं यथाविधि ॥ ४८ ॥

With such a desirable staff in his hand, and having worshipped the sun and thrice circumambulated the fire, he (a religious student) shall go forth asking for alms, as laid down in the regulation. (48)

भवत्पूर्वं चरेद्भैक्षमुपनीतो द्विजोत्तमः ।
भवन्मध्यं तु राजन्यो वैश्यस्तु भवदुत्तरम् ॥ ४९ ॥

The foremost of the twice-born ones (a Brāhmaṇa student), duly initiated with the thread, shall beg alms bypronouncing the term "Bhavat" in the first part, a Kshatriya, by uttering it in the middle part, and a Vaiśya by uttering it at the end, (of his begging formula). (49)

The formula for a Brāhmaṇa is Bhaban Vikshām dehi, you (be pleased) to give me alms, that for a Kshatriya student is Vikshām, Bhaban dehi (alms you be pleased to give), and that for a Vaiśya student is Vikshām dehi Bhavan, give me alms, O thou revered one.

मातरं वा स्वसारं वा मातुर्वा भगिनीं निजाम् ।
भिक्षेत भिक्षां प्रथमं चा चैनं नावमानयेत् ॥५०॥

He shall beg alms first of his own mother, or sister, or mother's sister or of any other woman, who might not insult him with a refusal. (50)

In the absence of his mother he shall beg of his sister; in the absence of a sister he shall beg of his mother's sister; in the absence of a mother's sister he shall beg of a woman, who might not refuse him the alms.–Kulluka

समाहृत्य नु तद्भैक्षं यावदन्नममायया ।
निवेद्य गुरवेऽश्नीयादाचम्य प्राङ्मुखः शूचिः ॥५१॥

Having collected so much alms as necessary and undeceitfully made over the same to his preceptor, he shall sip water; and pure in body, he shall eat his meal, sitting with his face towards the east. (51)

आयुष्यं प्राङ्मुखो भुङ्क्ते यशस्यं दक्षिणामुखः ।
श्रियं प्रत्यङमुखो भुङ्क्ते ऋतं भुक्ते ह्युदङमुखः ॥ ५२ ॥

He, who eats his meal with his face towards the east, acquires longevity, by eating his meal with his face towards the south, a person acquires fame. He, who eats his meal with his face towards the west, acquires opulence; by eating with his face towards the north, he acquires truthfulness. (52)

उपस्पृश्य द्विजो नित्यमन्नमद्यात्समाहितः ।
भुक्त्वा चोपस्पृशेत्सम्यगद्भिः खानि च संस्पृशेत् ॥ ५३ ॥

Having sipped water, a twice-born one shall eat his meal, eachday, self-controlled; having eaten, he shall again sip water and touch the external orifices of his organs with water. (53)

The text has Khāni, which means the external orifices of the organs. The mouth, the eyes, the nostrils, and the ducts of the ears are what is here contemplated.–Kulluka

पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् ।
दृष्ट्वा हृष्येत्प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥ ५४ ॥

Each day, having worshipped it, and without speaking ill of it, he shall eat his food. Let him rejoice at the sight of his entire food (lit. boiled rice), and propitiate it, and pray it to be available, each day. (54)

As it is said in the Ādipurāṇam, " inas much as it is heard in the Śruti that food is Vishṇu himself, let a person, seeking vitality, constantly meditate upon me, worship me, eat me with joy, rejoice at my sight, propitiate me, pray me to be available each day, and renounce, at my sight, his grief from whatsoever cause arisen".

पूजितं ह्यशनं नित्यं बलमूर्जं च यच्छति ।
अपूजितं तु तद्भुक्तमुभयं नाशयेदिदम् ॥ ५५ ॥

Food, daily worshipped gives strength and vitality. Unworshipped food destroys both the worlds of its partaker. (55)

Both Medhātithi and Govindarāja observe that, this worship is daily obligatory like the rites of Sandhyā, and as it is a daily obligatory duty (Nitya Karma), its violation entails sin, although its performance does not give any merit. This enumeration of benefits of the worshipped food is a praise of the food, a mere Arthavāda and is not here introduced to rouse up the desire of the partaker for securing those fruits or benefits in the manner of a Kāmya Karma (act for the fruition of a desire).

नोच्छिष्टं कस्यचिद्दद्यान्नाद्याच्चैव तथान्तरा ।
नचैवात्यशनं कुर्यान्न चोच्छिष्टः क्वचिद्व्रजेत् ॥ ५६ ॥

Let him not eat the leaving of any body's (food)[4] nor take a (third) meal during the interval of his morning and evening ones.[1] Let him avoid over-eating. He must not go anywhere without washing his mouth after eating. (56)

Hereby the giving of leavings even to a Śūdra is prohibited. For the purposes of the vow of a Snātaka.

अनारोग्यमनायुष्यमस्वर्ग्यं चातिभोजनम् ।
अपुण्यं लोकविद्विष्टं तस्मात्तत्परिवर्जयेत् ॥ ५७ ॥

Over-eating brings on ill health, shortens the duration of life, proves hostile to acts (sacrifices) which lead to heaven, is sinful and condemned by men. Hence, let him avoid over-eating.(57)

ब्राह्मेण विप्रस्तीर्थेन नित्यकालमुपस्पृशेत् ।
कायत्रैदशिकाभ्यां वा न पित्र्येण कदाचन ॥ ५८ ॥

Always shall a Brāhmaṇa sip water with the Brahma-tirtham, with the Kāya, or with the Daivatīrtham, but never with the pitṛ-tīr tham. (58)

आङ्गुष्ठमूलस्य तले ब्राह्मं तीर्थं प्रचक्षते ।
कायमङ्गुलिमूलेऽग्रे दैवं पित्र्यं तयोरधः ॥ ५९ ॥

The region about the ball of the thumb is called the Brahma-tīrtham, the Kāya-tirtham lies at the root of the small finger, the Daivam tirtham lies at the tips of the fingers, and the Pitri-tirtham (sacred to the manes) lies between the middle parts of the index and the small fingers. (59)

त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम् ।
खानि चैव स्पृशेदद्भिरात्मानं शिर एव च ॥ ६० ॥

First, let him thrice sip water, and then twice rub his closed lips with the tip of his wet thumb. After that, let him touch his organs, chest and head with water. (60)

The text has Ātmānam which means Self. Self or the soul, according to Upanishads, is located in the heart; hence it is the practice to touch the chest with water in an act of Āchamanam.

अनुष्णाभिरफेनाभिरद्भिस्तीर्थेन धर्मवित् ।
शौचेप्सुः सर्वदाचामेदेकान्ते प्रागुदङ्मुखः ॥ ६१ ॥

A person, conversant with virtue, and seeking purification, shall

sit in a lonely place, facing towards the east or the north and constantly do the rite of Āchamanam (sipping water) with cool, frothless water by the aid of the (above-said) Tīrthas. (61)

According to Āpastambha hot or boiled water may be used by a sick or diseased person.

हृद्गभिः पूयते विप्रः कण्ठगाभिस्तु भूमिपः ।
वैश्योऽद्भिः प्रशिताभिस्तु शूद्रः स्पृष्टाभिरन्ततः ॥ ६२ ॥

[In connection with the rite of Āchamanam] a Brāhmaṇa is purified by sipping water, enough to reach down to (the region of) his heart; a Kshatriya, by sipping water enough to moisten his throat; a Vaiśya by sipping enough water to moisten his mouth; and a Śūdra, by sipping a quantity suffcient to moisten his lips and the tip of his tongue. (62)

उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजः ।
सव्ये प्राचीनआवीती निवीती कण्ठसज्जने ॥ ६३ ॥

A twice-born one is said to be upaviti (wearing the holy thread in the usual way) when the holy thread or the upper sheet lies suspended from his left shoulder on his right hip, leaving the right arm untouched and (free). Similarly, when the same lies suspended from his left shoulder, he is called Prāchin āvītī, when it hangs round his neck (like a necklace), he is called Nivītī. (63)

This stanza is but a paraphrase of the opinion of Gobhila on the subject.

मेखलामजिनं दण्डमुपवीतं कमण्डलुम् ।
अप्सु प्राश्य विनष्टानि गृहीतान्यानि मन्त्रवत् ॥ ६४ ॥

A torn girdle (Mekhala), antelope-skin (Ajina), or holy thread, as well as a broken staff, or ewer should be cast in the water, and a new one should be taken by consecrating it with the Mantra. (64)

केशान्तः षोडशे वर्षे ब्राह्मणस्य विधीयते ।
राजन्यबन्धोर्द्वाविंशे वैश्यस्य ह्यधिके ततः ॥ ६५ ॥

The rite of Keśānta should be done unto a Brāhmaṇa in his sixteenth year, unto a Kshatriya in his twenty-second year, and unto a Vaiśya in his twenty-fourth year. (65)

अमन्त्रिका तु कार्येयं स्त्रीणामावृदशेषतः ।
संस्कारार्थं शरीरस्य यथाकालं यथाक्रमम् ॥ ६६ ॥

For the purification of their persons, these rites, excepting that of initiation with the thread, shall be done unto women, in due time and in due order, with out any Vaidic Mantras. (66)

वैवाहिको विधिः स्त्रीणां संस्कारो वैदिकः स्मृतः ।
पतिसेवा गुरौ वासो गृहार्थोऽग्निपरिक्रिया ॥ ६७ ॥

The sacrament of marriage is to a female,what initiation with the thread is to a male. The service of the husband is to the wife, what his residence in the preceptor's house, as a religious student, is to the husband; the household duty is to a woman, what the making of burnt offerings is to a man. (67)

एष प्रोक्तो द्विजातीनामौपनायनिको विधिः ।
उत्पत्तिव्यञ्जकः पुण्यः कर्मयोगं निबोधत ॥ ६८ ॥

Thus is described the regulation of initiation with the thread in respect of the twice-born ones, the sacred initiation which is as a second birth unto them. Now hear me describe the acts and duties (Karma-Yoga) which are obligatory on them, after initiation. (68)

उपनीय गुरुः शिष्यं शिक्षयेच्छौचमादितः ।
आचारमग्निकार्यं च संध्योपासनमेव च ॥ ६९ ॥

Having initiated a pupil, let the preceptor teach him the rules of purification and good conduct, as well as the mode of doing burnt offerings and Sandhyās. (69)

अध्येष्यमाणस्त्वाचान्तो यथाशास्त्रमुदङ्मुखः ।
ब्रह्माञ्जलिकृतोऽध्याप्यो लघुवासा जितेन्द्रियः ॥ ७० ॥

For the end of studying the Vedas, let a student, self-controlled, clad in a light garment, and looking towards the north, do the rite of Āchamanam, and unite his palms in the manner of a Brahmāñjali after which, lessons shall be given to him. (70)

On the right hand side the pupil, looking towards the east or the north.–Gautama

Brahmāñjali—Drawing up the hands a little in a flexed posture and then by uniting the palms–this is called Brahmāñjali–Kulluka.

ब्रह्मारम्भेऽवसाने च पादौ ग्राह्यौ गुरोः सदा ।
संहत्य हस्तावध्येयं स हि ब्रह्माञ्जलिः स्मृतः ॥ ७१ ॥

At the commencement and at the close if his Vedic study, a student shall catch hold of the feet of his preceptor. He shall read with the palms of his hands united. This is called Brahmāñjali (the united palms of Brahma or Vedic study. (71)

व्यत्यस्तपाणिना कार्यमुपसंग्रहणं गुरोः ।
सव्येन सव्यः स्प्रष्टव्यो दक्षिणेन च दक्षिणः ॥ ७२ ॥

With his arms parallelly outstretched, he shall make obeisance unto his preceptor, by touching his (preceptor's) right-foot with the right, and his left-foot with the left hand of his own. (72)

Laying the palms of his outstretched hands on their back on the ground, let him catch hold of his preceptor's right foot with his right hand and his left foot with his left hand.–Paithanemi

अध्येष्यमाणं तु गुरुर्नित्यकालमतन्द्रितः ।
अधीष्व भो इति ब्रूयाद्विरामोऽस्त्विति चारमेत् ॥ ७३ ॥

Let the preceptor, free from laziness, address his pupil, at the time of teaching, as "O, do you read now," and end his (day's) lesson by saying, let there be a stop here." (73)

ब्रह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।
स्रवत्यनोंकृतं पूर्वंपुरस्ताच्च विशीर्यति ॥ ७४ ॥

Let a Brāhmaṇa utter Praṇava at the commencement and at the end of his study. Praṇava, not uttered at the commencement, leads to the destruction of the reading; not pronounced at the close, it kills the remembrance of the studied subject. (74)

प्राक्कूलान्पर्युपासीनः पवित्रैश्चैव पावितः ।
प्राणायामैस्त्रिभिः पूतस्तत ओंकारमर्हति ॥ ७५ ॥

Seated on a (mattress) of Kuśa grass, with their tops directed towards the east, and purified by taking hold of the Kuśa blades in his hands, let him purify himself by practising three Prāṇāyāmas, after which he shall become competent to utter the Praṇava. (75)

Prāṇāyāma–Regulation of the breath in a particular manner.

He shall purify his body by three Prāṇāyāmas, consisting of fifteen Mātrās (i.e.lasting for a time necessary to utter fifteen short vowels.—Gautama

अकारं चाप्युकारं च मकारं च प्रजापतिः ।
वेदत्रयान्निरदुहद्भूर्भुवः स्वरितीति च ॥७६ ॥

Akāra (A, Ukāra (U) and Makāra (M), (the component letters of the Mantra, Om), Prajāpati, (the creator of the universe), milched from the three Vedas, together with the (Vyāhṛti Mantras) Bhūrbhuvah and Svah. (76)

We find both in the Upanishads and the Purāṇas that, this material, phenomenal universe,with its life and living inmates, has evolved out of the eternal "Om, "the exponent of vibrations of the primordial ether. The inspired rhapsodists of the Ṛk Veda chant that, there is only one substance in the world, and the Tāntrikas and Tattvavādins (knowers of Tattvas) aver that,the different forms of matter have originated from that: one substance through the variations of atomic vibrations, or to express it in their own terms, through the action of the different Matrix sounds. (Mātrikā Varṇas). Sound is the first expression of a thought or idea, and therefore the Matrix sounds were the first realisation of the idea of universal evolution.

Now the component sounds of "Om" (A+U+M) represent all the sounds both vowel and consonant, of the Sanskrit Alphabet, and hence they are the matrix sounds or vibrations that ushered into being all forms of existence. A(अ) is the first vowel sound as well as the first letter of the Alphabet, and U(उ) is the middle vowel sound; or in other words, the rest of the vowel sounds are but the modifications of A(अ) and U(उ).M(म) is the last consonant sound, the last letter of the five Vargas or groups of principal consonants, the remaining consonants being only auxiliary or intermediate sounds (Antasthas and Ayogavāhas). Thus we see that the components of Om represent the three whole gamuts of existence, the Vyāhṛtis, or the Bhur bhuva and Svah the spheres of being, becoming and self). Prajāpati milched his Om with the three Vyāhṛtis, from the three Vedas i.e., he

recovered this knowledge of the eternal economy of things from the three Vedas the repository of eternal knowledge.

त्रिभ्य एव तु वेदेभ्यः पादं पादमदूदुहत् ।
तदित्यृचोऽस्याः सावित्र्याः परमेष्ठी प्रजापतिः ॥ ७७ ॥

Prājapati, the immate of the supreme sphere, recovered each (of the three feet of the) Gāyatri consisting of the Ṛks running as Tad, etc, from the three Vedas. (77)

एतदक्षरमेतां च जपन्व्याहृतिपूर्विकाम् ।
संध्ययोर्वेदविद्विप्रो वेदपुण्येन युज्यते ॥ ७८ ॥

The Veda-knowing Brāhmaṇa, who mutters this three-footed (Tripāda) Gāyatri, preceded by the Praṇava and Vyāhṛti Mantras, at meetings of the day and night becomes associated with (obtains) the merit of reading the entire Vedas. (78)
Praṇava is same as the "Om or Omkāra."

सहस्रकृत्वस्त्वभ्यस्य बहिरेतत्त्रिकं द्विजः ।
महतोऽप्येनसो मासात्त्वचेवाहिर्विमुच्यते ॥ ७९ ॥

A twice born-one, who mutters these three Ṛks a thousand times, each day, is able to cast off all sins within a month, as a snake casts off its slough. (79)

एतयर्चा विसंयुक्तः काले च क्रियया स्वया ।
ब्रह्मक्षत्रियविट्योनिर्गर्हणां याति साधुषु ॥ ८० ॥

A Brāhmaṇa, Kshatriya, or a Vaiśya who becomes dissociated with this Rich (Gāyatri), or deviates from performing his religious duties in proper times, is condemned by the virtuous. (80)

ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः ।
त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् ॥ ८१ ॥

The Three great eternal Vyāhṛtis, appended to the Omkāra, and the three-footed Gāyatri form the mouth of Brahmā. (81)

Vvāhṛtis, the three Vyāhiṛtis such as, the Bhuh Bhuvah and Svah.

Brāhmaṇa mukhām (lit. mouth of Brahmā). Kulluka explains of by the chief means of attaining to Brahmā, or the mouth of the Vedas, i.e. to be muttered before commencing the

योऽधीतेऽहन्यहन्येतांस्त्रीणि वर्षाण्यतन्द्रितः ।
स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान् ॥ ८२ ॥

He, who unremittingly mutters these Mantras for three years in succession, attains to the Supreme Brahma, becoming all-coursing like the air, and unaffected and all-embracing like the universal expanse of ether. (82)

एकाक्षरं परं ब्रह्म प्राणायामः परं तपः ।
सावित्र्यास्तु परं नास्ति मौनात्सत्यं विशिष्यते ॥ ८३ ॥

The single-lettered (Mantra, Om) is the Supreme Brahma, Prāṇāyāmas are the highest austerity, there is nothing greater than the Sāvitri (Gayatri) Mantra, and truthfulness is greater than silence. (83)

study of the Vedas.

Dharanidhara reads the text as Ekakshara-param Brahma, Prāṇāyām-param Tapah, meaning Brahma is symbolised by the signle lettered Mantra (Om). Tapas essentially consists in practising Prāṇāyām. We have adopted Kulluka's reading who has followed Medhātithi.

क्षरन्ति सर्वा वैदिक्यो जुहोतियजतिक्रियाः ।
अक्षरं दुष्करं ज्ञेयं ब्रह्म चैव प्रजापतिः ॥ ८४ ॥

All the Vaidic rites such as, the Japas, Homas, etc., do perish in time, but eternal (lit. decayless) is the Praṇava, since Praṇava is identical with Brahma Prajāpati. (84)

Perish after their fruits are exhausted.–Kulluka

विधियज्ञाज्जपयज्ञो विशिष्टो दशभिर्गुणैः ।
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः ॥ ८५ ॥

A Japa-yajña (muttering of a Mantra) is ten times more meritorious than a Vidhi-yajña (Ritualistic sacrifice). The muttering of a Mantra in a low or inaudible tone (upāṁśu japa) is a hundred times, and a Mānasa Japa (mental repetition of a Mantra) is a thousand times as much meritorious. (85)

ये पाकयज्ञाश्चत्वारो विधियज्ञसमन्विताः ।
सर्वे ते जपयज्ञस्य कलां नार्हन्ति षोडशीम् ॥ ८६ ॥

The four Pāka-yajñas, if added to the Vidhi-yajñas cannot count a sixteenth part of a Japa-yajña in respect of merit. (86)

The four Pāka-yajñas (lit. sacrifices in which rice is cooked) other than the one known as the Brahma yajña (Study of the Vedas) are the Vaiśvadevas, Homas, Vali-karmas, daily Srāddhas and Atithi pūjā. (Hospitality to Atithis)

Such as Darśa-Paurṇamāsi and the like sacrifices.–Kulluka

जप्येनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः ।
कुर्यादन्यन्न वा कुर्यान्मैत्रो ब्राह्मण उच्यते ॥ ८७ ॥

Undoubtedly by means of Japa alone, a Brāhmaṇa achieves success (becomes liberated), no matter whether he performs any other Vaidic sacrifice or not since a Brāhmaṇa is said to be a friend of Brahma.(87)

The text has Maitra Brāhmaṇa Uchyate.–Kulluka explains by Brāhmaṇah Sambandhi related to Brahma i.e., he is merged on the supreme self, as narrated in the Āgamas.

इन्द्रियाणां विचरतां विषयेष्वपहारिषु ।
संयमे यत्नमातिष्ठेद्विद्वान्यन्तेव वाजिनाम् ॥ ८८ ॥

The senses, spontaneously running towards their attractive objects of gratification, the erudite one shall control, as a charioteer controls his (harnessed) horses. (88)

एकादशेन्द्रियाण्याहुर्यानि पूर्वे मनीषिणः ।
तानि सम्यक्प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ८९ ॥

Of the eleven senses, enumerated by the sages of yore, I shall discourse on each of them in detail and in due order. (89)

श्रोत्रं त्वक् चक्षुषी जिह्वा नासिका चैव पञ्चमी ।
पायूपस्थं हस्तपादं वाक्चैव दशमी स्मृता ॥ ९० ॥

The ears, the skin, the eyes, the tongue, the nose which is the fifth, the anus, the reproductive organ, the hands, the legs, and the speech which is the tenth, (these are the ten senses). (90)

बुद्धीन्द्रियाणि पञ्चैषां श्रोत्रादीन्यनुपूर्वशः ।
कर्मेन्द्रियाणि पञ्चैषां पाय्वादीनि प्रचक्षते ॥ ९१ ॥

The first five, in due succession, commencing with the ears, are called the cognitive senses (Buddhindriyāṃ), the (second) five, commencing with the anus, are called the operative senses (Karmendriyāni). (91)

एकादशं मनो ज्ञेयं स्वगुणेनोभयात्मकम् ।
यस्मिञ्जिते जितावेतौ भवतः पञ्चकौ गणौ ॥ ९२ ॥

The mind is known as the eleventh (sense, which partakes of the nature of both the cognitive and the operative senses, and by conquering which, one is enabled to conquer the (other) ten (senses). (92)

इन्द्रियाणां प्रसङ्गेन दोषमृच्छत्यसंशयम् ।
संनियम्य तु तान्येव ततः सिद्धिं नियच्छति ॥ ९३ ॥

(A person), through the contact of his senses (sense organs) with their objects of gratification, undoubtedly acquires sin. Hence, by controlling them, one achieves success (obtains liberation). (93)

Compare Śankara's commentary on the Brihad Āraṇyaka Upanishad Ch. I; Brāhmaṇa III (Udgithā). For by contact, which is their connection with the special work, which they well performed, they were allied with the sin of the demons.

न जातु कामः कामानामुपभोगेन शाम्यति ।
हविषा कृष्णवर्त्मेव भूय एवाभिवर्धते ॥ ९४ ॥

Never is desire extinguished by enjoying the objects of desire; like the fire fed with libations, of clarified butter, it doubly burns up. (94)

Compare the saying of Yayāti in the Vishṇu-Purāṇam. Food grain, gold, animals and women that exist in this world, desire even in respect of a single one of these objects of enjoyment is never satiated hence let a man renounce inordinate desire. With the mind attached to objects of the senses, I have lived a thousand years complete, still my thirst does not abate– Vishṇu Purāṇam

यश्चैतान्प्राप्नुयात्सर्वान्यश्चैतान्केवलांस्त्यिजेत् ।
प्रापणात्सर्वकामानां परित्यागो विशिष्यते ॥ ९५ ॥

Of one who has obtained all the objects of his desire and the other who has renounced all the objects of desire, the man of renunciation is superior to him of enjoyment. (95)

न तथैतानि शक्यन्ते संनियन्तुमसेवया ।
विषयेषु प्रजुष्टानि यथा ज्ञानेन नित्यशः ॥ ९६ ॥

These senses, attached to their respective objects, cannot be so effectively controlled by means of inanition (i.e.by withholding them from their objects) as by the cultivation of knowledge. (96)

Jñānena–by constantly thinking of the unstable character of prosperity, the transitoriness of human life, and the obnoxious nature of the human body which is a bag of bones and muscles, etc.–Kulluka

वेदास्त्यागश्च यज्ञाश्च नियमाश्च तपांसि च ।
न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कर्हिचित् ॥ ९७ ॥

The study of the (vedas), renunciation, the performance of religious sacrifices, self-control and devotional austerities, made by him,O Brāhmaṇa, who is wicked at heart, can never be successful. (97)

The text had Dushta-bhāvasya, which literally means of a man of bad or sullied feelings and ideas. Kulluka explains it as whose mind is tainted by the object of the senses.

श्रुत्वा स्पृष्ट्वा च भुक्त्वा घ्रात्वा च यो नरः ।
न हृष्यति ग्लायति वा स विज्ञेयो जितेन्द्रियः ॥ ९८ ॥

The man, who having heard, touched, seen eaten or smelled anything (whether good or bad), does not feel pleasure or pain, is said to have conquered his senses. (98)

इन्द्रियाणां तु सर्वेषां यद्येकं क्षरतीन्द्रियम् ।
तेनास्य क्षरति प्रज्ञा दृतेः पादादिवोदकम् ॥ ९९ ॥

Of all the senses (of a man), if only one sense manages to leak out, thereby all his wisdom leaks out, like the water of a water-bladder (through its only outlet). (99)

वशे कृत्वेन्द्रियग्रामं संयम्य च मनस्तथा ।
सर्वान्संसाधयेदर्थानक्षिण्वन्योगतस्तनुम् ॥ १०० ॥

Having controlled the concourse of (the external) sense organs and having subdued the mind, let him work out all his ends, averting the pain of the body by means of yoga. (100)

पूर्वां संध्यां जपंस्तिष्ठेत्सावित्रीमार्कदर्शनात् ।
पश्चिमां तु समासीनः सम्यगृक्षविभावनात् ॥ १०१ ॥

During the morning Sandhyā, he (the votary) shall mutter the Sāvitri (Mantra), standing, until the sun is seen (on the horizon). During the evening Sandhyā he shall mutter the Mantra, in a sitting posture, until the stars do appear (in the heaven). (101)

Medhātithi gives prominence to the postures taken by the votary during the performance of the Saṅdhyā prayer as the primary factor in imparting merit.

पूर्वां संध्यां जपंस्तिष्ठन्नैशमेनो व्यपोहति ।
पश्चिमां तु समासीनो मलं हन्ति दिवाकृतम् ॥ १०२ ॥

By muttering the Mantra in a standing position during the rite of morning Sandhyā, one is absolved of the sin accumulated in the night. By muttering it in a sitting posture in the evening, one is absolved of the sin acquired during the day. (102)

Sandhyā, according to Yājña valkya, lasts for a Muhūrta (forty-eight minutes) at either meeting of the day and the night. Compare Yājña valkya; the sin unknowingly committed by a man, either in the day or night, is expiated by thrice performing Sandhyā, each day.

न तिष्ठति नु यः पूर्वां नोपास्ते यश्च पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः ॥ १०३ ॥

He, who does not stand by his morning Sandhyā, or worship in the evening, shall be disqualified from performing all Brahmanic rites, like unto a Śūdra. (103)

अपां समीपे नियतो नैत्यकं विधिमास्थितः ।
सावित्रीमप्यधीयीत गत्वारण्यं समाहितः ॥ १०४ ॥

Incapable of reading a large portion of the Vedas, he conforming to the regulation of daily reading the Vedas, shall mutter, self- controlled and with undivided attention, the Savitiri Mantra, coupled with the Vyāhṛtis, on the shore of a river or pool in a lonely forest. (104)

वेदोपकरणे चैव स्वाध्याये चैव नैत्यके ।
नानुरोधोऽस्त्यनध्याये होममन्त्रेषु चैव हि ॥ १०५ ॥

There is no prohibition in respect of reading the allied branches of the Vedic study (such as, the prosody, Grammar, rules of pronounciation, etc.,) or in respect of the Homa Mantras, or in respect of the portion of the Veda which should be read each day (i.e.the Sandhyā Mantras) during the period in which the study of the Vedas is ordinarily interdicted. (105)

नैत्यके नास्त्यनध्यायो ब्रह्मसत्रं हि तत्स्मृतम् ।
ब्रह्माहुतिहुतं पुण्यमनध्यायवषट्कृतम् ॥ १०६ ॥

This prohibition does not extend to the daily rites of (Japas, Homas, etc), inasmuch as they are called the Brahma Satram (the offerring of Vaidic recitation, made during the continuance of the period of non-study, which is symbolised by the Mantra, Vashat, produces auspicious fruits. (106)

Kulluka amplifies the term Brahma Satram as Brahma (Veda) eva Satram, i.e. the sacrifice of Brahma, the preposition "of" having an appositive sense in this instance.

Vashat is the term that is uttered at the close of a Vaidic lesson. Hence the term is here figuratively used for the suspense of Vedic study, or in other words it is here used to denote the period during which the study of the Vedas is forbidden.

यः स्वाध्यायमधीतेऽब्दं विधिना नियतः शुचिः ।
तस्य नित्यं क्षरत्येष पयो दधि घृतं मधु ॥ १०७ ॥

Unto him, who, pure and self-controlled, studies the Vedas, according to the regulation, continuously for a year, (the study) sheds, milk, milk-curd, clarified butter and honey each day.(107)

The text has Payo-dadhi-ghritam Madhu (milk, curd, clarified butter and honey) which, according to the technicalities or the Hindu Śāstra, means the satisfaction of the gods and the manes. Compare Yājña valkya, the twice-born one, who reads the Ṛg-Veda eryday is said to satisfy the gods with milk and honey, and the manes with honey and clarified butte .

अग्नीन्धनं भैक्षचर्यामधः शय्यां गुरोर्हितम् ।
आ समावर्तनात्कुर्यात्कृतोपनयनो द्विजः ॥ १०८ ॥

A Vaidic student (Brahmachārin), until he returns to his father's house, shall kindle the fire at morning and evening, beg alms, lie on the bare ground, and do what is conducive to the good of his preceptor, each day. (108)

आचार्यपुत्रः शुश्रूषुर्ज्ञानदो धार्मिकः शुचिः ।
आप्तः शक्तोऽर्थदः साधुः स्वोऽध्याप्या दश धर्मतः ॥१०९ ॥

The son of the preceptor, one who is devoted to service, a virtuous person, one who is pure, a relation, one who is capable of comprehending the (meaning of the Vedas), an honest youth, a son, and a paying student these ten are fit to be taught. (109)

नापृष्टः कस्यचिद्ब्रूयान्न चान्यायेन पृच्छतः ।
जानन्नपि हि मेधावी जडवल्लोक आचरेत् ॥ ११० ॥

Without being asked one must not speak anything to any person nor should he speak if any question is put to him without decorum. In such cases, the intelligent one shall behave like a dumb person. (110)

The text has Jadavat, which literally means like a fool or an idiot. Kulluka explains it by Mūka-iva, like a dumb person.

अधर्मेण च यः प्राह यश्चाधर्मेण पृच्छति ।
तयोरन्यतरः प्रैति विद्वेषं नाधिगच्छति ॥ १११ ॥

He, who puts an improper question, or he who answers an inproper one, either of them meets his doom, or incurs the enmity of the either. (111)

धर्मार्थौ यत्र न स्यातां शुश्रूषा वापि तद्विधा ।
तत्र विद्या न वक्तव्या शुभं बीजमिवोषरे ॥ ११२ ॥

Where there is no virtue or gain, or where there is no prospect of a counter balancing service, there knowledge should not be imparted, like a good seed in a barren soil. (112)

विद्ययैव समं कामं कर्तव्यं ब्रह्मवादिना ।
आपद्यपि हि घोरायां न त्वेनामिरिणे वपेत् ॥ ११३ ॥

Even in the absence of a means of livelihood, rather let a Vedic preceptor die with his knowledge than impart it to an unworthy recipient(pupil). (113)

विद्या ब्राह्मणमेत्याह शेवधिष्टेऽस्मि रक्ष माम् ।
असूयकाय मां मादास्तथा स्यां वीर्यवत्तमा ॥ ११४ ॥

The presiding deity of knowledge came to a Brāhmaṇa and said, "Preserve me, I am thy highest treasure. Do not impart me to a malicious person, there by my potency will be kept unimpugned. (114)

The text has vidyā, the presiding goddess of knowledge. Compare Vaśiṣṭha Ch.II, vs.2-5

यमेव तु शुचिं विद्यान्नियतब्रह्मचारिणम् ।
तस्मै मां ब्रूहि विप्राय निधिपायाप्रमादिने ॥११५ ॥

To him whom thou shalt know to be pure perfectly continent, and free from the follies of the world, to that Brāhmaṇa, to that custodian of the treasure of knowledge, shalt thou impart me." (115)

ब्रह्म यस्त्वननुज्ञातमधीयानादवाप्नुयात् ।
स ब्रह्मस्तेयसंयुक्तो नरकं प्रतिपद्यते ॥११६ ॥

He, who acquires the knowledge of the Vedas (lessons in the Vedas) from a studying pupil, or from a teaching preceptor, without his permission, stands guilty of the theft of Brahma and goes to hell for his crime. (116)

लौकिकं वैदिकं वापि तथाध्यात्मिकमेव च ।
आददीत यतो ज्ञानं तं पूर्वमभिवादयेत् ॥ ११७ ॥

Him, from whom one has acquired any secular, Vaidic, or spiritual knowledge, he shall reverentially accost without waiting to be first spoken to. (117)

A spiritual teacher is more venerable than a Vaidic preceptor, and a Vaidic preceptor is more venerable than an imparter of secular knowledge.-Kulluka

सावित्रीमात्रासारोऽपि वरं विप्रः सुयन्त्रितः ।
नायन्त्रितस्त्रिवेदोऽपि सर्वाशी सर्वविक्रयी ॥ ११८ ॥

A Brāhmaṇa, who knowing only the Gāyatri Mantra, conforms to the rules of conduct as laid down in the Ordinance, is superior to Brāhmaṇa who although well versed in the three

Vedas eats forbidden food and sells things which ought not to be sold. (118)

The text has Sarvāśī and Sarva-Vikrayī which literally means eater of all kinds of food and seller of all articles of sale. Kulluka explains it by Nishiddha-bhojana-Śila and Pratishiddha Vikretā which we have adpoted in our translation.

शय्यासनेऽध्याचरिते श्रेयसा न समाविशेत् ।
शय्यासनस्थश्चैवेनं प्रत्युत्थायाभिवादयेत् ॥ ११९ ॥

He,who sits on a bed or a cushion on which his preceptor (or superiour) is used to sit, shall find no good (prosperity) in this world. Happening to sit on a bed or cushion (at the time), he shall stand up, leaving his bed or cushion, and accost his preceptor at his advent. (119)

ऊर्ध्वं प्राणा ह्युत्क्रामन्ति यूनः स्थविर आयति ।
प्रत्युत्थानाभिवादाभ्यां पुनस्तान्प्रतिपद्यते ॥ १२० ॥

At the advent of an old man, old in years and wisdom, the vital airs of a youth heave up and attempt to leap over to him; they are restored to their normal condition by his rising up from his seat and duly welcoming him in. (120)

अभिवादनशीलस्य नित्यं वृद्धोपसेविनः ।
चत्वारि तस्य वर्धन्ते आयुर्विद्या यशो बलम् ॥ १२१ ॥

The duration of life, fame and bodily strength, these four (things) of him who sits in the assembly of the old and serves them faithfully, each day, are bound to increase. (121)

In the assembly of preceptors or superiors.-Kulluka

अभिवादात्परं विप्रो ज्यायांसमभिवादयन् ।
असौ नामाहमस्मीति स्वं नाम परिकीर्तयेत् ॥ १२२ ॥

Having accosted an elderly person, a Brāhmaṇa, after the accosting, shall enumerate his own name as, I am that so and so who accost you. (122)

Both Medhātithi and Govindarāja hold that, the accoster shall couple his own name with the term of accosting or welcome. Let him accost (a superior) by mentioning his own name as, I am so and so that accost you. –Gautama

O, I am that so and so, let him thus mention his own me— Sāmkhyāyana

नामधेयस्य ये केचिदभिवादं न जानते ।
तान्प्राज्ञोऽहमिति ब्रूयात्स्त्रियः सर्वास्तथैव च ॥ १२३ ॥

If the person, accosted, chances not to know Sanskrit (the usual language of accosting), then the accoster shall address him as, I am so and so; likewise ladies in general should be thus accosted. (123)

भोः शब्दं कीर्तयेदन्ते स्वस्य नाम्नोऽभिवादने ।
नाम्नां स्वरूपभावो हि भोभाव ऋषिभिः स्मृतः ॥ १२४ ॥

At the time of accosting one shall utter the term "Bho" (O) at the end of his name, inasmuch as that term, in common with the name of a person, signifies the fact of addressing. (124)

आयुष्मान्भव सौम्येति वाच्यो विप्रोऽभिवादने ।
अकारश्चास्य नाम्नोऽन्ते वाच्यः पूर्वाक्षरः प्लुतः ॥ १२५ ॥

A Brāhmaṇa accoster shall be re-accosted as,"be long-lived, O you, handsome looking one" and the last vowel sound of his name, in the event of its ending in a vowel sound, shall be pronounced in a Pluta voice. (125)

The final vowel of the name of a Brāhmaṇa (Aśūdra), or if it does not terminate in a vowel sound, the one immediately preceding the last letter of the name should be uttered in a thrice prolated or protracted manner at the time of addressing or accosting a Brāhmaṇa (Teh pluta Udātta Pāṇini).

यो न वेत्त्यभिवादस्य विप्रः प्रत्यभिवादनम् ।
नाभिवाद्यः स विदुषा यथा शूद्रस्तथैव सः ॥ १२६ ॥

A Brāhmaṇa,who having been accosted, does not know how to return it (i.e. does not know the formula of re-accosting), shall not be accosted at all by the erudite. He is like unto a Śūdra. (126)

ब्राह्मणं कुशलं पृच्छेत्क्षत्रबन्धुमनामयम् ।
वैश्यं क्षेमं समागम्यशूद्रमारोग्यमेव च ॥ १२७ ॥

In meeting a Brāhmaṇa, his spiritual good will be the first thing that shall be enquired; similarly, the worldly peace of a

Kshatriya, the opulence of a Vaiśya and the good health of a Śūdra are the things that shall be asked after the first meeting.(127)

Āpastamba says that these forms of addressing may be used in accosting one's junior or equal in age. Govindarāja says that, inas muchas these terms (Kshema, etc.) are synonymous, what is contemplated here is that, these different terms should be used in accosting persons of different castes.

अवाच्यो दीक्षितो नाम्ना यवीयानपि यो भवेत् ।
भोभवत्पूर्वकं त्वेनमभिभाषेत धर्मवित् ॥ १२८ ॥

A virtuous man shall not address a person, engaged in celebrating a sacrifice, although his younger in years, by his own name. He shall address him as, "Bho" (O),"Bhabat" (revered one), etc. (128)

परपत्नी तु चा स्त्री स्यादसंबन्ध्या च योनितः ।
तां ब्रूयाद्भवतीत्येवं सुभगे भगिनीति च ॥ १२९ ॥

One shall address another man's wife, not related to him by marriage, as Bhabati (revered lady), etc., he shall address his younger sister as, O thou fortunate one (Subhage). (129)

मातुलांश्च पितृव्यांश्च श्वशुरानृत्विजो गुरून् ।
असावहमिति ब्रूयात्प्रत्युत्थाय यवीयसः ॥ १३० ॥

One shall stand up in the presence of one's uncles, father-in-law, maternal uncles, priests (Rittviks) and preceptors, although younger than him in year, and welcome them as, I am that so and so,etc., (that accost you). (130)

मातृष्वसा मातुलानी श्वश्रूरथ पितृष्वसा ।
संपूज्या गुरुपत्नीवत्समास्ता गुरुभार्यया ॥ १३१ ॥

A mother's sister, the wife of a maternal uncle, or a father's sister shall be revered as the wife of a Guru. All these are equally venerable as the preceptor's wife. (131)

भ्रातुर्भार्योपसंग्राह्या सवर्णाहन्यहन्यपि ।
विप्रोष्य तूपसंग्राह्या ज्ञातिसंबन्धियोषितः ॥ १३२ ॥

One shall accost a wife of his elder brother, belonging to his own caste, by clasping her feet, on returning from a distant country; one shall accost his aunt and mother-in law by clasping their feet. (132)

पितुर्भगिन्यां मातुश्च ज्यायस्यां च स्वसर्यपि ।
मातृवद्वृत्तिमातिष्ठेन्माता ताभ्यो गरीयसी ॥ १३३ ॥

One shall behave unto his elder sister, mother's sister, or father's sister as his own mother; but his mother is the most venerable of them all. (133)

दशाब्दाख्यं पौरसख्यं पञ्चाब्दाख्यं कलाभृताम् ।
त्र्यब्दपूर्वं श्रोत्रियाणां स्वल्पेनापि स्वयोनिषु ॥ १३४ ॥

Among inmates of the same village or town, persons[1] younger than one another even by ten years are equal; among professional dancers and musicians, persons younger than one another even by five years are equal. Among Brāhmaṇas well-versed in the Vedas, even three years youngers shall be treated as equals. Among blood-relations it is only a small disparity of age that makes one entitled to respect and veneration. (134)

An educated man living in the same town or village with an illiterate person, older than him even by ten years, shall not show any special marks of respect to him for his years, as he is bound to do to an equally uneducated fellow citizen of his, older than him by more than ten years.–Kulluka

ब्राह्मणं दशवर्षं तु शतवर्षं तु भूमिपम् ।
पितापुत्रौ विजानीयाद् ब्राह्मणस्तु तयोः पिता ॥ १३५ ॥

A Brāhmaṇa, ten years old, and a Kshatriya of a hundred years of age, shall be considered as a father and a son; the Brāhmaṇa shall be treated as the father of the Kshatriya. (135)

वित्तं बन्धुर्वयः कर्म विद्या भवति पञ्चमी ।
एतानि मान्यस्थानानि गरीयो यद्यदुत्तरम् ॥ १३६ ॥

Wealth (honestly acquired), friends (relations), age, work and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it in the (order of enumeration). (136)

पञ्चानां त्रिषु वर्णेषु भूयांसि गुणवन्ति च ।
यत्र स्युः सोऽत्र मानार्हः शूद्रोऽपि दशमीं गतः ॥ १३७ ॥

Among members of the three castes, he, who has the best of the five abovesaid qualifications, is entitled to the highest honour. Even a Śūdra of ninety years complete shall be respected by the twice-born ones. (137)

The text has Daśamimgatah which literally means "in his nineties."–Kulluka

चक्रिणो दशमीस्थस्य रोगिणो भारिणः स्त्रियाः ।
स्नातकस्य च राज्ञश्च पन्था देयो वरस्य च ॥ १३८ ॥

[On the road] one must give way to a carter, to a man of more than ninety years of age, to a sick folk, to a carrier of weights, to a woman, to a Snātaka, to the king and to a bridegroom. (138)

The text has Snātaka, which means a Brāhmaṇa religious student returning from his preceptor's house after finishing his student's career.

Vara here means a bridgroom on his way to, or from the bride's house before, or after the marriage is formally solemnized.—Kulluka

तेषां तु समवेतानां मान्यौ स्नातकपार्थिवौ ।
राजस्नातकयोश्चैव स्नातको नृपमानभाक् ॥ १३९ ॥

When all these meet together (on the road), greatest preference shall be shown to the king and the Snātaka. Of a king and a Snātaka the first shall give way (show respect) to the last. (139)

उपनीय तु यः शिष्यं वेदमध्यापयेद्द्विजः ।
सकल्पं सरहस्यं च तमाचार्यं प्रचक्षते ॥ १४० ॥

A Brāhmaṇa, who having initiated a pupil with the thread teaches him the Vedas with all its mysteries and ceremonials, is said to be an Āchārya unto that pupil. (140)

The text has Sakalpam Sarahasyamcha. Kalpa means the branch of Vaidic literature which deals with ceremonials and the celebration of religious sacrifices. Rahasyam (lit mysteries;) is the transcendental truths inculcated in the Upanishads.–Kulluka

एकदेशं तु वेदस्य वेदाङ्गान्यपि वा पुनः ।
योऽध्यापयति वृत्त्यर्थमुपाध्यायः स उच्यते ॥ १४१ ॥

He, who, in consideration of fees, teaches a portion of the Vedas and any of the Vedāngas (allied branches of Vaidic study) to a pupil, is said to be the Upādhyāya of the latter. (141)

निषेकादीनि कर्माणि यः करोति यथाविधि ।
संभावयति चान्नेन स विप्रो गुरुरुच्यते ॥ १४२ ॥

He, who does the (consecrating) rites of Nisheka etc., unto a child according to the ordinance, and maintains him with food (and raiment), is said to be his Guru (father). (142)

अग्न्याधेयं पाकयज्ञानग्निष्टोमादिकान्मखान् ।
यः करोति वृतो यस्य स तस्यर्त्विगिहोच्यते ॥ १४३ ॥

A Brāhmaṇa who being appointed by another, does for him the religious sacrifices, called the Agnyādheyam Pāka-yajña, Agni-Stāma, etc., is said to be his Ṛttvik (priest).[2] (143)

The rite of first kindling the sacred fire in which oblations, or libations of melted butter are fit to be offered.–Kulluka

A Ṛttvik, otherwise devoid of the qualifications of a Brahmachārin (Such as the vow of continence, etc.) should be revered as a Brahmachārin.–Kulluka

य आवृणोत्यवितथं ब्रह्मणा श्रवणावुभौ ।
स माता स पिता ज्ञेयस्तं न द्रुह्येत्कदाचन ॥ १४४ ॥

He, who fills the ears of a person with the eternal truths of the Vaidic Mantras, is said to be his father and mother; against him he shall not rebel. (144)

उपाध्यायान्दशाचार्य आचार्याणां शतं पिता ।
सहस्रं तु पितृन्माता गौरवेणातिरिच्यते ॥ १४५ ॥

An Āchārya excels ten Upādhyāyas, a father excels a hundred Āchāryas, and a mother excels a thousand fathers, in respect of veneration.[3] (145)

An Āchāryay is more venerable than ten Upādhyayas;a father is more venerable than a hundred Āchāryas, and a mother is more venerable than a thousand fathers.–Kulluka

It is held by certain western scholars that, the sentiment expressed

in this couplet dates from the time when the sanctity and obligations of marriage, as a social institution, were but very partially observed and discharged by men, or when but a very crude form of marriage was adopted in society. After the days of promiscuity, the first attempt at forming a domestic economy must necessarily be a (government by the mother). The mother was the queen, the protectrix,the food-earning agent in the first house of man. In the days of promiscuous intercourse the mothers of men, like the mothers of beasts, had to take the sole care of the child; and hence with the arduous nature of the maternal duties there arose the sense of the child's obligation to its mother. In that stage of society it was natural for the primitive man to look upon his father as a mere progenitor whom perhaps he had very little chance of seeing in his life, and to consider the mother as a thousand times more necessary and valuable for the rearing of his life, from the days of his helpless infancy to those of his resourceful adolescence. But the Tāntriks, on the other hand, relying solely on their admirable embryology hold that, the function of the paternal element is only to call the life force latent in the impregnated ovum into being, and that the maternal element is the real manufacturer of life. Beyond this evoking of life force in the ovum the paternal element is perfectly inoperative and hence they decree that a mother is a thousand times more venerable than a father.

उत्पादकब्रह्मदात्रोर्गरीयान्ब्रह्मदः पिता ।
ब्रह्मजन्म हि विप्रस्य प्रेत्य चेह च शाश्वतम् ॥ १४६ ॥

Of one's own progenitor and imparter (teacher) of the Vedas, he, who teaches him the Vedas, is superior to his progenitor, since the birth of a Brāhmaṇa through the Vedas is his eternal existence both in this world and the next. (146)

कामान्माता पिता चैनं यदुत्पादयतो मिथः ।
संभूतिं तस्य तां विद्याद्यद्योनावभिजायते ॥१४७ ॥

The birth of a man through the lustful meeting of his parents in his mother's womb is the birth which he has in common with the beasts. (147)

आचार्यस्त्वस्य यां जातिं विधिवद्वेदपारगः ।
उत्पादयति सावित्र्या सा सत्या साजरामरा ॥ १४८ ॥

The birth, which the Āācharyāya, well conversant with the Vedas procreates for him through the Sāvitri initiation, according to the Regulation, is his real, decayless, immortal birth (i.e.birth in immortality). (148)

अल्पं वा बहु वा यस्य श्रुतस्योपकरोति यः ।
तमपीह गुरुं विद्याश्रुतोपक्रियया तया ॥ १४९ ॥

Him, who benefits a man by imparting to him a lesser or greater amount of Vaidic knowledge, let that man revere as his preceptor (Guru), on account of imparting that much knowledge of the Vedas. (149)

ब्राह्मस्य जन्मनः कर्ता स्वधर्मस्य च शासिता ।
बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः ॥ १५० ॥

A Brāhmaṇa, who, although of a tender age, causes the initiation of an old man in the Vedas, and teaches him his religious duties (by explaining their true import), him such an old man is in duty bound to venerate as his own father. (150)

अध्यापयामास पितृञ्शिशुराङ्गिरसः कविः ।
पुत्रका इतिहोवाच ज्ञानेन परिगृह्य तान् ॥ १५१ ॥

Even the infant son of Angirā, whose vision extended far into the depths of the unseen mysteries, taught his own fathers and used to address them as sons. (151)

The text has Kavi. Sāyaṇa explains in his renowned Scholia to the Ṛgveda by Krānta-darshi of a far-reaching vision."

The text has Pitṛn, Kulluka explains by Pitṛvyān, Pitṛvya putrān, paternal uncles and sons of paternal uncles.

ते तमर्थमपृच्छन्त देवानागतमन्यवः ।
देवाश्चैतान्समेत्योचुर्न्याय्यं वः शिशुरुक्तवान् ॥ १५२ ॥

Having been thus addressed by Āṅgirasa, they, mad with rage, demanded its reason of the Devas, and the assembled Devas said unto them," the boy has not spoken in decorum." (152)

अज्ञो भवति वै बालः पिता भवति मन्त्रदः ।
अज्ञं हि बालमित्याहुः पितेत्येव तु मन्त्रदम् ॥ १५३ ॥

An ignoramus is veritably a boy, the imparter of the Mantras is like unto a father, for since the ancient time it has been the practice to a call an ignoramus a boy and an imparter of the Mantras a father. (153)

The text has Aj ña, which literally means "an ignoramus". Kulluka explains it by "one ignorant of the Vedas."

Mantrada is the term that occurs in the text, its literal meaning being the imparter of the Mantra. Kulluka explains it by teacher of the Vedas.

न हायनैर्न पलितैर्न वित्तेन न बन्धुभिः ।
ऋषयश्चक्रिरे धर्मं योऽनूचानः स नो महान् ॥ १५४ ॥

Neither by years (age) nor by grey hairs, neither by wealth nor by friends (relation) does one become great. The Ṛshis made a compact of yore that, "he of us who will study the entire Veda with the allied branches of study will be called great. (154)

The text has Anūchānah. Kulluka explains it by Sānga Vedādheyatā, the reader of all the Vedas with the allied branches of knowledge, such as the prosody, grammar, rules of ceremonials, rules of pronounciation, astronomy and mimānsā (exigetic dissertations on the Vedas.)

विप्राणां ज्ञानतो ज्यैष्ठ्य क्षत्रियाणां तु वीर्यतः ।
वैश्यानां धान्यधनतः शूद्राणामेव जन्मतः ॥ १५५ ॥

(Elderliness) among the Brāhmaṇas is according to knowledge, that among the Kshatriyas is proportionate to prowess, that among the Vaiśyas is proportionate to wealth, and that among the Śūdras is proportionate to age (lit. date of birth). (155)

The text has Dhana-dhānyatah i.e.according to one's possession of food-grains, animals, etc.

न तने वृद्धो भवति येनास्य पलितं शिरः ।
यो वै युवाप्यधीयानस्तं देवाः स्थविरं विदुः ॥ १५६ ॥

Grey hairs do not make an old man; a young man who has studied, the Devas designate him is really old. (156)

यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः ।
यश्च विप्रोऽनधीयानस्त्रयस्ते नाम बिभ्रति ॥ १५७ ॥

Like unto a wooden elephant or a leathern deer, a Brāhmaṇa, who has not studied, bears only the name of a Brāhmaṇa. (157)

यथा षण्ढोऽफलः स्त्रीषु यथा गौर्गवि चाफला ।
यथा चाज्ञेऽफलं दानं तथा विप्रोऽनृचोऽफलः ॥ १५८ ॥

As enunuch is (sexually) fruitless (unsuccessful) in respect of a woman, as (sexually) fruitless is the meeting of two cows, as fruitless is the gift to an ignoramus, so fruitless (is the life of a) Brāhmaṇa who has not studied the Riks (i.e., the Vedas). (158)

The text has Aña which means an ignorant person; certain commentators explain it by "a mad person."

अहिंसयैव भूतानां कार्यं श्रेयोनुशासनम् ।
वाक्चैव मधुरा श्लक्ष्णा प्रयोज्या धर्ममिच्छता ॥ १५९ ॥

The good of creatures should be effected with kind and sympathetic means, desiring virtue, one shall use sweet and gentle words under the circumstances. (159)

The text has Bhūtānām Śreyonus dśānam, the literal rendering of which has been given above. Kulluka explains Bhūtānām by "Siṣkyānām (of pupils), "and Śreyo, by instruction," the whole meaning, according to him is that instructions should be given with the help of compassionate means.

यस्य वाङ्मनसी शुद्धे सम्यग्गुप्ते च सर्वदा ।
स वै सर्वमवाप्नोति वेदान्तोपगतं फलम् ॥ १६० ॥

He, whose speech and mind are always pure and fully restrained, derives all the benefits enumerated in the Vedānta.[5] (160)

The text has Śuddhi (pure). Kulluka explains it as speech, unsullied by untruthfulness, and mind, free from desire, aversion, hatred, etc.

The text has Samyag gupte. Kulluka explains it as mind restrained from walking in forbidden paths.

Vedāntopagatam phalam, i.e., lordiness of the universe, and emancipation of self, etc., described in the Vedānta, as the result of practising its tenets.

नारुन्तुदः स्यादार्तोऽपि न परद्रोहकर्मधीः ।
ययास्योद्विजते वाचा नालोक्यां तामुदीरयेत् ॥ १६१ ॥

Persecuted or oppressed, one must not hurt the feelings of others. Let him wish or do no injury to any body. Let him not use a harsh word, that bars the gate of heaven, to any body. (161)

संमानाद् ब्राह्मणो नित्यमुद्विजेत विषादिव ।
अमृतस्येव चाकाङ्क्षेदवमानस्य सर्वदा ॥ १६२ ॥

Let a Brāhmaṇa shun worldly honours, like a poison, throughout his life. Desiring immortality, let him court humiliation all through his days. (162)

सुखं ह्यवमतः शेते सुखं च प्रतिबुध्यते ।
सुखं चरति लोकेऽस्मिन्नवमन्ता विनश्यति ॥ १६३ ॥

He, who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels on the path of duty. The humiliator suffers a double death. (163)

The discomfiture, which a man suffers for having had to bear with humiliations, ceases to torment the person, who, from his very childhood, learns to look upon honour and dishonour with equal indifference, and thus robs humiliation of its sting. In the armoury of the petty vexations of life there is no dart keen enough to hurt him under his mail of healthy contempt for littleness. There is nothing in this world to disturb his night's repose, or to cloud the gladness of life which returns to him, each day, with the morning song and sunshine. With his head touching the stars in the conscious glory of a larger manhood, he treads triumphant in the path of duty, without casting a look at the shady by-paths of life, or lending his ears to the siren-songs of pleasure. The glory of this world, at its best worth, is but a mist, a vapour, and the commercial success of life may in reality, be the very opposite of success.

The text has Vinaśyati. Kulluka explains it by "doubly dies out of self-reproach."

अनेन क्रमयोगेन संस्कृतात्मा द्विजः शनैः ।
गुरौ वसन्संचिनुयाद् ब्रह्माधिगमिकं तपः ॥ १६४ ॥

Let a duly initiated Brāhmaṇa, by dint of gradual practice, acquire, while residing in the house of his preceptor, this Tapas (penitential austerity), which would enable him to fully comprehend the import of the Vedas. (164)

The text has Brahmādhigamikam tapah which may also mean penitential austerity that enables one to attain to Brahma. Kulluka has explained Brahma by Veda and we have adopted Kulluka's interpretation.

तपोविशेषैर्विविधैर्व्रतैश्च विधिचोदितैः ।
वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना ॥ १६५ ॥

By means of special austerities and various (other) vows practised according to the Regulation, a twice-born one (Brāhmaṇa) shall master all the Vedas with their Rahasyas (i.e.,the mystic transcendentalism as inculcated in the Upanishads. (165)

वेदमेव सदाभ्यस्येत्तपस्तप्स्यन्द्विजोत्तमः ।
वेदाभ्यासो हि विप्रस्य तपः परमिहोच्यते ॥ १६६ ॥

Let the foremost of the twice-born ones (Brāhmaṇas) constantly commit the Vedas to memory, inasmuch as the study (recitation) of the Vedas is said to be the highest Tapasya for a Brāhmaṇa. (166)

Tapas means austerity with communion with the supreme Self.

आ हैव स नखाग्रेभ्यः परमं तप्यते तपः ।
यः स्रग्व्यपि द्विजोऽधीते स्वाध्यायं शक्तितोऽन्वहम् ॥ १६७ ॥

Even he, who indulges in such articles of luxury as, the garland of flowers, etc., by studying the Vedas, each day, according to his might, acquires such an efficiency in Tapas that its (energy) surcharges his whole body from the tips of his finger-nails to the crown of his head. (167)

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम् ।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ॥ १६८ ॥

A Brāhmaṇa, who not having studied the Vedas tries to acquire other forms of (secular) learning, is degraded to the status of a Śūdra with all his progeny, even in his life-time. (168)

The text has Anyatra Kurute Śramam. Kulluka explains it by "forms of learning other than the Smriti and Vedāngas." Compare Sankha, "Before the studing the Vedas, let him not study any other subject of study."

मातुरग्रेऽधिजननं द्वितीयं मौञ्जिबन्धने ।
तृतीयं यज्ञदीक्षायां द्विजस्य श्रुतिचोदनात् ॥ १६९ ॥

The first birth of a Brāhmaṇa is in the womb of his mother, his second birth is through his initiation with the holy thread, and his third birth lies through his initiation in the Vaidic sacrifices (Jyotishtoma, etc.) as ordained by the Śruti. (169)

Which the priests(Ṛttviks) perform to make him competent for the celebration of the Vaidic sacrifices, to make him initiated in the sacrifice; through that he takes birth again.—Śruti.

तत्र यद्ब्रह्मजन्मास्य मौञ्जीबन्धनचिह्नितम् ।
तत्रास्य माता सावित्री पिता त्वाचार्य उच्यते ॥ १७० ॥

In respect of the birth of a Brāhmaṇa in Brahma, of which the wearing of the holy girdle (Mekhalā) is the symbol, the Sāvitri (Gāyatri Mantra) is his mother and the preceptor (Āchārya) is his father. (170)

वेदप्रदानादाचार्यं पितरं परिचक्षते ।
न ह्यस्मिन्युज्यते कर्म किंचिदामौञ्जिबन्धनात् ॥ १७१ ॥

Before his initiation with the thread, a Brāhmaṇa is not competent to perform any kind of religious rites,[3] hence, for the fact that, the Āchārya imparts to him the knowledge of the Vedas. the Āchārya is his called father. (171)

The text has Karma, Kulluka explains it by Śrauta or Śmārta Karma, i.e. acts enjoined to be performed in the Śruti (Vedas) and Smriti.

नाभिव्याहारयेद्ब्रह्म स्वधानिनयनादृते ।
शूद्रेण हि समस्तावद्यावद्वेदे न जायते ॥ १७२ ॥

A Brāhmaṇa until he is again born in the Vedas, continues like unto a Śūdra. Let him not utter any Vaidic Mantras except those of the Śrāddha, before his initiation with the thread.(172)

Svadhā is the term that occurs in 'the text. Svadhā is the word which is uttered at the time of offering oblations to the manes. Here it figuratively stands for the Śrāddha Mantras. Kulluka explains it by "Mantras which are recited during the celebration of a first (Nava) Śrāddha ceremony."

कृतोपनयनस्यास्य व्रतादेशनमिष्यते ।
ब्रह्मणो ग्रहणं चैव क्रमेण विधिपूर्वकम् ॥ १७३ ॥

To a Brāhmaṇa, duly initiated with the thread, shall be given instructions, regarding the practice of vows, gradually and in conformity with the Regulation; he shall be made to get by heart the (different portions of the) Vedas. (173)

The text has Vratādeśān, Kulluka explains it by "Commandments to practise the vows which he promised to undertake at the time of intiation, viz., I will collect fuel for the sacrificial fire, I will not sleep in the day, etc.

Brāhmaṇa, the successive portions of the Vedas such as,

यद्यस्य विहितं चर्म यत्सूत्रं य च मेखला ।
यो दण्डो यच्च वसनं तत्तदस्य व्रतेष्वपि ॥ १७४ ॥

The kinds of skin, thread, staff and girdle, which have been ordained for a (Brahmachārin) at the time of initiation with the thread, shall be likewise used by him in connection with practising a vow. (174)

Such as the penances of Govarta, Chāndrāyanam, etc.

सेवेतेमांस्तु नियमान्ब्रह्मचारी गुरौ वसन् ।
सन्नियम्येन्द्रियग्रामं तपोवृद्ध्यर्थमात्मनः ॥ १७५ ॥

A Brahmachārin, while residing with his preceptor, shall control his senses and observe these rules of conduct for the augmentation of his psychic power. (175)

नित्यं स्नात्वा शुचिः कुर्याद्देवर्षिपितृतर्पणम् ।
देवताभ्यर्चनं चैव समिदाधानमेव च ॥ १७६ ॥

Let him be pure, let him bathe each day, propitiate the gods and manes with libations of water, worship the deities and cast sacrifical twigs (samidh) in the fire, each morning and evening.(176)

Morning and evening, let him bathe each day.–Vishṇu. Though daily baths are forbidden by Gautama in respect of Brahmachārins, this prohibition extends only to wanton bathing, as Baudhāyana expresses it. Let him not bathe (many times) out of a spirit of bravado. –Baudhāyana

वर्जयेन्मधु मांसं च गन्धं माल्यं रसान्स्त्रियः ।
शुक्तानि यानि सर्वाणि प्राणिनां चैव हिंसनम् ॥ १७७ ॥

Let him forswear the use of honey, meat, scents, garlands of flowers, and articles of sweet taste which acquire an acid flavour when stale. Let him refrain from visiting women and killing animals. (177)

अभ्यङ्गमञ्जनं चाक्ष्णोरुपानच्छत्रधारणम् ।
कामं क्रोधं च लोभं च नर्तनं गीतवादनम् ॥ १७८ ॥

Let him forswear the use of anointments (unguents), collyriums, shoes, and umbrella; let him renounce lust, anger, greed, dancing singing and music. (178)

द्यूतं च जनवादं च परिवादं तथानृतम् ।
स्त्रीणां च प्रेक्षणालम्भमुपघातं परस्य च ॥ १७९ ॥

Gambling with dice, idle gossips, scandal, falsehood, embracing and casting lustful eyes on females, and doing injury to others.(179)

एकः शयीत सर्वत्र न रेतः स्कन्दयेत्क्वचित् ।
कामाद्धि स्कन्दयनेतो हिनस्ति व्रतमात्मनः ॥ १८० ॥

He must sleep alway alone and, let him not cast his seed (by any unnatural means). A lustful casting of seed kills one's vow. (180)

स्वप्ने सिक्त्वा ब्रह्मचारी द्विजः शुक्रमकामतः ।
स्नात्वार्कमर्चनित्वा त्रिः पुनर्मामित्यृचं जपेत् ॥ १८१ ॥

A Brāhmaṇa religious student, who has unintentionally spent himself in sleep, shall bathe and worship the son and thrice mutter the Ṛk running as Punarmām. (181)

उदकुम्भं सुमनसो गोशकृन्मृत्तिकाकुशान् ।
आहरेद्यावदर्थानि भैक्षं चाहरहश्चरेत् ॥ १८२ ॥

He shall fetch pitchers-ful of water, flowers, cowdung, clay and Kuśa grass asmuch as his preceptor right require, and beg alms every day. (182)

वेदयज्ञैरहीनानां प्रशस्तानां स्वकर्मसु ।
ब्रह्मचार्याहरेद्भैक्षं गृहेभ्यः प्रयतोऽन्वहम् ॥ १८३ ॥

Of house-holders, who celebrate the Vaidic sacrifices and complacently perform the duties peculiar to their order, a Brahmachārin, pure in body and spirit, shall beg alms, each day. (183)

गुरोः कुले न भिक्षेत न ज्ञातिकुलबन्धुषु ।
अलाभे त्वन्यगेह्यानां पूर्वं पूर्वं विवर्जयेत् ॥ १८४ ॥

He shall not beg alms of his preceptor's family, nor of his cognates and relations. In the absence of any other house-holder, he shall beg alms, leaving each preceding one of these persons. (184)

सर्वं वापि चरेद् ग्रामं पूर्वोक्तानामसंभवे ।
नियम्य प्रयतो वाचमभिशस्तांस्तु वर्जयेत् ॥ १८५ ॥

In the absence of (fit persons of whom the Vedas gives a Brahmachārin the sanction to beg alms), let him, silent and self-controlled, beg alms of the whole village (i.e. of all the four castes) without repeating the proper formula of begging. (185)

दूराद्याहृत्य समिधः संनिदध्याद्विहायसि ।
सायंप्रातश्च जुहुयात्ताभिरग्निमतन्द्रितः ॥ १८६ ॥

Let him collect fuels (Samid) for the sacrificial fire from a distant forest and place them in the open; with them he must punctually offer the burnt offerings, morning and evening, each day. (186)

The dry twigs of trees which have been mentioned in the Vedas as holy and fit to be used with the burnt offerings. They should be collected from a distance as it is evident from the use of the term Durāt in the text.

अकृत्वा भैक्षचरणमसमिध्य च पावकम् ।
अनातुरः सप्तरात्रमवकीर्णिव्रतं चरेत् ॥ १८७ ॥

In health, if a Brahmachārin fails to beg alms, or to kindle the sacrificial fire with the fuel of Samid twigs, for seven days in succession, he must do the penance of an Avakirni (of broken vow). (187)

भैक्षेण वर्तयेन्नित्यं नैकान्नादी भवेद् व्रती ।
भैक्षेण व्रतिनो वृत्तिरुपवाससमा 'स्मृता ॥ १८८ ॥
व्रतवद्देवदैवत्ये पित्र्ये कर्मण्यथर्षिवत् ।
काममभ्यर्थितोऽश्नीयाद् व्रतमस्य न लुप्यते ॥ १८९ ॥

A Brahmachārin, having been invited to a repast given in connection with a Śrāddha offe..d to the deities, may take to his satisfaction (articles of food) which do not soil the vow; of a vowist; invited to a repast in connection with a Śrāddha offered to the manes, he may take to his satisfaction such food, which a Ṛṣi may eat without impugnity, even if without incurring the sin of eating the food given by one and the same person; there by his vow is not nullified. (188-189)

The text has Vratabat, i.e., all articles of food excepting meat, honey, etc., Madhu Māṁsa-Varjam.–Kulluka

Ṛshivat, i.e. Nivāra grains and such like food-stuff which a holy sage usually eats in his hermitage.–Kulluka

ब्राह्मणस्यैव कर्मैतदुपदिष्टं मनीषिभिः ।
राजन्यवैश्ययोस्त्वेवं नैतत्कर्म विधीयते ॥ १९० ॥

Wise men have ordained alms-begging as equally obligatory on Brahmachārins of all the twice-born castes (Brāhmaṇa, Kshatriya, and Vaiśya), but a Kshatriya or a Vaiśya Brahmachārin is not authorised to partake of a Śrāddha repast given by a single person. (190)

चोदितो गुरुणा नित्यमप्रचोदित एव वा ।
कुर्यादध्ययने यत्नमाचार्यस्य हितेषु च ॥ १९१ ॥

Goaded by his preceptor or not, he shall take special care of his lessons and evince a special interest in things conducive to his preceptor's benefit, each day. (191)

शरीरं चैव वाचं च बुद्धीन्द्रियमनांसि च ।
नियम्य प्राञ्जलिस्तिष्ठेद्वीक्षमाणो गुरोर्मुखम् ॥ १९२ ॥

Controlling his body (physical propulsions), speech, intellect, senses and mind, let him sit with the palms of his hands, united together, looking at the face of his preceptor. (192)

नित्यमुद्धृतपाणिः स्यात्साध्वाचारः सुसंयतः ।
आस्यतामिति चोक्तः सन्नासीताभिमुखं गुरोः ॥ १९३ ॥

Covering his body with the upper sheet (of garment in a manner so as to leave) the right arm free and uncovered, let him sit, meek and self-controlled, each day, in the front of his preceptor, after being told by him, "sit down here." (193)

हीनान्नवस्त्रवेषः स्यात्सर्वदा गुरुसन्निधौ ।
उत्तिष्ठेत्प्रथमं चास्य चरमं पैव संविशेत् ॥ १९४ ॥

By the side of his preceptor he shall eat food and wear garments inferior to those of his preceptor. After him he shall go to, and prior to him he shall leave his bed. (194)

प्रतिश्रवणसंभाषे शयानो न समाचरेत् ।
नासीनो न च भुञ्जानो न तिष्ठन्न पराङ्मुखः ॥ १९५ ॥

Comfortably lying in bed or seated on a cushion, or with his face turned back, he must not hear his preceptor's order nor speak to him. (195)

आसीनस्य स्थितः कुर्यादभिगच्छंस्तु तिष्ठतः ।
प्रत्युद्गम्य त्वाव्रजतः पश्चाद्धावंस्तु धावतः ॥ १९६ ॥

If his preceptor orders him for any thing when he is seated, he shall rise up; if he does that standing, he shall advance a few steps towards him; if he does that while strolling, he shall follow him; and if he does that while going away, he shall run after him and receive that order or speak to him. (196)

पराङ्मुखस्याभिमुखो दूरस्थस्यैत्य चान्तिकम् ।
प्रणम्य तु शयानस्य निदेशे चैव तिष्ठतः ॥ १९७ ॥

The preceptor happening to look at any other side, he shall stand in front of him; the preceptor happening to be at a little distance, he shall go unto him; and his preceptor happening to be in bed or seated, he shall hung down his head and receive his order and speak unto him. (197)

नीचं शय्यासनं चास्य सर्वदा गुरुसन्निधौ ।
गुरोस्तु चक्षुर्विषये न यथेष्टासनो भवेत् ॥ १९८ ॥

By the side of his preceptor he shai' always occupy a lower bed or seat; within the sight of his preceptor he must not sit in an easy or careless posture. (198)

नोदाहरेदस्यनाम परोक्षमपि केवलम् ।
न चैवास्यनुकुर्वीत गतिभाषितचेष्टितम् ॥ १९९ ॥

He shall not utter his preceptor's name even at his back. He must not mimick his gait, speech or voice. (199)

गुरोर्यत्र परीवादो निन्दा वापि प्रवर्तते ।
कर्णौ तत्र पिधातव्यौ गन्तव्यं वा ततोऽन्यतः ॥ २०० ॥

Let him shut up the ducts of his ears in a place where his preceptor is calumnised or spoken ill of, or he must go elsewhere from that place. (200)

परीवादात्खरो भवति श्वा वै भवति निन्दकः ।
परिभोक्ता कृमिर्भवति कीटो भवति मत्सरी ॥ २०१ ॥

A calumniator of his Guru shall be born as an ass, and a vilifier of his Guru shall be a dog, in his next birth. For having wrongfully enjoyed the property of his Guru, he shall be born as a worm; one envious of his Guru's excellence shall take birth as an insect in his next incarnation. (201)

दूरस्थो नार्चयेदेनं न क्रुद्धो नान्तिके स्त्रियाः ।
यानासनस्थश्चैवैनमवरुह्याभिवादयेत् ॥ २०२ ॥

He shall not worship his Guru (with garlands of flowers, sandal pastes, etc.,) from a distance, nor when angry or in the company of ladies. Happening to meet his Guru from a car or from raised seat, he shall get down and pay him respect. (202)

He shall not send such offerings of flowers, etc., to his Guru through a third person from a distance.–Kulluka

प्रतिवातेऽनुवाते च नासीत गुरुणा सह ।
असंश्रवे चैव गुरोर्न किंचिदपि कीर्तयेत् ॥ २०३ ॥

He must not sit with his Guru when the wind will be blowing from his direction to that of his Guru, or the contrary; while in his company he must not say anything which is inaudible to his Guru. (203)

The text has Prativāte Anuvāte. The wind is said to be Prativāta when it blows from the direction of the Guru to that of the pupil, and Anuvāta when it blows from the direction of the pupil to that of the preceptor. A pupil is forbidden to sit by his Guru, when the wind blows from either of these directions, lest the particles of saliva, etc., from his mouth, while speaking, might not fall upon his preceptor's body.

गोऽश्वोष्ट्रयानप्रासादस्त्रस्तरेषु कटेषु च ।
आसीत गुरुणा सार्धं शिलाफलकनौषु च ॥ २०४ ॥

In a bullock cart, in a cart drawn by a horse or a camel, on the terrace of a building, in a courtyard, on a large mattress of reeds, on a stone-slab, in a boat he may sit by the side of his preceptor (Guru). (204)

गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिमाचरेत् ।
न चानिसृष्टो गुरुणा स्वान्गुरूनभिवादयेत् ॥ २०५ ॥

In the event of the (preceptor) of his preceptor being near, he must behave unto him as unto his own preceptor; while residing in his preceptor's house, he (the pupil) shall not accost even his own parents without first having obtained the preceptor's permission. (205)

विद्यगुरुष्वेतदेव नित्या वृत्तिः स्वयोनिषु ।
प्रतिषेधत्सु चाधर्मान्हितं चोपदिशत्स्वपि ॥ २०६ ॥

Unto his preceptor, (teacher) and superior relations such as uncles, etc.), unto counsellors of good, and unto those who dissuade him from evil ways, he shall always thus behave. (206)

श्रेयःसु गुरुवद्वृत्तिं नित्यमेव समाचरेत् ।
गुरुपुत्रेषु चार्येषु गुरोश्चैव स्वबन्धुषु ॥ २०७ ॥

As well as unto his elders in virtue and wisdom: likewise unto his preceptor's sons and friends and relations thus he shall constantly behave. (207)

बालः समानजन्मा वा शिष्यो वा यज्ञकर्मणि ।
अध्यापयन्गुरुसुतो गुरुवन्मानमर्हति ॥ २०८ ॥

A preceptor's son if he be his younger or equal in age, or if he be a disciple of his in respect of the celebration of a religious sacrifice, he (the pupil) shall respect as his own preceptor, in the event of that (son) having taught him the Vedas. (208)

उत्सादनं च गात्राणां स्नापनोच्छिष्टभोजने ।
न कुर्याद् गुरुपुत्रस्य पादयोश्चावनेजनम् ॥ २०९ ॥

He shall not rub the person of his preceptor's son, nor help him in bathing, nor eat the leaving of his food, (as he shall do in the case of his preceptor). (209)

गुरुवत्प्रतिपूज्याः स्युः सवर्णा गुरुयोषितः ।
असवर्णास्तु संपूज्याः प्रत्युत्थानाभिवादनैः ॥ २१० ॥

The wives of a preceptor of his own caste shall be revered (by a pupil) as the preceptor himself. His wives of different castes shall be honoured with more accosting and by rising from the seat. (210)

अभ्यञ्जनं स्नापनं च गात्रोत्सादनमेव च ।
गुरुपत्नया न कार्याणि केशानां च प्रसाधनम् ॥ २११ ॥

A pupil, shall not anoint the person of his preceptor's wife, nor help her in her bath, nor rub her person, nor comb her hair. (211)

गुरुपत्नी नु युवतिर्नाभिवाद्येह पादयोः ।
पूर्णविंशतिवर्षेण गुणदोषौ विजानता ॥ २१२ ॥

A pupil, twenty years old, (or) who has attained the age of discretion, shall not accost his preceptor's wife, if she be a youthful one, by clasping her feet. (212)

स्वभाव एष नारीणां नराणामिह दूषणम् ।
अतोऽर्थान्न प्रमाद्यन्ति प्रमदासु विपश्चितः ॥ २१३ ॥

To defile men is the nature of women, hence the wise are never infatuated nor un-circumspect about them. (213)

अविद्वांसमलं लोके विद्वांसमपि वा पुनः ।
प्रमदा ह्युत्पथं नेतुं कामक्रोधवशानुगम् ॥ २१४ ॥

Man, by nature, is subject to lust and anger; women are quite competent to lead even the wise men astray, not to speak of fools (their easy victims). (214)

मात्रा स्वस्रा दुहित्रा वा न विविक्तासनो भवेत् ।
गलवानिन्द्रियग्रामो विद्वांसमपि कर्षति ॥२१५ ॥

One shall not reside in a solitary place even with his own mother, sister or daughter. Powerful are the passions (lit. senses) of a man, and they sometimes overwhelm even the wise. (215)

कामं तु गुरुपत्नीनां युवतीनां युवा भुवि ।
विधिवद्वन्दनं कुर्यादसावहमिति ब्रुवन् ॥ २१६ ॥

If desired, the young pupil may accost a youthful wife of his preceptor, according to the Regulation, by mentioning his name as I am so and so (that accost you). (216)

That is without clasping her feet.–Kulluka

विप्रोष्य पादग्रहणमन्वहं चाभिवादनम् ।
गुरुदारेषु कुर्वीत सतां धर्ममनुस्मरन् ॥ २१७ ॥

Having returned from a distant country, he, bearing in mind the rules of good couduct, shall accost (an elderly wife of his Guru by clasping her feet, on the first day; on all subsequent days, he shall simply accost her without clasping her feet). (217)

यथा खनन्खनित्रेण नरो वार्यधिगच्छति ।
तथा गुरुगतां विद्यां शुश्रूपुरधिगच्छति ॥ २१८ ॥

As by digging (the earth) with a digging instrument, one gets water, so by faithfully serving him, a pupil acquires (all) the knowledge which is contained in his Guru (preceptor). (218)

मुण्डो वा जटिलो या स्यादथवा स्याच्छिखाजटः ।
नैनं ग्रामेऽभिनिम्लोचेत्सूर्यो नाभ्युदियात्क्वचित् ॥ २१९ ॥

A Brahmachārin, whose head is clean shaved,or who wears clotted hair, or grows a single tuft of clotted hair on his crown, let not the rising or setting sun find within the precincts of a village.[2] (219)

He must be in his forest-home before the sun sets, nor quit it for a village before he rises in the morning.

तं चेदभ्युदियात्सूर्यः शयानं कामचारतः ।
निम्लोचेद्वाप्यविज्ञानाज्जपन्नुपवसेद्दिनम् ॥ २२० ॥

If the sun rises, seeing him asleep, out of wilful laziness, or goes down finding him resting in bed out of ignorance, let him mutter the Gāyatri Mantra and fast for a whole day. (220)

सूर्येण ह्यभिनिर्मुक्तः शयानोऽभ्युदितश्च यः ।
प्रायश्चित्तमकुर्वाणो युक्तः स्यान्महतैनसा ॥ २२१ ॥

A sleeping (brahmachārin), roused up from his sleep by the sun, if he fails to do this penance, is associated with a great sin. (221)

आचम्य प्रयतो नित्यमुभे संध्ये समाहितः ।
शुचौ देशे जपञ्जप्यमुपासीत यथाविधि ॥ २२२ ॥

Both in the morning and evening, let him, pure and self-controlled, mutter the Gāyatri, and pray, sitting in a holy place, as laid down in the Regulation. (222)

यदि स्त्री यद्यवरजः श्रेयः किंचित्समाचरेत् ।
तत्सर्वमाचरेद्युक्तो यत्र वास्य रमेन्मनः ॥ २२३ ॥

Even if a woman or a Śūdra advises him to do any good act, let him do that, or whatever his mind approves of, (if that is not hostile to the Śāstra). (223)

धर्मार्थावुच्यते श्रेयः कामार्थौ धर्म एव च ।
अर्थ एवेह वा श्रेयस्त्रिवर्ग इति तु स्थितिः ॥ २२४ ॥

Some say that virtue and wealth are the only good in life, others aver that wealth and desire are the highest good, some hold that virtue is the only good, others say that wealth is the only good in life: virtue wealth and desire combinedly form the good in life. This is the conclusion. (224)

आचार्यश्च पिता चैव माता भ्राता च पूर्वजः ।
नार्तेनाप्यवमन्तव्या ब्राह्मणेन विशेषतः ॥ २२५ ॥

The preceptor is the living image of Brahma, the father is that of Prajāpati (creator); the mother is the living image of the earth, and the uterine brother is one's own image (second self). (225)

आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः ।
माता पृथिव्या मूर्तिस्तु भ्राता स्वो मूर्तिरात्मनः ॥ २२६ ॥

Hence, a man, and specially a Brāhmaṇa, even being hardly oppressed by them, shall not insult a father, a mother, or an elder brother. (226)

यं मातापितरौ क्लेशं सहेते संभवे नृणाम् ।
न तस्य निष्कृतिः शक्या कर्तुं वर्षशतैरपि ॥ २२७ ॥

Even in the course of a hundred years, a son cannot repay the trouble which his parents have undergone for the purpose of bringing him up. (227)

तयोर्नित्यं प्रियं कुर्यादाचार्यस्य च सर्वदा ।
तेष्वेव त्रिषु तुष्टेषु तपः सर्वं समाप्यते ॥ २२८ ॥

Let him constantly do what is good to his parents, and specially what conduces to the comfort of his preceptor. The satisfaction of these three is the consummation of all Tapas (penitential austerities). (228)

तेषां त्रयाणां शुश्रूषा परमं तप उच्यते ।
न तैरभ्यननुज्ञातो धर्ममन्यं समाचरेत् ॥ २२९ ॥

Serving these three constitutes the highest Tapas; without their permission, let him not practise any other piety. (229)

त एव हि त्रयो लोकास्त एव त्रय आश्रमाः ।
त एव हि त्रयो वेदास्त एवोक्तास्त्रयोऽग्नयः ॥ २३० ॥

These three represent the three Regions, the three orders of the society. They are the three Vedas, they are the three fires. (230)

Trayo Lokāh, the earth, the firmament, and the heaven. Trayo Āśramāh the order of Brahmachārin (the religious student), the order of the house-holder, and the order of hermits.

पिता वै गार्हपत्योऽग्निर्मातानिर्दक्षिणः स्मृतः ।
गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥ २३१ ॥

The father is the household fire, the mother is the southern fire, and the preceptor is the sacrificial fire. These three fires are the most glorious in the world. (231)

त्रिष्वप्रमाद्यन्नेतेषु त्रींल्लोकान्विजयेद्वृही ।
दीप्यमानः स्ववपुषा देववद्दिवि मोदते ॥ २३२ ॥

A house-holder, who does not commit any folly in respect of these, conquers the three regions; effulgent as a god, he even in his mortal frame, is enabled to enjoy the felicity of heaven. (232)

इमे लोकं मातृभक्त्या पितृभक्त्या तु मध्यमम् ।
गुरुशुश्रूषया त्वेवं ब्रह्मलोकं समश्नुते ॥ २३३ ॥

By means of devotion to his mother one conquers this world, by devotion to his father he conquers the middle world (firmament), and by devotion to his preceptor he attains to the region of Brahma. (233)

सर्वे तस्याहृता धर्मा यस्यैते त्रय आहृताः ।
अनाहृतास्तु यस्यैते सर्वास्तस्याफलाः क्रियाः ॥ २३४ ॥

He adores all the virtues, who adores all these three; He, who belittles these three, belittles all the virtues. (234)

यावत्त्रयस्ते जीवेयुस्तावन्नान्यं समाचरेत् ।
तेष्वेव नित्यं शुश्रूषां कुर्यात्प्रियहिते रतः ॥ २३५ ॥

So long as these three live, let him not practise any other virtue (piety); let him tenderly serve them and always do whatever is good and pleasant to them. (235)

तेषामनुपरोधेन पारत्र्यं यद्यदाचरेत् ।
तत्तन्निवेदयेत्तेभ्यो मनोवचनकर्मभिः ॥ २३६ ॥

Whatever other virtues does he practise by mind, speech and acts, for his good in the other world, he shall inform them thereof. (236)

त्रिष्वेतेष्वितिकृत्यं हि पुरुषस्य समाप्यते ।
एष धर्मः परः साक्षादुपधर्मोऽन्य उच्यते ॥ २३७ ॥

To serve them tenderly is the highest and most manifest consummation of his duty, all other pieties are minor virtues. (237)

Apadharma is the term that occurs in the text, Kulluka explains it by Vaidic sacrifices such as the Agniṣṭoma, etc.

श्रद्दधानः शुभां विद्यामाददीतावरादपि ।
अन्त्यादपि परं धर्मं स्त्रीरत्नं दुष्कुलादपि ॥ २३८ ॥

Respectful, let him acquire an auspicious knowledge even from a Śūdra; the highest virtue even from a man of vile caste; and a good wife, even from a bad family. (238)

Śubhām Vidyām –Knowledge of manifest, or tested power and potency, such as the Gārudi Vidyā (drugs and incantations for the cure of a snake-bite).–Kulluka

Param Dharmam means liberation of the soul.–Kulluka

The text has Stri-ratnam which literally means "a gem of a woman."

विषादप्यमृतं ग्राह्यं बालादपि सुभाषितम् ।
अमित्रादपि सद्वृत्तममेध्यादपि काञ्चनम् ॥ २३९ ॥

Ambrosia may be taken even out of poison; a good word, even from an infant; a good conduct, even from an enemy, and gold, even from an unhallowed person. (239)

Amitrādapi Sadvrittam i.e., even the good conduct of one's enemy should be imitated.–Kulluka

स्त्रियो रत्नान्यथो विद्या धर्मः शौचं सुभाषितम् ।
विविधानि च शिल्पानि समादेयानि सर्वतः ॥ २४० ॥

Women (wives), gems, knowledge, virtue, purity, good words (counsels), and the various kinds of art may be acquired from anywhere. (240)

अब्राह्मणादध्ययनमापत्काले विधीयते ।
अनुव्रज्या च शुश्रूषा यावदध्ययनं गुरोः ॥ २४१ ॥

In times of distress, a Brāhmaṇa student may take his lessons from a non-Brāhmaṇa preceptor, and he shall serve his Guru (teacher) only so long as he shall actually study. (241)

The text has Abrāhmaṇāt which literally means from a non-Brāhmaṇa. Kulluka explains it by "in the absence of Brāhmaṇa, he may study under a Kshatriya; and in the absence of a Kshatriya, under a Vaiśya preceptor."

Render all other services except that of washing his feet and eating the leaving of his food, etc.–kulluka

Brāhmaṇa students shall serve a Kshatriya imparter of the Mantra (teacher of the Vedas) by such acts as following him

etc. A Brāhmaṇa even who has acquired knowledge from him shall be regarded by a (Kshatriya) as his Guru.–Vyāsa

नाब्राह्मणे गुरौ शिष्यो वासमात्यन्तिकं वसेत् ।
ब्राह्मणे चाननूचाने काङ्क्षन्गातिमनुत्तमाम् ॥ २४२ ॥

Wishing the most exalted existence (i.e., liberation of self), after death, let not a Brāhmaṇa student live for good in the house of a non-Brāhmaṇa preceptor, or in the house of a Brāhmaṇa who has foresworn good conduct, and renounced his function of a Vaidic teacher. (242)

यदि त्वात्यन्तिकं वासं रोचयेत गुरोः कुले ।
युक्तः परिचरेदेनमाशरीरविमोक्षणात् ॥ २४३ ॥

A (ritualistic) Brahmachārin, if he desires to live for good in the house of his preceptor, must render him services to the last day of his life. (243)

आ समाप्तेः शरीरस्य यस्तु शुश्रूषते गुरुम् ।
स गच्छत्यञ्जसा विप्रो ब्रह्मणः सद्म शाश्वतम् ॥ २४४ ॥

A Brāhmaṇa, who, to the last day of his life, thus serves his preceptor, attains by his own spiritual energy to the eternal abode of Brahma. (244)

न पूर्वं गुरवे किंचिदुपकुर्वीत धर्मवित् ।
स्नास्यंस्तु गुरुणाज्ञप्तः शक्त्या गुर्वर्थमाहरेत् ॥ २४५ ॥

Let not a virtuous Vaidic student pay any (money) to his preceptor ere he returns from his house after finishing his career. After having bathed with the permission of his Guru, he must pay him a honorarium according to his pecuniary circumstances. (245)

Ablution at the close of his student's career, which formed, as it were, a signal for quitting the preceptor's roof for that of his paternal home.

क्षेत्रं हिरण्यं गामश्वं छत्रोपानहमासनम् ।
धान्यं शाकं च वासांसि गुरवे प्रीतिमावहेत् ॥ २४६ ॥

A plot of land, gold, a cow, a horse, an umbrella, a pair of shoes, paddy, vegetables,[2] clothes or whatever he is capable

of giving him with that he shall evoke the pleasure of his preceptor. (246)

In return of the knowledge acquired from him, he shall give *unto his preceptor a few vegetables even if his wordly circumstances do not admit of his giving any other thing. A gift however precious or costly is no adequate return for the benefit which a preceptor accords to his pupil. Compare.*

There is no such thing in this world, by giving which a pupil can discharge his debt to a preceptor, who has taught him, no more than a single letter of the alphabet.–Laghu Hārita

आचार्ये तु खलु प्रेते गुरुपुत्रे गुणान्विते ।
गुरुदारे सपिण्डे वा गुरुवद्वृत्तिमाचरेत् ॥ २४७ ॥

On the death of his preceptor, unto a qualified son of his, or unto his (widowed) wife, or unto a cognate of his he shall behave as his preceptor. (247)

एतेष्वविद्यमानेषु स्नानासनविहारवान् ।
प्रयुञ्जानोऽग्निशुश्रूषां साधयेद्देहमात्मनः ॥ २४८ ॥

In the absence of all these three, let him, making use of his preceptor's seat and cushion, offer burnt offerings, (morning and evening, each day), and there by make his Self competent to attain to Brahma. (248)

In the absence of a qualified son of his Guru he shall behave unto (render services) to his widowed wife as his preceptor, and even in the absence of such a widowed wife he shall extend the same differential treatment to a surviving cognate of his (such as an uncle, etc.).–Kulluka

एवं चरति यो विप्रो ब्रह्मचर्यमविप्लुतः ।
स गच्छत्युत्तमस्थानं न चेहाजायते पुनः ॥ २४९ ॥

A Brāhmaṇa, who thus undeviatingly practises the vow of a ritualistic Brahmachārin, obtains an excellent status after death, and stands not under the necessity of reverting to human existence. (249)

The text has, Uttamam Sthānam, Kulluka explains it by "he goes to the vicinity of Brahma."

CHAPTER THIRD

स्नातक विवाहकर्म वर्णनम्

षट्त्रिंशदाब्दिकं चर्यं गुरौ त्रैवेदिकं व्रतम् ।
तदर्धिकं पादिकं वा ग्रहणान्तिकमेव वा ॥ १ ॥

In his preceptor's house, a Brahmachārin, having practised the vow of (studying) the three Vedas for thirtysix years, or for a half or a quarter of that period, or for a period necessary to fully comprehend them. (1)

Traivedikam Vratam, literally means the "Vow of three Vedas;" but although the three Vedas (Ṛk, Sāman and Yajus) have been here specifically mentioned, we shall have to understand the four Vedas (viz., the Ṛk, Sāman, Yajus, and Atharvan) by the term Traivedikam, the Atharvan being included within the Ṛg Veda. Hence we find in the Vishṇu Purāṇam, "The allied branches of Vaidic study and the four Vedas (Aṅgāni Vedāśchatvārah, etc.).

Compare Yājñavalkya—The vow of a Brahmachārin for twelve or five years in respect of (Studying) each Veda (Prativedam Brahmacharyayam Dvādaś āvdam pancha vā.)

वेदानधीत्य वेदौ वा वेदं वापि यथाक्रमम् ।
अविलुप्तब्रह्मचर्यो गृहस्थाश्रममावसेत् ॥ २ ॥

Or having studied (all) the Vedas, or two Vedas, or a single Veda in the proper order of Mantra, Brāhmaṇas etc., without the least deviation from his vows,[1] shall enter the order of the householder. (2)

According to the Sākha (school) of the Vedas he belongs to.—Kulluka

Mantras, Brāhmaṇas are the different divisions of the Vedas.

The vow of perfect continence and abstinence from honey, meat, etc.

The text has Gārhasthyāśrama (the order of the householder) i.e. he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage, being the first step to house-keeping.—Kulluka

तं प्रतीतं स्वधर्मेण ब्रह्मदायहरं पितुः ।
स्रग्विणं तल्प आसीनमर्हयेत्प्रथमं गवा ॥ ३ ॥

A (youthful) Brahmachārin renowned for the completion of his vow of a Vaidic study, and who has studied the Vedas from his father or preceptor, and is about to enter the order of the householder, shall be presented with a cow, and a cup of honey, when he, decorated with garlands of flowers, will be found seated in his bed. (3)

The father or the preceptor shall thus worship (offer) him with a cow and a cup of honey (Madhu-parkam).

गुरुणानुमतः स्नात्वा समावृत्तो यथाविधि ।
उद्वहेत द्विजो भार्यां सवर्णां लक्षणान्विताम् ॥ ४ ॥

Having bathed with the permission of his Guru at the termination of his vow, a Brāhmaṇa shall marry a wife of his own caste, possessed of auspicious signs. (4)

असपिण्डा च या मातुरसगोत्रा च या पितुः ।
सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥ ५ ॥

For the purposes of marriage and sexual intercouses, a girl, not related to his mother by the tie of Sapinda relationship, nor to his father as a Sagotra (cognate), is as well recommended in respect of a Brāhmana. (5)

Sapiṇḍa-relationship is extinguished in the seventh degree of descent.

Sagotra means persons belonging to the same spiritual clanship, or descendants from a common ancestor. According to the Dharma Śāstra one cannot marry a female Sapinda relation of his mother, though he can marry a female

. Sagotra relation of hers.

The particle "cha," includes father's sisters and their daughters who are not his Sagotras. Vyāsa, on the other hand, forbids the marriage with a mother's Sagotra girl.

Some desire not marriage with a mother's sagotra girl. In a case when the name of the girl's family is not known, one can marry her without the least hesitation.–Vyāsa

Having married a daughter of his maternal uncle, or a girl belonging to his mother's Sagotra, or a girl belonging to the same Gotra or Pravara (Spiritual clanship) with his father, or having gifted a girl in such a marriage, a Brāhmaṇa shall do a Chāndrāyaṇa penance by way of expiation.–Vaśiṣṭha

महान्त्यपि समृद्धनि गोजाविधनधान्यतः ।
स्त्रीसंबन्धे दशैतानि कुलानि परिवर्जयेत् ॥ ६ ॥

However great (illustrious), or opulent with (the possession of kine, goats, sheep, money and paddy), the might be, (the following) ten families should be avoided in respect of taking a bride from (any of) them. (6)

हीनक्रियं निष्पुरुषं निश्छन्दो रोमशार्शसम् ।
क्षय्यामयाव्यपस्मारिश्वित्रिकुष्ठिकुलानि च ॥ ७ ॥

A family of doers of mean acts, a family in which no male child is born, a family of men devoid of Vaidic knowledge, a family of hairy men and women, and a family in which consumptive, epileptic, leprous or leucodermic members are born, these are the ten families in which one is forbidden to marry. (7)

नोद्वहेत्कपिलां कन्यां नाधिकाङ्गीं न रोगिणीम् ।
नालोमिकां नातिलोमां न वाचाटां न पिङ्गलाम् ॥ ८ ॥

Let him not marry a girl of brown complexion, or one with a limb in less or excess, or one who is a pronounced invalid, or a hairy one, or one devoid of hairs on her body, or a garrullous one, or one whose eye balls are brown or yellow. (8)

नर्क्षवृक्षनदीनाम्नीं नान्त्यपर्वतनामिकाम् ।
न पक्ष्यहिप्रेष्यनाम्नीं न च भीषणनामिकाम् ॥ ९ ॥

Nor a girl who has a name implying a star, tree, river, mountain, bird, serpent or servilence, nor one whose name denotes a dreadful object. (9)

अव्यङ्गाङ्गीं सौम्यनाम्नीं हंसवारणगामिनीम् ।
तनुलोमकेशदशनां मृद्वङ्गीमुद्वहेत्स्त्रियम् ॥ १० ॥

A well-formed girl, without hairs on her limbs, and having a sweet name and a gait resembling that of a swan or an elephant, slender, with small pearly teeth, and a crown of thin, silky hair, he shall take for his wife. (10)

यस्यास्तु न भवेद्भ्राता न विज्ञायेत वा पिता ।
नोपयच्छेत तां प्राज्ञः पुत्रिकाधर्मशङ्कया ॥ ११ ॥

A girl, who has no uterine brother of her own, or whose father's name is unknown, shall not be married out of the apprehension of a Putrikā compact. (11)

A girl married on the express condition that the son of her womb will be a son unto her father, or given in marriage with such an intention is called a Putrikā. Abhisandhi-mātrāt Putrikā.–Kulluka

Govindaraja explains the verse by referring the term Putrikā dharma Sankayā to both the clauses, "who has no uterine brother" and "whose father's name in not known." We have adopted Kulluka's interpretation as being more consistent with reason. Kulluka says that the prohibition as regards marrying a girl of unknown parentage is for the apprehension lest she might be a foundling or an illegitimate one.

सवर्णाग्रे द्विजातीनां प्रशस्ता दारकर्मणि ।
कामतस्तु प्रवृत्तानामिमाः स्युः क्रमशो वराः ॥ १२ ॥

A girl belonging to his own caste is recommended to a Brāhmaṇa for holy wedlock; for desire, a wife he may take from any of the three remaining castes, her precedence being according to her caste. (12)

शूद्रैव भार्या शूद्रस्य सा च स्वा च विशः स्मृते ।
ते च स्वा चैव राज्ञश्च ताश्चस्वा चाग्रजन्मनः ॥ १३ ॥

A Śūdra woman is the wife of a Śūdra; a Vaiśya can marry

a Śūdra or a Vaiśya wife, a Kshatriya can take a Śūdra, a Vaiśya or a Kshatriya wife; and a Brāhmaṇa can marry a Śūdra, Vaiśya, Kshatriya or a Brāhmaṇa wife. (13)

न ब्राह्मणक्षत्रिययोरापद्यपि हि तिष्ठतोः ।
कस्मिंश्चिदपि वृत्तान्ते शूद्रा भार्योपदिश्यते ॥ १४ ॥

In no history or chronicles can be found that, even in the time of distress, a Brāhmaṇa or a Kshatriya has (lawfully) married a Śūdra wife. (14)

हीनजातिस्त्रियं मोहादुद्वहन्तो द्विजातयः ।
कुलान्येव नयन्त्याशु ससंतानानि शूद्रताम् ॥ १५ ॥

By marrying a low caste woman through the intoxication of desire (passion), a twice-born one degrades himself, with the nine generations of his progeny, to the status of a Śūdra. (15)

Whether a Brāhmaṇa, or a Kshatriya, or a Vaiśya.-Kulluka

शूद्रावेदी पतन्यत्रेरुतथ्यतनयस्य च ।
शौनकस्य सुतोत्पत्त्या तदपत्यतया भृगोः ॥ १६ ॥

He, who marries a Śūdra woman, becomes degraded. This is the opinion of Atri and of (Gautama) the son of Utathya. By visiting a Śūdra wife[2] for the purpose of begetting offspring on her, a twice-born one becomes degraded; this is the opinion of Śanaka. The fathership of his Śūdra children degrades a twice-born one. This is the opinion of Bhṛgu. (16)

The text has 'Sutotpattyā (by procreating children) and Tad-apatyatayā (on account of his having i.e., begetting Śūdra children). Both Medhātithi and Govindarāja explain the first (Sutopattyā) by "visiting a Śūdra wife, accidentally married out of ignorance, on the fourth day of her menses for the purpose of procreating a child as enjoined in the Śāstra, even if there be no offspring of that union, and the second (Tadapatyatayā) by "wilfully and knowingly begetting children on a Śūdra wife.

शूद्रां शयनमारोप्य ब्राह्मणो यात्यधोगतिम् ।
जनयित्वा सुतं तस्यां ब्राह्मण्यादेव हीयते ॥ १७ ॥

By lying with a Śūdra woman in his ged, a Brāhmaṇa falls

into a degraded existence; by begetting a child on her, he stands divested of his Brahmanism. (17)

दैवपित्र्यातिथेयानि तत्प्रधानानि यस्य तु ।
नाश्नन्ति पितृदेवास्तन्न च स्वर्गं स गच्छति ॥ १८ ॥

The oblations, offered by a twice-born one who is assisted by a Śūdra woman in the capacity of his principal married wife in the rite of a Pitri or Daiva Śrāddha ceremony, neither the manes, nor the divinities partake of. Even by practising hospitality to Atithis, he cannot ascend to heaven, after death. (18)

Atithis i.e.chance guests or chance arrivals at his house.

वृषलीफेनपीतस्य निःश्वासोपहतस्य च ।
तस्यां चैव प्रसूतस्य निष्कृतिर्न विधीयते ॥ १९ ॥

By sucking the lips of a Śūdra wife, by inhaling her breath, or by begetting children on her person, a twice-born one can never find any succour. (19)

चतुर्णामपि वर्णानां प्रेत्य चेह हिताहितान् ।
अष्टाविमान्समासेन स्त्रीविवाहान्निबोधत ॥ २० ॥

Now hear me discourse on the eight forms of marriage, which contribute to the good, or to the evil of the four castes of men in the next world. (20)

ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ २१ ॥

They are known as the Brāhma, Daiva, Ārsha, Prajāpatya, Āśura, Gāndharva, Rākshasa and Paiśācha, which forms the eighth. (21)

यो यस्य धर्म्यो वर्णस्य गुणदोषौ च यस्य यौ ।
तद्वः सर्वं प्रवक्ष्यामि प्रसवे च गुणागुणान् ॥ २२ ॥

Now I shall discuss all the forms of marriage which are proper for each of the social orders, the merit and demerit which appertain to each such form, and the benefit or otherwise which the offspring of each form can accord (to its parents). (22)

षडानुपूर्व्या विप्रस्य क्षत्रस्य चतुरोऽवरान् ।
विट्शूद्रयोस्तु तानेव विद्याद्धर्म्यानराक्षसान् ॥ २३ ॥

The six forms (of marriage) commencing with the first one (Brāhma) are proper for Brāhmaṇas; the four forms counted from the end (Paiśācha) are not sinful for Kshatriyas, and the same set excepting that of Rākshasas shall be regarded as proper for Vaiśyas, and Śūdras. (23)

चतुरो ब्राह्मणस्याद्यान्प्रशस्तान्कवयो विदुः ।
राक्षसं क्षत्रियस्यैकमासुरं वैश्यशूद्रयोः ॥ २४ ॥

The four forms (of Marriage) the seers have ordained as proper for Brāhmaṇas; only the Rākshasa form as proper for Kshatriyas and the Āsura form as proper for Vaiśyas and Śūdras. (24)

These are the forms of marriage which a Brāhmaṇa, a Kshatriya, a Vaiśya and a Śūdra shall respectively consider as the most approved forms of taking a wife, and think of marrying in any other fashion when the marriage cannot be effected in any of these modes.—Kulluka

पञ्चानां तु त्रयो धर्म्या द्वावधर्म्यौ स्मृताविह ।
पैशाचश्चासुरश्चैव न कर्तव्यो कदाचन ॥ २५ ॥

Thus out of these five forms, of marriage three, are lawful, and two are sinful (unlawful). Let a man never marry a wife either in the Piśācha or in the Āsura form, since these two forms are prohibited. (25)

The five forms of marriage referred to in the text the Prājāpatya, the Āsura, the Gāndharva, the Rākshasa and the Piśācha.

The three lawful forms are the Prājāpatya, the Gāndharva, and the Rākshasa, the Prajapātya form is lawful for Brāhmaṇas; the Gāndharva, for members of all the four social orders; and the Rākshasa, for Vaiśyas and Śūdras.—Kulluka

पृथक्पृथग्वा मिश्रौ वा विवाहौ पूर्वचोदितौ ।
गान्धर्वो राक्षसश्चैव धर्म्यौ क्षत्रस्य तौ स्मृतौ ॥ २६ ॥

A marriage, whether effected in the pure Gāndharva or in the pure Rākshasa form, as described before, or in a mode which is a combination of both of them, is (primarily) lawful for a Kshatriya. (26)

The text has Miśram (mixed) the form of marriage in which

the bridegroom, conscious of his well-returned or well-requitted love, carries away the bride by force or conquest, is called Miśra or Gāndharva-Rākshasa.—Kulluka

The marriage of Duśyanta and Śakuntalā furnishes the illustration of a pure Gāndharva form of marriage; that of Vichitravirja and Ambicā, of a Rākshasa form, and that of Arjuna and Subhadrā, of a mixed Gāndharva and Rākshasa form.—Kulluka

आच्छाद्य चार्चयित्वा च श्रुतिशीलवते स्वयम् ।
आहूय दानं कन्याया ब्राह्मो धर्मः प्रकीर्तितः ॥ २७ ॥

The form (of marriage) in which a well-attired bride, decorated with ornaments, is given in marriage to an erudite, good charactered bridegroom, especially invited by the bride's father himself to receive he is called Brāhma. (27)

यज्ञे तु वितते सम्यगृत्विजे कर्म कुर्वते ।
अलंकृत्य सुतादानं दैवं धर्मं प्रचक्षते ॥ २८ ॥

The form of marriage in which the bride is gifted (i.e., given in marriage) to the person duly officiating as a priest at a Vaidic sacrifice, which is being celebrated, is called Daiva by the holy sages. (28)

एकं गोमिथुनं द्वे वा वरादादाय धर्मतः ।
कन्याप्रदानं विधिवदार्षो धर्मः स उच्यते ॥ २९ ॥

The lawful form (of marriage) in which a bride, on the receipt if an ox and a cow, or of two oxen and two kine for the performance of religious sacrifices, is duly given in marriage to the bridegroom, according to the ordinance, is called Ārsha (by the wise). (29)

सहोभौ चरतां धर्ममिति वाचानुभाष्य च ।
कन्याप्रदानमभ्यर्च्य प्राजापत्यो विधिः स्मृतः ॥ ३० ॥

The form, in which after having worshipped the bridegroom, the bride is given to him in marriage with the injunction, "let both of you jointly discharge the duties of a house-holder, is called Prājāpatya". (30)

ज्ञातिभ्यो द्रविणं दत्त्वा कन्यायै चैव शक्तितः ।
कन्याप्रदानं स्वाच्छन्द्यादासुरो धर्म उच्यते ॥ ३१ ॥

The form, in which the bridegroom, on paying money to her father and to herself, out of the promptings of his own desire, receives the bride in marriage, is called Āsura. (31)

The text has Svāchchh-andyāt, which means out of his own selfish wish, in direct contravention of the provisions of the Śāstra. It may be set down to the credit of our ancient Ṛṣis that, they were the first to condemn, and to rule out of court, this commercial element of the matrimonial compact. In all primitive societies, the father had absolute proprietary rights in his sons and daughters, and accordingly he missed no opportunity to make a good capital out of his daughters,by selling them to the highest bidders in the matrimonial market. Thus in the very nature of things the daughters came to be looked upon as excellent marketable commodities, and the dearest purchasers of their charms and favour as the most eligible bridegrooms. No wonder then that husbands, in their turn, learnt to look upon their wives as a kind of moveable property, a class of slaves whom they had to purchase for money or its equivalent. Thus we see in the earlier societies of the Roman empire, for any encroachment on the conjugal rights of a husband, the trespasser had to pay a fine to him just in common with an ordinary trespasser on land or on any other civic rights of his neighbour. But the Ṛṣis in their perfect wisdom foresaw the evils of this form of legal marriage, which is but a modified form of slave-trade, and restricted it to Vaiśyas (Merchants) and Śūdras (artisans) alone whose compulsory stays in foreign or distant countries many times left it the only form of marriage, open to them among strangers. From its name we can legitimately presume that this form of marriage was in vogue among the Assyrians (Asuras, and more so, when we consider that in ancient Chaldea and Babylon it was quite honourable for a girl to earn her marriage-dowry even by selling her favours.

इच्छयान्योन्यसंयोगः कन्यायश्च वरस्य च ।
गान्धर्वः स तु विज्ञेयो मैथुन्यः कामसंभवः ॥ ३२ ॥

The form, in which for the reason of a reciprocal marriage of hearts the bridegroom is mated with the bride, is called Gāndharva. It originates from a couple's passionate desire of being united with each other. (32)

The consummation of marriage by the lovers, even before it is formally solemnized, is not condemned in the Gāndharva form of marriage.

हत्वा छित्वा च भित्त्वा च क्रोशन्तीं रुदतीं गृहात् ।
प्रसह्य कन्याहरणं राक्षसो विधिरुच्यते ॥ ३३ ॥

The form of marriage, in which the bridegroom, by killing or hurting the guardians or relations of the bride, and by forcing open the door of her house, forcibly carries her away, weaping and screaming is called Rākshasa. (33)

सुप्तां मत्तां प्रमत्तां चा रहो यत्रोपगच्छति ।
व पापिष्ठो विवाहानां पैशाचश्चाष्टमोऽधमः ॥ ३४ ॥

The form in which the bride, when alone, asleep, senseless, intoxicated, or delirious with wine, is ravished by the bridegroom, is called Piśhācha, the eighth and the most sinful form of marriage. (34)

अद्भिरेव द्विजाग्र्याणां कन्यादानं विशिष्यते ।
इतरेषां तु वर्णानामितरेतरकाम्यया ॥ ३५ ॥

The marriage of a Brāhmaṇa must be preceded by the rite of water-gifting, the marriage of a member of any other caste may be preceded by (negotiated with) a formal betrothel, if the parties mutually desire it so. (35)

यो यस्यैषां विवाहानां मनुना कीर्तितो गुणः ।
सर्वं शृणुत तं विप्राः सर्वं कीर्तयतो मम ॥ ३६ ॥

O Brāhmaṇas, now hear me fully describe the virtues (merits) of these different forms of marriage as narrated by Manu of yore. (36)

दश पूर्वान्परान्वंश्यानात्मानं चैकविंशकम् ।
ब्राह्मीपुत्रः सुकृतकृन्मोचयेदेनसः पितृन् ॥ ३७ ॥

The male offspring of a Brāhma form of marriage, if he does good works, succours his own self, as well as his ten ancestors and ten descendants (from the effects of) sin. (37)

Daśa a Pūrvān–Ten ancestors such as the father, the grand-father, the great-grand-father, etc. and Daśa Parān means ten descendants such as the son, the grand-son, the great grand-son, etc.

Qualities which mark the spirit of a union (i.e., form of marriage) are inherited by its offspring.—Kulluka

दैवोढाजः सुतश्चैव सप्त सप्त परावरान् ।
आर्षोढाजः सुतस्त्रींस्त्रींन्षट्षट् कायोढजः सुतः ॥ ३८ ॥

The male offspring of a Daiva form of marriage succours (his own self and) his seven ancestors and seven discendants; and that of an Ārsha form of marriage succours (his own self) and his three ancestors and three descendants, while that of a Prājāpatya form of marriage succours (his own self) and his six ancestors and six descendants, (from the effects of) sin. (38)

ब्राह्मादिषु विवाहेषु चतुर्ष्वेवानुपूर्वशः ।
ब्रह्मवर्चस्विनः पुत्रा जायन्ते शिष्टसंमताः ॥ ३९ ॥

Sons born of the four forms of marriage, consecutively counted from the Brāhma form, become possessed of the energy of Brāhma and are recognised (as well-born) by honest men. (39)

Offspring of these four forms of marriage, viz., Brāhma, Daiva, Ārshah and Prājāpatyah.

रूपसत्त्वगुणोपेता धनवन्तो यशस्विनः ।
पर्याप्तभोगा धर्मिष्ठा जीवन्ति च शतं समाः ॥ ४० ॥

Handsome looking, wealthy, renowned, possessed of fortitude and good qualities, virtuous and amply provided with all the objects of enjoyment, these sons live for a hundred years. (40)

इतरेषु तु शिष्टेषु नृशंसानृतवादिनः ।
जायन्ते दुर्विवाहेषु ब्रह्मधर्मद्विषः सुताः ॥ ४१ ॥

Sons of the remaining (four) low (forms of marriage) are born cruel, untruthful, and hostile to the religion of Brahma (i.e., to the Vedas). (41)

अनिन्दितैः स्त्रीविवाहैरनिन्द्या भवति प्रजा ।
निन्दितैर्निन्दिता नृणां तस्मान्निन्द्यान्विवर्जयेत् ॥ ४२ ॥

Sons begotten on commendable wives are born with commendable traits (in their character); sons, the offspring of unions with condemnable wives, are born with condemnable traits in their character. Hence, let a man avoid a vile form of matrimony. (42)

Good wives married in any of the four preceding commendable forms of marriage.

पाणिग्रहणसंस्कारः सवर्णासूपदिश्यते ।
असवर्णास्वयं ज्ञेयो विधिरुद्वाहकर्मणि ॥ ४३ ॥

In a marriage between a man and a woman of the same caste they shall join their hands, while in the one contracted between a bride and a bridegroom of different castes the following rules should be observed. (43)

शरः क्षत्रियया ग्राह्यः प्रतोदो वैश्यकन्यया ।
वसनस्य दशा ग्राह्या शूद्रयोत्कृष्टवेदने ॥ ४४ ॥

In her marriage with a Brāhmaṇa, a Kshatriya girl shall clasp a shaft; a Vaiśya girl, a goading stick, and a Śūdra, the frill of his cloth with her hand, during the ceremony. (44)

The text has Pratoda which means a stick, or a rod used by a cow-herd in goading the kine of his flock.

*The brides shall respectively clasp an arrow, a goading-stick, etc., carried by the bridegroom in his hand during the ceremony.—**Kulluka***

ऋतुकालाभिगामी स्यात्स्वदारनिरतः सदा ।
पर्ववर्जं व्रजेच्चैनां तद्व्रतो रतिकाम्यया ॥ ४५ ॥

Always faithful to her, for sexual pleasures, let him visit his wife during her menstrual period avoiding the days of the Parva and when not observing a vow. (45)

This regulation is for one who has not procreated a son,

the procreation of a son being obligatory on every one for discharging his debt to the manes.

Cf. By his birth a Brāhmaṇa is a debtor by three debts. By sacrifice he discharges his debt to the deities, by procreating a son he discharges his debt to the manes, and by studying the Vedas he discharges his debt to the Ṛsis.–Śruti.

Also compare:–He who visits not his wife after she has bathed (on the fourth day of her menses,) commits the sin of foeticide.—Parāsara

For the end of begetting a male child he shall visit his wife on the even days during her menstrual period.—Sushruta

Parvas, such as the day of the full or new moon, etc.

A vowist, as well as one who has begotten a son, stands not under the obligation of visiting his wife during her menstrual period.

ऋतुः स्वाभाविकः स्त्रीणां रात्रयः षोडश स्मृताः ।
चतुर्भिरितरैः सार्धमहोभिः सद्भिर्गर्हितैः ॥ ४६ ॥

The menstrual period of a woman naturally lasts for sixteen nights (days), inclusive of the four days of flow, which are condemned by the wise. (46)

The first four days of the flow.

तासामाद्याश्चतस्रस्तु निन्दितैकादशी च या ।
त्रयोदशी च शेषास्तु प्रशस्ता दश रात्रयः ॥ ४७ ॥

Of these (sixteen days), the first four, and the eleventh and the thirteenth are condemned by the wise for sexual purposes, the rest ten days are commended. (47)

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु ।
तस्माद्युग्मासु पुत्रार्थी संविशेदार्तवे स्त्रियम् ॥ ४८ ॥

Sons are born on the even days and daughters on the odd ones (of the menstrual period). Hence, one desiring the birth of a son, shall visit his wife on an even day. (48)

पुमान्पुंसोऽधिके शुक्रे स्त्री भवत्यधिके स्त्रियाः ।
समेऽपुमान्पुंस्त्रियौ वा क्षीणेऽल्पे च विपर्ययः ॥ ४९ ॥

Even on an odd day, a comparative excess of the paternal element gives rise to the birth of a male child, a comparative excess of the maternal element gives rise to the birth of a daughter. A sexless child, or a twin (a son and a daughter) is born when the paternal element is equal to the maternal one. (49)

निन्द्यास्वष्टासु चान्यासु स्त्रियो रात्रिषु वर्जयन् ।
ब्रह्मचार्येव भवति यत्रतत्राश्रमे वसन् ॥ ५० ॥

Leaving these (six condemned days) and eight days out of the commended ten days, a person, to whatsoever order he might belong, who visits his wife on these two days alone, shall be regarded as a Brahmachārin. (50)

The "Śukra-bāhulyam" or Ārtave-bāhulyam" of the text denotes the preponderance of the Katabolic (Pitrikā Śakti) or Anabolic energy (Mātrikā-Śakti) in the impregnated ovam through the greater intensity of the father's or mother's a desire at the time.

Medhātithi holds that two days are allowed to a man, belonging to any order of the society whatsoever, for the enjoyment of conjugal pleasures, and says that, thereby his vow of continence is not broken. Govindarāja holds that the license is given to a man after the death of his only son.

न कन्यायाः पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि ।
गृह्णंश्छुल्कं हि लोभेन स्यान्नरोऽपत्यविक्रयी ॥ ५१ ॥

An erudite father of a girl shall not take any thing by way of Śulka from her bridegroom. By taking a dowry out of greed, he becomes the seller of his offspring. (51)

स्त्रीधनानि तु ये मोहादुपजीवन्ति बान्धवाः ।
नारी यानानि वस्त्रं वा ते पापा यान्त्यधोगतिम् ॥ ५२ ॥

The friends and relations of a woman, who, out of folly or avarice, live upon the property belonging to her, or the wicked ones who oust her of the enjoyment of her own belongings such as cloth etc. go to hell (after death).

Bāndhavāh (friends and relations) is the term that occurs in the text. Kulluka explains it by "Pati-Pitrādaya," father, husband, etc.

The text has Śtridhanam (woman's property) which consists of dowries given to her by her friends and relations at the time of marriage, or on such-like occasions.—Kulluka

Vāri Yānāni is the term that occurs in the text, Kulluka explains it by "horses, slave girls, etc."

Vastram (cloth). It lays down that it is sinful to dispossess her even of her most insignificant belonings such as, a cloth or a garment.—Kulluka

आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैव तत् ।
अल्पोऽप्येवं महान्वापि विक्रयस्तावदेव सः ॥ ५३ ॥

Even the acceptance of a bovine pair (by the father of the bride from the bridegroom) is designated as a dowry by certain authorities, (the acceptance of) a dowry be it costly, or be it of insignificant value, constitutes the sale of the girl . (53)

Govindarāja, grounding his statement on the view expressed in the preceding couplet, opines that, the verse 29 of this chapter, which authorises the bride's father to take a dowry of a bull and a cow from the bridegroom, does not reflect the opinion of Manu on the subject, but is merely an extract from another code, quoted to be subsequently discussed and refuted. The acceptance of a dowry, however small and inexpensive, by the bride's father, or by the father of the bridegroom, spells as the price paid for the hands of the bride or of the bridegroom, and gives a commercial aspect to the transaction, transforming it into a veritable contract of buy and sale.

Medhatithi is evidently puzzled by this apparent contradiction and retires without being able to satisfactorily account for it. Kulluka says that, there is no contradiction at all between these two verses. In the Ārsha form of marriage although the bride's father is authorised to take a bull and a cow in the shape of a dowry from the bridegroom, the dowry is accepted to help the married couple to celebrate religious sacrifices (Dharmatah) and not for any specific gain of benefit of the bride. Under these circumstances it is not dowry at all, inasmuch as it is misnomer to call a benefit benefit that is not actually derived

or enjoyed. Marriage, according to the Ṛṣis, is a holy sacrament, a kind of psychic transformation, the two parties to it being blended together in spirit, and for all eternity, the two parties to it being transformed into that "human centaur" which is called man and wife. To turn it into a mere social or commercial contract is to transform psyche into a shop-girl.

यासां नाददते शुल्कं ज्ञातयो न स विक्रयः ।
अर्हणं तत्कुमारीणामानृशंस्यं च केवलम् ॥ ५४ ॥

A marriage in which the bride's relations do accept the dowry (voluntarily presented by the bridegroom's father, etc.) is no sale (of the bride), since such a present is but an adoration of the bride, done out of love or affection. (54)

Nādadate i.e.do not appropriate it to their own use, or derive any benefit from it.

The text has Anriśamsyancha which literally means "out of compassion."

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।
पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥ ५५ ॥

Seeking many a blessing (i.e., God's gifts) in life, her father, mother, husband, or husband's younger brother shall maintain a bride with a respectful love, and give her ornaments for the decoration of her person. (55)

Pūjyāh literally means to be adored or worshipped, Kulluka explains it by "shall be respectfully supported with defectable articles of fare, etc."

यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।
यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥ ५६ ॥

The deities smile on the family] where the females are ıonoured (held in respect); fruitless are the acts (in the family) where they are dishonoured. (56)

Viphalā Kriyā The religious rites, even duly peformed, fail to bear their fruits.

शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।
न शोचन्ति तु यत्रैता वर्धते तद्धि सर्वदा ॥ ५७ ॥

Prosperity reigns supreme in the family where females do not grieve; the family, in which they grieve, suffers a speedy destruction. (57)

The text has Jāmaya Both Medhātithi and Govindarāja explain the term by newly married daughters-in-law, daughters, etc. (Duhitṛ Navodā Snushādaya.)

जामयो यानि गेहानि शपन्त्यप्रतिपूजिताः ।

तानि कृत्याहतानीव विनश्यन्ति समन्ततः ॥ ५८ ॥

Like a fiend cursed home, utterly perisheth the house, which its daughters, through suffering mortifications, do but (sadly) imprecate. (58)

Kṛtyāhatāni—Krityā is a kind of female fiend evoked by murderous incantations.

Jāmaya, daughters, sisters, daughters-in-law described in the preceding stanza.

तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।

भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥ ५९ ॥

Hence they should be satisfied with presents of food, raiments, ornaments, etc., by men seeking prosperity, on festive and ceremonial, occasions. (59)

Satkāreshu—Such as the festivities of Kaumadi (night of the full moon in the month of Āśvina,) etc.—Kulluka

संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।

यस्मिन्नेव कुले नित्यं कल्याणं तत्र वै ध्रुवम् ॥ ६० ॥

In the family where the husband is contended with the wife, and the wife with the husband, steadfast is the blessing of deity. (60)

यदि हि स्त्री न रोचेत पुमांसं न प्रमोदयेत् ।

अप्रमोदात्पुनः पुंसः प्रजनं न प्रवर्तते ॥ ६१ ॥

If even with garments and ornaments the wife fails to be attractive, or if the husband does not find any pleasure in her, no progeny of the husband is possible on account of the lack of that pleasure. (61)

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ।
तस्यां त्वरोचमानायां सर्वमेव न रोचते ॥ ६२ ॥

A charming wife lends her charm to everything and makes the whole world look attractive to her husband, a charmless wife robs the world of its charm. (62)

The text has Arochamānā which literally means charmless, Kulluka explains it by Bhartṛ-Vidveshatayā Narāntara Samparkāt Mālinām a wife who through her hostility to the husband and her intrigue with another man makes the house gloomy.

कुविवाहैः क्रियालोपैर्वेदानध्ययनेन च ।
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च ॥ ६३ ॥

By a bad marriage, by the extinction of religious ceremonies, by the non-study of the Vedas, and by insulting a Brāhmaṇa, the prestige of a good family is annihilated. (63)

The text has Kulānya Kulāni Jānti:–Whichliterally means families become no families. Kulluka says that a bad marriage, extinction of the religious ceremonies,neglect of Vaidic studies and a wilful affront to a Brāhmaṇa are the factors, which, being done in a family, kill its good name and position in the society.

शिल्पेन व्यवहारेण शूद्रापत्यैश्च केवलैः ।
गोभिरश्वैश्च यानैश्च कृष्या राजोपसेवया ॥ ६४ ॥
अयाज्ययाजनैश्चैव नास्तिक्येन च कर्मणाम् ।
कुलान्याशु विनश्यन्ति यानि हीनानि मन्त्रतः ॥ ६५ ॥

By pursuing handy craft or agriculture, by begetting children on a Śūdra wife, by trafficking in cows, horses, or carts, by entering the king's service, by officiating as a priest at the sacrifice of one who ought not to be so served, by living in open hostility to the Vedas, and by their non-study, men (Brāhmaṇas) degrade their families. (64-65)

The text has Nāstikyena which literally means by living the life of an athiest. We have adopted Kulluka's explanation.

मन्त्रतस्तु समृद्धानि कुलान्यल्पधनान्यपि ।
कुलसंख्यां च गच्छन्ति कर्षन्ति च महद्यशः ॥ ६६ ॥

Families, rich in the opulence of Vaidic studies and in the performance of Vaidic sacrifices, even if they be poor in the riches of the world, are counted among the illustrious families (of the land) in point of renown and dignity. (66)

वैवाहिकेऽग्नौ कुर्वीत गृह्यं कर्म यथाविधि ।
पञ्चयज्ञविधानं च पक्तिं चान्वाहिकीं गृही ॥ ६७ ॥

In the nuptial fire a house-holder shall perform, according to the ordinance, all the household rites, as well as the five great sacrifices; likewise over that fire shall be cooked the (daily) food of the household. (67)

The text has Bibahike'gnau i.e. in the sacred fire kindled on the occasion of his nuptial ceremony as opposed to the Āhavaniya (sacrificial) fire.

Grihyam Karma– the burnt offerings offered, each morning and evening, as well as the rites of Ashtakā Śrāddhas (to be described later on).—Kulluka

Pañcha-yajñas—the five daily sacrificial rites such as, the offerings to the Viśvadevas (i.e., to all the dieties) etc.—Kulluka

पञ्च सूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
कण्डनी चोदकुम्भश्च बध्यते यास्तु वाहयन् ॥ ६८ ॥

A house holder has five places where animal lives are destroyed they are the hearth, the grinding stone, the broom-stick, the pestle and mortar, and the stool for the water-pitcher. These five, when performing their proper functions, kill animal life. (68)

तासां क्रमेण सर्वासां निष्कृत्यर्थं महर्षिभिः ।
पञ्च क्लृप्ता महायज्ञाः प्रत्यहं गृहमेधिनाम् ॥ ६९ ॥

For the expiation of the sin committed by him in each of these five places, the great sages have ordained that, the householder-celebrants of sacrifices (i.e., house-holders) shall daily perform the five great sacrifices (Pañcha-yajñas). (69)

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ॥ ७० ॥

The sacrifice of Brāhma consists in teaching the Vedas, offering oblations or libations to the manes is called a Pitṛ yajña, burnt offerings to the deities constitute a Daiva-yajña; offering oblations (food) to the animals is called a Bhūta yaj ña, while hospitality to chance-guests is called a Nṛ-yajña. (70)

पञ्चैतान्यो महायज्ञान्न हापयति शक्तितः ।
स गृहेऽपि वसन्नित्यं सूनादोषैर्न लिप्यते ॥ ७१ ॥

By not suffering the daily performance of these five sacrifices to be omitted, a householder, even living in his house, is not associated with the sin committed in the five life-killing places in the household (Panchasunā). (71)

देवतातिथिभृत्यानां पितृणामात्मनश्च यः ।
न निर्वपति पञ्चानामुच्छ्वसन्न स जीवति ॥ ७२ ॥

He who does not feed the deities, the chance-guests, the beasts, the manes, and his own self, each day, by performing the five great sacrifices, is a dead man, even though he breathes. (72)

अहुतं च हुतं चैव तथा प्रहुतमेव च ।
ब्राह्म्यं हुतं प्राशितं च पञ्चयज्ञान्प्रचक्षते ॥ ७३ ॥

The five great sacrifices are called Ahutam, Hutam, Prahutam, Brāhma-hutam and Prāsitam. (73)

जपोऽहुतो हुतो होमः प्रहुतो भौतिको बलिः ।
ब्राह्मं हुतं द्विजाग्र्यार्चा प्राशितं पितृतर्पणम् ॥ ७४ ॥

A Brāhma yajña or muttering mantras of is called Ahutam; offering oblations (food) to the beasts is called Prahutam, hospitality to men, chance-guests and Brāhmaṇas, in special is called Brāhma-hutam and offering oblations to the manes (in connection with the daily Śrāddha) is called Prāsitam. (74)

स्वाध्याये नित्ययुक्तः स्याद्दैवे चैवेह कर्मणि ।
दैवकर्मणि युक्तो हि बिभर्तीदं चराचरम् ॥ ७५ ॥

[In the event of his incapacity of practising hospitality to chance guests,etc.] let him be constantly engaged in studying the Vedas, and in making burnt offerings to the divinities. He who constantly engages himself in doing the works of the deities, supports all the universe. (75)

अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठते ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥ ७६ ॥

Libations of clarified butter duly cast in the sacrificial fire ascend to the sun; from the sun originates the rain; from the rain, do the provisions; and from the provisions, the creatures. (76)

यथा वायुं समाश्रित्य वर्तन्ते सर्वजन्तवः ।
तथा गृहस्थमाश्रित्य वर्तन्ते सवे आश्रमाः ॥ ७७ ॥

As all creatures live by taking recourse to the air, so all the different orders (of mendicants, forest-dwellers and anchorites) depend upon the house-holder for their existence. (77)

यस्मात्त्रयोऽप्याश्रमिणो ज्ञानेनान्नेन चान्वहम् ।
गृहस्थेनैव धार्यन्ते तस्माज्ज्येष्ठाश्रमो गृही ॥ ७८ ॥

As the three orders of ascetics are maintained by the house-holder with the gifts of food and knowledge of the eternal Vedas, the house-holder is the foremost of all the four orders. (78)

स संधार्यः प्रयत्नेन स्वर्गमक्षयमिच्छता ।
सुखं चेहेच्छता नित्यं योऽधार्यो दुर्बलेन्द्रियैः ॥ ७९ ॥

Desiring eternal heaven, and happiness in this life, one shall assiduously discharge the duties of a house-holder. A week mind and the uncontrolled senses are the barriers against the proper discharge of these duties. (79)

ऋषयः पितरो देवा भूतान्यतिथयस्तथा ।
आशासते कुटुम्बिभ्यस्तेभ्यः कार्यं विजानता ॥ ८० ॥

The Ṛṣis, manes, animals, guests and relations expectantly look upon the house-holder (for maintenance, etc.). Hence, a wise house-holder shall properly discharge the duties he owes to them. (80)

स्वाध्यायेनार्चयेतर्षीन्होमैर्देवान्यथाविधि ।
पितृन्श्राद्धैश्च नृनन्नैर्भूतानि बलिकर्मणा ॥ ८१ ॥

Let him satisfy the Ṛris with his Vaidic studies; the deities with the proper burnt offerings; the manes, with the Śrāddha offerings; the guests, with food; and the animals with oblations offered unto them. (81)

कुर्यादहरहः श्राद्धमन्नाद्येनोदकेन वा ।
पयोमूलफलैर्वापि पितृभ्यः प्रीतिमावहन् ॥ ८२ ॥

Let him constantly celebrate the (Parvana) Śrāddha ceremonies by offering fruit, edible roots, boiled rice, water and vegetables, etc., unto his manes and evoke their satisfaction in special. (82)

एकमप्याशयेद्विप्रं पित्रर्थे पाञ्चयज्ञिके ।
न चैवात्राशयेत्कंचिद्वैश्वदेवं प्रति द्विजम् ॥ ८३ ॥

In connection with the celebration of a Śrāddha ceremony included within the five daily sacrifices, let him feed a single Brāhmaṇa; he need not feed any Brāhmaṇa in connection with the celebration of a Vaiśvadeva śacrifice. (83)

वैश्वदेवस्य सिद्धस्य गृह्येऽग्नौ विधिपूर्वकम् ।
आभ्यः कुर्याद्देवताभ्यो ब्राह्मणो होममन्वहम् ॥ ८४ ॥

Let a Brāhmaṇa offer, each day, oblations of consecrated boiled rice, cooked over the household fire, unto the following deities according to the Regulation, (viz.) (84)

अग्नेः सोमस्य चैवादौ तयोश्चैव समस्तयोः ।
विश्वेभ्यश्चैव देवेभ्यो धन्वन्तरय एव च ॥ ८५ ॥
कुहै चैवानुमत्यै च प्रजापतय एव च ।
सहद्यावापृथिव्योश्च तथा स्विष्टकृतेऽन्ततः ॥ ८६ ॥

Unto Agni, unto Soma, unto Agni and Soma combined, unto all the deities, unto Dhanvantari, unto Kůhu, unto Anumati, unto Prajāpati, unto the earth and firmament, and unto Svistakrit at the end. (85-86)

एवं सम्यग्घविर्हुत्वा सर्वदिक्षु प्रदक्षिणम् ।
इन्द्रान्तकाप्पतीन्दुभ्यः सानुगेभ्यो बलिं हरेत् ॥ ८७ ॥

Having thus duly offered oblations unto each of these deities, he shall circumambulate them from the east by the south and west to the north as follows:—

Obeisance to Indra and obeisance to the attendants of Indra in the east, obeisance to the attendants of Indra in the east, obesisance to Yama and obeisance to Varuṇa and obeisance to the attendants of Varuṇa in the west, and obeisance to Soma and obeisance to the attendants of Soma in the north. (87)

मरुद्भ्य इति तु द्वारि क्षिपेदप्स्वद्भ्य इत्यपि ।
वनस्पतिभ्य इत्येवं मुसलोलूखले हरेत् ॥ ८८ ॥

Then at the threshold of the sacrificial chamber he shall offer oblations unto the Maruts, unto the 'water' in the water, and unto the Vanaspatis (lords of the forest) in the pestle and mortar. (88)

उच्छीर्षके श्रियै कुर्याद्भद्रकाल्यै च पादतः ।
ब्रह्मवास्तोष्पतिभ्यां तु वास्तुमध्ये बलिं हरेत् ॥ ८९ ॥

On the head of the Vāstupurusha he shall offer oblations unto the goddess. Śrī, by saying, "obeisance unto Śrī", at his foot to the goddess Bhadrakālī, by saying "obeisance unto Bhadrakālī," unto Brahma inside the chamber, by saying "obeisance unto Brahma," and finally unto the presiding deity of the household, by saying, "obeisance unto Vāstudevatā." (89)

विश्वेभ्यश्चैव देवेभ्यो बलिमाकाश उत्क्षिपेत् ।
दिवाचरेभ्यो भूतेभ्यो नक्तंचारिभ्य एव च ॥ ९० ॥

Unto all the deities, unto ghosts that are abroad by day, and unto those that roam about in the night he shall offer oblations in the sky. (90)

पृष्ठवास्तुनि कुर्वीत बलिं सर्वात्मभूतये ।
पितृभ्यो बलिशेषं तु सर्वं दक्षिणतो हरेत् ॥ ९१ ॥

On the ground, at his back, he shall offer oblations unto all the ghosts, by saying,"oblations unto all the spirits," and the residue of the food (boiled rice), thus offered unto the ghosts) he shall collect, and offer to the manes in the south, by saying, "obeisance to the manes." (91)

शुनां च पतितानां च श्वपचां पापरोगिणाम् ।
वायसानां कृमीणां च शनकैर्निर्वपेद्भुवि ॥ ९२ ॥

Unto dogs, unto the degraded, unto Chandālas and persons afflicted with diseases which are the outcome of sin, and unto crows and worms he shall offer oblations of boiled rice on the ground taking care that they may not be soiled with dust. (92)

The text has "Śvapachas" which literally means cookers or eaters of dog's flesh.

The text has Pāpa-roginām i..e persons afflicted with leprosy, phthiis, and kindred affections.—Kulluka

एवं यः सर्वभूतानि ब्राह्मणो नित्यमर्चति ।
स गच्छति परं स्थानं तेजोमूर्तिपथर्जुना ॥ ९३ ॥

A Brāhmaṇa, who thus daily worships all creatures with food, assumes a resplendent body, and goes by the straightest road to the abode of supreme bliss. (93)

The text has Sa Gachchhati Param Sthānam. Kulluka explains it by "he is merged in the supreme Brahma."

कृत्वैतद्बलिकर्मैवमतिथिं पूर्वमाशयेत् ।
भिक्षां च भिक्षवे दद्याद्विधिवद्ब्रह्मचारिणे ॥ ९४ ॥

After offering these oblations, a house-holder shall first feed the Atithi guests arrived at his house, and then dole out alms[2] to Brahmachārins and mendicants. (94)

The text has Bhikshā, which means a morsel of grain given to a poor man as alms.
Grāsamātra Bhavet Bhikshā (A morsel of food is the quantity that shall be given as alms to a beggar—Śātātapa

यत्पुण्यफलमाप्नोति गां दत्त्वा विधिवद्गुरोः ।
तत्पुण्यफलमाप्नोति गां दत्त्वा द्विजो गृही ॥ ९५ ॥

A Brāhmaṇa house-holder obtains the same merit by giving alms to beggars as a Brahmachārin does by making the gift of a cow to his preceptor in conformity with the ordinance. (95)

भिक्षामप्युदपात्रं वा सत्कृत्य विधिपूर्वकम् ।
वेदतत्त्वार्थविदुषे ब्राह्मणायोपपादयेत् ॥ ९६ ॥

Let alms, or pitchers, full of water, be gifted to a Brāhmaṇa thoroughly conversant with the meanings of the Vedas, by one duly worshipping him, and muttering words of benediction. (96)

नश्यन्ति हव्यकव्यानि नराणामविजानताम् ।
भस्मीभूतेषु विप्रेषु मोहाद्दत्तानि दातृभिः ॥ ९७ ॥

Oblations offered unto the manes and deities by men, who, ignorant of the true spirit of gift-making make gift unto burnt out[3] Brāhmaṇas, certainly do perish. (97)

The text has Bhasmibhūta which literally means, burnt down to ashes. Kulluka explains it by "Brāhmaṇas who are devoid of Vaidic studies and do not offer oblations to the manes and deities, and hence are like unto the extinguished charcoal.

विद्यातपः समृद्धेषु हुतं विप्रमुखाग्निषु ।
निस्तारयति दुर्गाच्च महतश्चैव किल्बिषात् ॥ ९८ ॥

Oblations cast in the mouth fire of a Brāhmaṇa, kindled with the energy of Vaidic study and penitential austerities, succour one from great danger and from great sin as well. (98)

संप्राप्ताय त्वतिथये प्रदद्यादासनोदके ।
अन्नं चैव यथाशक्ति सत्कृत्य विधिपूर्वकम् ॥ ९९ ॥

Let a householder give a cushion, and water for washing his feet unto an Atithi, arrived at his house (without invitation), and duly offer him cooked rice with curries etc., according to his might. (99)

शिलानप्युञ्छतो नित्यं पञ्चाग्नीनपि जुह्वतः ।
सर्वं सुकृतमादत्ते ब्राह्मणोऽनर्चितो वसन् ॥ १०० ॥

A Brāhmaṇa guest, happening to remain unfed and unattended to even in the house of a house-holder, who daily lives upon the pickings of the field, or worships the five fires, carries away the merit of all his pious acts. (100)

The text has Panchāgninapi juhvatah: The worshipper of the five fires, i.e. an extremely indigent Brāhmaṇa. The five fires are the Tretāgni (the triad of fires), the Avasakhyāagni and the Sabhya, Sabhya being the fire which one uses in warming himself (in want of clothes.)—Kulluka

तृणानि भूमिरुदकं वाक्चतुर्थी च सूनृता ।
एतान्यपि सतां गेहे नोच्छिद्यन्ते कदाचन ॥ १०१ ॥

Hays, ground, water, and a sweet word, which forms the fourth (in the list), are never wanting in the houses of the good. (101)

The text has Triṇāni (hays) i.e. hays for a bed.—Kulluka

The text has Bhūmi, ground. Kulluka explains it by Āsanam, a cushion.

एकरात्रं तु निवसन्नतिथिर्ब्राह्मणः स्मृतः ।
अनित्यं हि स्थितो यस्मात्तस्मादतिथिरुच्यते ॥ १०२ ॥

A Brāhmaṇa who resides for a single night in the house (of another). is called an Atithi (chance-guest); since there is no certainty of his staying (there), the next day he is called an Atithi. (102)

Atithi is derived from "A", without and "Sthiti," stay i.e., one whose stay in the house is uncertain for more than one night.

नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा ।
उपस्थितं गृहे विद्याद्भार्या यत्राग्नयोऽपि वा ॥ १०३ ॥

A Brāhmaṇa living in the same village with him, or one who lives on his wits, even if he calls at the house of a man living with his wife and (sacred) fire therein, must not be called an Atithi. (103)

उपासते ये गृहस्थाः परपाकमबुद्धयः ।
तेन ते प्रेत्य पशुतां व्रजन्त्यन्नादिदायिनाम् ॥१०४ ॥

House-holders, who, ignorant of the demerit of eating food given by others, stroll about in a village other than his own. out of a greed for sharing other men's hospitalities, become the domestic beasts, of those whose hospitalities they then partake of. (104)

अप्रणोद्योऽतिथिः सायं सूर्योढो गृहमेधिना ।
काले प्राप्तास्त्वकाले वा नास्यानश्नगृहे वसेत् ॥ १०५ ॥

An Atithi arrived after sunset at the house must not be discarded under any circumstances. An Atithi (guest), whether arrived at the house in the proper or improper time, must not be kept unfed. (105)

The text has Suryodhāh, literally carried or borne by the sun.

In the proper time i.e.at the time of the performance of the Vaiśvadeva vali (offerings to all the deitse!)

Govindarāja holds that it is a special provision for hospitalities to Atithis discarded on the score of not arriving at the time of the Vaiśvadeva offering or of arriving at night fall.

Cf. O. king, the sin of discarding an Atithi after sunset is eight times greater than what is incurred by not practising hospitality to an Atithi in the day.—Vishṇupurāṇam.

न वै स्वयं तदश्नीयादतिथिं यन्न भोजयेत् ।
धन्यं यशस्यमायुष्यं स्वर्ग्यं वातिथिपूजनम् ॥ १०६ ॥

Let not (a house-holder) eat that himself which his Atithi has not partaken of; hospitality to an Atithi brings on wealth, fame, and longevity, and ensures heaven to him who practises it. (106)

आसनावसथौ शय्यामनुव्रज्यामुपासनाम् ।
उत्तमेषूत्तमं कुर्याद्धीने हीनं समे समम् ॥ १०७ ॥

Cushions, bedsteads, beddings, following and worship should differ according to the stations of Atithis. Better cushions, etc., should be given to Atithis of superior status, ordinary ones to Atithis of equal rank with the host, and inferior ones to Atithis of inferior ranks (in life). (107)

The text has Anuvrajyām which means an act of respectfully following a revered guest at the time of his departure.—Kulluka

वैश्वदेवे तु निर्वृत्ते यद्यन्योऽतिथिराव्रजेत् ।
तस्याप्यन्नं यथाशक्ति प्रदद्यान्न बलिं हरेत् ॥ १०८ ॥

If a guest (Atithi) arrives at his house after the completion of the Vaiśvadeva offering, and after another guest has previously arrived,he shall duly cook and offer food (boiled rice) to the second Atithi, of making a second offering to the Vaiśvadevas. (108)

In connection with the sacred act of hospitality it is enjoined in the Śāstra that offerings should be made to all the deities (Viśvadevas) before feeding the Atithi.

न भोजनार्थं स्वे विप्रः कुलगोत्रे निवेदयेत् ।
भोजनार्थं हि ते शंसन्वान्ताशीत्युच्यते बुधैः ॥ १०९ ॥

Let not a Brāhmaṇa mention his own name and family for enjoying one's hospitality; he, who eats by giving out the name of his own self and family, eats egesta. (109)

न ब्राह्मणस्य त्वतिथिर्गृहे राजन्य उच्यते ।
वैश्यशूद्रौ सखा चैव ज्ञातयो गुरुरेव च ॥ ११० ॥

A Kshatriya, Vaiśya, or Śūdra guest in the house of a Brāhmaṇa, as well as a preceptor or a relation, happening to call at his house, is not called an Atithi. (110)

यदि त्वतिथिधर्मेण क्षत्रियो गृहमाव्रजेत् ।
भुक्तवत्सु च विप्रेषु कामं तमपि भोजयेत् ॥ १११ ॥

But even if a Kshatriya calls (at the house of a Brāhmaṇa) as an Atithi, the master of the house shall feed him sumptuously after the Brāhmaṇa Atithis have been repasted. (111)

The text has Atithi—Dharmeṇa which means a Kshatriya, a resident of a distant or different village, seeking the hospitality of the house for the day.—Kulluka

वैश्यशूद्रावपि प्राप्तौ कुटुम्बेऽतिथिधर्मिणौ ।
भोजयेत्सह भृत्यैस्तावानृशंस्यं प्रयोजयन् ॥ ११२ ॥

If Vaiśyas and Śūdras arrive at his (Brāhmaṇa's) house as Atithis, he, out of compassion, shall feed them in the company of his own servants. (112)

The text has Kuṭumva which literally means dependants. Kulluka explains it by "in the company of the servants of the house after the Kshatriya Atithis have been fed and before the master and mistress of the house have taken their repast.

इतरानपि सख्यादीन् संप्रीत्या गृहमागतान् ।
सत्कृत्यान्नं यथाशक्ति भोजयेत्सह भार्यया ॥ ११३ ॥

His friends and relations happening to be guests in his house out of love or affection, he (Brāhmaṇa) shall feed them with cooked food, as his circumstances would admit of, in the company of his own wife. (113)

The text has saha-bhāryayā i.e., in the company of his wife. Kulluka says that it is only another mode of saying that at the time when the master of the house will eat his meal, for it is laid down in the Śāstra that the meal time of the master is the same with that of the mistress of the house.

सुवासिनीः कुमारीश्च रोगिणो गर्भिणीः स्त्रियः ।
अतिथिभ्योऽग्र एवैतान्भोजयेदविचारयन् ॥ ११४ ॥

Newly married daughters and daughters-in-law, infants, sick folks and pregnant women in the house he shall unhesitatingly feed before feeding the Atithis. (114)

The text has svāsinīh which literally means well clad girls. We have adopted Kulluka's explanation.

Medhātithi reads the line as Atithibhyonvagevaitān, simultaneously with feeding the Atithi's (guests). We have however adopted Kulluka's reading and explanation in our rendering of the text.

अदत्त्वा तु य एतेभ्यः पूर्वं भुङ्क्तेऽविचक्षणः ।
स भुञ्जानो न जानाति श्वगृध्रैर्जग्धिमात्मनः ॥ ११५ ॥

He, who without having fed the abovenamed persons and the Atithis in the house, first eats anything himself, does not know that, his body will be devoured by dogs and vultures, after death. (115)

भुक्तवत्स्वथ विप्रेषु स्वेषु भृत्येषु चैव हि ।
भुञ्जीयातां ततः पश्चादवशिष्टं तु दम्पती ॥ ११६ ॥

Let the master and mistress of the house eat what remains after feeding the Brāhmaṇas (guests), relations and servants. (116)

देवानृषीन्मनुष्यांश्च पितॄन्गृह्यांश्च देवताः ।
पूजयित्वा ततः पश्चाद्गृहस्थः शेषभुग्भवेत् ॥ ११७ ॥

After worshipping the deities, Ṛṣis, guests, manes and the house-holder divinities with oblations of boiled rice, let a house-holder eat his food at the end. (117)

The text has Gṛhyāhyāśca Devatāh, Kulluka says that the Bhūta-Yajña (offering oblations to beasts)is also included within the meaning of the term.

अधं स केवलं भुङ्क्ते यः पचत्यात्मकारणात् ।
यज्ञशिष्टाशनं होतत्सताधंन्नं विधीयते ॥ ११८ ॥

He, who cooks food for his own sole use, eats sin; food, which is the residue of sacrificial oblations, is recommended by the virtuous. (118)

Cf. Kevalāgho Bhavati Kevalādah (he who eats alone becomes associated with sin.)—Śruti

राजर्त्विकस्नातकगुरून्प्रियश्वशुरुतुलान् ।
अर्हयेन्मधुपर्केण परिसंवत्सरात्पुनः ॥ ११९ ॥

One's King, Ṛttvika, Snātaka, preceptor, son-in-law, father-in-law or maternal uncle, happening to call at his house after the lapse of a year, he shall welcome by first offering him a cup of honey (Madhuparkam). (119)

A duly crowned Kshatriya.—Kulluka.

He who observes the vow of ceremonial ablution simply as a vowist or for studying the Veas.—Kulluka

The text has Priya, Kulluka explains it by "Jāmāta, a son-in-law.

The text has Parisamvatmarat; after the expiry of a year. The prefix Pari in this instance has, according to Jayāditya, the sense of "leaving aside."

Medhatithi reads it as Parisamvatsarān, i.e. those who have come back after the lapse of a year.

राजा च श्रोत्रियश्चैव यज्ञकर्मण्युपस्थितौ ।
मधुपर्केण संपूज्यौ न त्वयज्ञ इति स्थितिः ॥ १२० ॥

A King or a Snātaka, happening to call at his house even within a year (of the last visit) on the occasion of a sacrificial ceremony, he shall welcome in them ethod of Madhuparkam, and not otherwise; this is the conclusion. (120)

सायं त्वन्नस्य सिद्धस्य पत्न्यमन्त्रं बलिं हरेत् ।
वैश्वदेवं हि नामैतत्सायंप्रातर्विधीयते ॥ १२१ ॥

Each evening, the housewife shall offer oblations of cooked rice, without muttering any Mantras, to the Vaiśvedevas, inasmuch as such offerings are enjoined to be made, each morning and evening.(121)

पितृयज्ञं तु निर्वर्त्य विप्रश्चेन्दुक्षयेऽग्निमान् ।
पिण्डान्वाहार्यकं श्राद्धं कुर्यान्मासानुमासिकम् ॥ १२२ ॥

Let a Brāhmaṇa, who is a keeper of (the Sacred) fire, offer a Pṇḍa Śrāddha to his manes on the day of the new noon, and after that perform the Pṇdānvahāryakam Śrāddha from month to month. (122)

पितृणां मासिकं श्राद्धमन्वहार्यं विदुर्बुधाः ।
तच्चामिषेण कर्तव्यं प्रशस्तेन प्रयत्नतः ॥ १२३ ॥

Monthly Śrāddhas offered by men to their manes are called Anvahāryam by the wise; commendable meat-offerings should be made to them on these occasions. (123)

तत्र ये भोजनीयाः स्युर्ये च वर्ज्या द्विजोत्तमाः ।
यावन्तश्चैव यैश्चान्नैस्तान्प्रवक्ष्याम्यशेषतः ॥ १२४ ॥

O ye foremost of Brāhmaṇas, now I shall fully describe who shall be invited to, and who shall be avoided in, a Śrāddha repast, as well as the number (of Brāhmaṇas) to be invited and the nature of food with which they are to be fed. (124)

द्वौ दैवे पितृकार्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत्सुसमृद्धोऽपि न प्रसज्जेत विस्तरे ॥ १२५ ॥

Two Brāhmaṇas shall be fed on the occasion of a Daiva Śrāddha ceremony; and three, on the occasion of a Pitṛ Śrāddha; or one Brāhmaṇa on each such occasion. Even prosperous enough to feed many Brāhmaṇas, he shall not exceed the number (fixed). (125)

सत्क्रियां देशकालौ च शौचं ब्राह्मणसंपदः ।
पञ्चैतान्विस्तरो हन्ति तस्मान्नेहेत विस्तरम् ॥ १२६ ॥

In cases of feeding a large number of (Brāhmaṇas), proper attendance to them, and ascertainment of their purity, impurity, and the place and time of repasting (invitation) are the five factors that are destroyed (apt to suffer). (126)

प्रथिता प्रेतकृत्यैषा पित्र्यं नाम विधुक्षये ।
तस्मिन्युक्तस्यैति नित्यं प्रेतकृत्यैव लौकिकी ॥ १२७ ॥

This rite (of offering oblations to the manes) on eact new moon day is said to be conducive to the benefit of the manes. He, who is constantly engaged in performing this Smārta rite, acquires opulence. (127)

The text has Vidhukṣaye (i.e.on the last day of the moon's wane) which is the reading adopted by Kulluka, Kandaraja and Medhātithi. Govindarāja reads it as Vidhi-kṣhaye and explains it as this is the rule (Vidhi) on the last days of the moon's wane (Kshaye), i.e., such Śrāddhas should be offered to the manes on the day of the new moon, each month. We have

adopted Kulluka's reading as being identical with those of the ancient commentators of the Saṁhitā.

The text has Laukiki, Kulluka explains it by Smārta, i.e., a rite enjoined to be performed in the Smṛti.

The text has Preta-Krityā, Kulluka explains it by Pitropakārartham, i.e., conducive to the benefit of the manes, and hence imparting wealth, good progeny etc; to the performer by way of reward.

श्रोत्रियायैव देयानि हव्यकव्यानि दातृभिः ।
अर्हत्तमाय विप्राय तस्मै दत्तं महाफलम् ॥ १२८ ॥

Givers shall give unto Brāhmaṇas, well-read in the Vedas, the oblations of food they have offered to the manes and deities; given to the most deserving recipients (Brāhmaṇas), they bear great fruits. (128)

एकैकमपि विद्वांसं दैवे पित्र्ये च भोजयेत् ।
पुष्कलं फलमाप्नोति नामन्त्रज्ञान्बहूनपि ॥ १२९ ॥

A Brāhmaṇa shall feed a single Brāhmaṇa, conversant with the Vedas; on the occasion of a Śrāddha offered to the manes or deities, great is the merit which he shall acquire by feeding such a single (Brāhmaṇa), there being no merit in feeding a large number of Brāhmaṇas who are ignorant of Vedic mantras. (129)

दूरादेव परीक्षेत ब्राह्मणं वेदपारगम् ।
तीर्थं तद्धव्यकव्यानां प्रदाने सोऽतिथिः स्मृतः ॥ १३० ॥

The parentage etc., of a Veda-knowing Brāhmaṇa should be far enquired into; Vaidic Brāhmaṇas, sons of ancestors who had been well conversant with the Vedas, are the vehicles for conveying the oblations to the manes and deities. Gifts made unto such Brāhmaṇas are as meritorious as gifts made unto Atithis. (130)

Dūrādeva Parīkṣeta, the parentage, piety, erudition of these Brāhmaṇas and their remote ancestors should be enquired so as to determine whether they have acquired their excellence by heredity or not.

Tīrthas:— Lit. landing places.

The same merit which one acquires by practising hospitality.

सहस्रं हि सहस्राणामनृचां यत्र भुञ्जते ।
एकस्तान्मन्त्रवित्प्रीतः सर्वानर्हति धर्मतः ॥ १३१ ॥

In the Śrāddha where thousands of Brāhmaṇas, ignorant of the Vedas, are fed; if a single Veda-knowing Brāhmaṇa there in is satisfied with the Śrāddha repast, the merit of feeding such thousands on the occasion is acquired by feeding that Brāhmaṇa alone. (131)

ज्ञानोत्कृष्टाय देयानि कव्यानि च हवींषि च ।
न हि हस्तावसृग्दिग्धौ रुधिरेणैव शुद्ध्यतः ॥ १३२ ॥

Oblations offered to the manes and deities should be given to Brāhmaṇas who are the most excellent in respect of knowledge; blood-stained hands are not washed pure with blood. (132)

यावतो ग्रसते ग्रासान्हव्यकव्येष्वमन्त्रवित् ।
तावतो ग्रसते प्रेत्य दीप्तशूलर्ष्ट्यर्योगुडान् ॥ १३३ ॥

A Brāhmaṇa, ignorant of the Vedas, shall have to eat as many morsels of burning spear-heads, after death, as he eats of the Śrāddha oblations to the manes and deities, in life. (133)

ज्ञाननिष्ठा द्विजाः केचित्तपोनिष्ठास्तथाऽपरे ।
तपः स्वाध्यायनिष्ठाश्च कर्मनिष्ठास्तथापरे ॥ १३४ ॥

Some Brāhmaṇas are devoted to (the cultition of) self knowledge, others are devoted to the practice of penitential austerities; some there are who are devoted to the study of the Vedas and to penitential austerities, while others are devoted to work. (134)

ज्ञाननिष्ठेषु कव्यानि प्रतिष्ठाप्यानि यत्नतः ।
हव्यानि तु यथान्यायं सर्वेष्वेव चतुर्ष्वपि ॥ १३५ ॥

Oblations offered to the manes shall be given to Brāhmaṇas devoted to the knowledge of self to eat, oblations offered to the deities should be duly given to all these four classes of Brāhmanas. (135)

अश्रोत्रियः पिता यस्य पुत्रः स्याद्वेदपारगः ।
अश्रोत्रियो वा पुत्रः स्यात्पिता स्याद्वेदपारगः ॥ १३६ ॥
ज्यायांसमनयोर्विद्याद्यस्य स्याच्छ्रोत्रियः पिता ।
मन्त्रसंपूजनार्थं तु सत्कारमितरोऽर्हति ॥ १३७ ॥

Of a Brāhmaṇa who is well-versed in the Vedas and whose father was ignorant of the Vedas, and one who is himself ignorant of the Vedas but whose father was well-versed in them, the ignorant son of the Veda knowing father should be regarded as a worthier guest (in respect of a Śrāddha repast); but since adorable are the Mantras of the Vedas, a Veda-knowing son of a father, ignorant of the Vedas, should be as well-honoured (with an invitation to a Śrāddha repast. (136-137)

न श्राद्धे भोजयेन्मित्रं धनैः कार्योऽस्य संग्रहः ।
नारिं न मित्रं यं विद्यात्तं श्राद्धे भोजयेद्द्विजम् ॥ १३८ ॥

No one, out of friendship, should be invited to a Śrāddha repast, friendship should be shown with other acts and monetary (presents). Let him invite a Brāhmaṇa to the Śrāddha repast whom he neither knows to be his friend or foe. (138)

यस्य मित्रप्रधानानि श्राद्धानि च हवींषि च ।
तस्य प्रेत्य फलं नास्ति श्राद्धेषु च हविःषु च ॥ १३९ ॥

A Śrāddha, offered by a person to his manes or to the deities, in connection with which it is mainly his friends that are repasted, fails to bear any fruit in the next world. (139)

Govindarāja asserts that feeding Brāhmaṇas is the essential factor of a Śrāddha ceremony, the offering of Piṇdas being only its minor and accessory feature. Kulluka, following Āpastambha and others, asserts that the offering of oblations or offerings to the manes and the subsequent acceptance of those offerings by the Brāhmaṇas, present, form what is called a Śrāddha.

यः संगतानि कुरुते मोहाच्छ्राद्धेन मानवः ।
स स्वर्गाच्च्यवते लोकाच्छ्राद्धमित्रो द्विजाधमः ॥ १४० ॥

A person (Brāhmaṇa) who, out of ignorance, tries to make friendship through the instrumentality of a Śrāddha repast, that

worst of Brāhmaṇas, for acquiring such Śrāddha friends, falls from heaven. (140)

The heaven-giving merit of a Śrāddha is described by Yājñavalkya.

Longevity, progeny, opulence, erudition, heaven, salvation, happiness and kingdom, do the manes, satisfied with Śrāddha offerings, impart.

संभोजनी साभिहिता पैशाची दक्षिणा द्विजैः ।
इहैवास्ते तु सा लोके गौरन्धेवैकवेश्मनि ॥ १४१ ॥

A Śrāddha repast, given to one's friends and relations, is called a fiendish repast by the Ṛshis. Like blind cows huddled together in one pen such a repast may contribute to cement friendship in this world, but gives no benefit in the next. (141)

यथेरिणे बीजमुप्त्वा न वप्ता लभते फलम् ।
तथाऽनृचे हविर्दत्त्वा न दाता लभते फलम् ॥ १४२ ॥

As a sower, by sowing seeds in an alkaline soil, reaps no harvest, so a giver, by giving oblations (i.e.feeding) to a Brāhmaṇa, ignorant of the Vedas, (in connexion with a Śrāddha), derives no benefit. (142)

दातॄन्प्रतिग्रहीतॄंश्च कुरुते फलभागिनः ।
विदुषे दक्षिणां दत्त्वा विधिवत्प्रेत्य चेह च ॥ १४३ ॥

A honorarium, duly given to an erudite (Veda-knowing) Brāhmaṇa, makes its giver and recipient entitled to religious merits both in this world and the next. (143)

*The text has phalabhāginah *** pretya cheha cha. Both Medhātithi and Govindarāja explain it by "honorarium duly given to a Veda-knowing Brāhmaṇa accords spiritual benefit to the donor in the next, and fame and good name etc., in this world. Kulluka explains that such a gift accords fame etc., to the donor in this world and salvation, etc., in the next, as described by Yājñavalkya, and the recipient of the donation, by celebrating religious sacrifices therewith, acquires spiritual benefit and the fame of earning honest money in this world, as a sacrifice celebrated with ill-gotten gain fails to bear any fruits.*

कामं श्राद्धेऽर्चयेन्मित्रं नाभिरूपमपि त्वरिम् ।
द्विषता हि हविर्भुक्तं भवति प्रेत्य निष्फलम् ॥ १४४ ॥

[In the absence of a qualified Brāhmaṇa], better it is to feed a friend or a relation than to feed an erudite foe on the occasion of a Śrāddha ceremony, as oblations offered to a foe fail to bear any fruits in the next world. (144)

यत्नेन भोजयेच्छ्राद्धे बह्वृचं वेदपारगम् ।
शाखान्तगमथाध्वर्युं छन्दोगं तु समाप्तिकम् ॥ १४५ ॥

On the occasion of a Śrāddha repast, let him carefully feed a Brāhmaṇa who has studied the Ṛk, Yajus, or the Sāma Veda with all its sub-divisions (such as the Mantras, Brāhmaṇas, etc.) (145)

एषामन्यतमो यस्य भुञ्जीत श्राद्धमर्चितः ।
पितॄणां तस्य तृप्तिः स्याच्छाश्वती साप्तपौरुषी ॥ १४६ ॥

The satisfaction, which the seven generations of his ancestors who feeds any such Brāhmaṇa (on the occasion of a Śrāddha ceremony) derive from the act; lasts for all eternity. (146)

एष वै प्रथमः कल्पः प्रदाने हव्यकव्ययोः ।
अनुकल्पस्त्वयं ज्ञेयः सदा सद्भिरनुष्ठितः ॥ १४७ ॥

The aforesaid Veda-knowing Brāhmaṇas (Śrotriyas) should be regarded as the worthiest recipients of Śrāddha oblations, offered by a man to the manes or deities, the following are their substitutes whom the wise shall feed when such Śrotriyas would be unavailable. (147)

मातामहं मातुलं च स्वस्त्रीयं श्वशुरं गुरुम् ।
दौहित्रं विट्पतिं बन्धुमृत्विग्याज्यौ च भोजयेत् ॥ १४८ ॥

One's mother's father's, mother's brother, sister's son, father-in-law, preceptor, daughter's son, son-in-law, and sons of mother's or father's sisters priest; and disciples should be fed on the occasion of a Śrāddha repast in the absence of (the ten a foresaid Śrotriyas). (148)

न ब्राह्मणं परीक्षेत दैवे कर्मणि धर्मवित् ।
पित्र्ये कर्मणि तु प्राप्ते परीक्षेत प्रयत्नतः ॥ १४९ ॥

Fitness, erudition, etc. of Brāhmaṇs, to be fed on the occasion of a Daiva Śrāddha ceremony, must not be tested, which shall

be carefully done in respect of those to be fed on the occasion of a Śrāddha offering to the manes. (149)

ये स्तेनपतितक्लीबा ये च नास्तिकवृत्तयः ।
तान्हव्यकव्ययोर्विप्राननर्हान्मनुरब्रवीत् ॥ १५० ॥

Those Brāhmaṇas, who are gold-stealers, degraded, sexless or athiests must not be invited on the occasion of a Śrāddha, offered to the manes, or to the deities, this is the dictum of Manu. (150)

जटिलं चानधीयानं दुर्बलं कितवं तथा ।
याजयन्ति च ये पूगांस्तांश्च श्राद्धे न भोजयेत् ॥ १५१ ॥

Brahmachārins who wear clotted hairs, or who are ignorant of the Vedas, Brāhmaṇas who are afflicted with skin diseases or are gamblers, or officiate as priests at many men's sacrifices must not be fed on the occasion of a Śrāddha ceremony. (151)

The text has jaṭilam, Kulluka explains it as Brāhmachārins who wear clotted hair or clearly shave their heads.

The text has Durbalam, weak. Kulluka explains it by Brāhmaṇas suffering from cutaneous affections.

चिकित्सकान्देवलकान्मांसविक्रयिणस्तथा ।
विपणेन च जीवन्तो वर्ज्याः स्युर्हव्यकव्ययोः ॥ १५२ ॥

Brāhmaṇas, who are professional physicians, or live by worshipping divine images, or are meat-sellers, or carry on any kind of trade, should be avoided on the occasion of a Śrāddha, offered to the manes, or to the deities. (152)

प्रेष्यो ग्रामस्य राज्ञश्च कुनखी श्यावदन्तकः ।
प्रतिरोद्धा गुरोश्चैव त्यक्ताग्निर्वार्धुषिस्तथा ॥ १५३ ॥

Servants of the king or of a village community, those afflicted with bad nail, black toothed ones, those who are hostile to their preceptors, and those (Brāhmaṇas) who have renounced their sacred fires and religious rites (enjoined to be performed in) the Vedas and Smriti, or live by usury. (153)

यक्ष्मी च पशुपालश्च परिवेत्ता निराकृतिः ।
ब्रह्मद्विट् परिवित्तिश्च गणाभ्यन्तर एव च ॥ १५४ ॥

Brāhmaṇas suffering from phthisis, those who rear cattle for livelihood, or marry before their elder brother have been married, or have renounced the performance of the five (daily house-hold) sacrifices, or are inimically disposed towards the Brāhmaṇas, or suffer their younger brothers to marry before them, or are incumbents upon endowments (whether money or monasteries) made by others for the public weal. (154)

कुशीलवोऽवकीर्णी च वृषलीपतिरेव च ।
पौनर्भवश्च काणश्च यस्य चोपपतिर्गृहे ॥ १५५ ॥

A Brāhmaṇa, who is a pıofessional dancer, a Yati or a Brahmachārin whose vow of continency has been soiled by the contact of a woman, the (Brāhmaṇa) husband of a Śūdra woman, one begotten on a remarried widow, the son of a woman born before her marriage, and one who lives with a faithless wife. (155)

The text has Punarbhava. It may also mean the son of a woman born in adultery after the demise of her husband.

भूतकाध्यापको यश्च भृतकाध्यापितस्तथा ।
शूद्रशिष्यो गुरुश्चैव वाग्दुष्टः कुण्डगोलकौ ॥ १५६ ॥

He who teaches the Vedas for money, as well as he who learns them from him, he who has got Śūdra disciples or teaches Śūdra students, a harsh tongued (Brāhmaṇa), and sons born in adultery during the life time or after the death of their mother's husband. (156)

अकारणपरित्यक्ता मातापित्रोर्गुरोस्तथा ।
ब्राह्मैर्यौनैश्च संबन्धैः संयोगं पतितैर्गतः ॥ १५७ ॥

One who has wrongfully deserted his parents, or preceptor, as well as those who are associated either in Vedic study or through marriage with those who have been degraded in life. (157)

अगारदाही गरदः कुण्डाशी सोमविक्रयी ।
समुद्रयायी बन्दी च तैलिकः कूटकारकः ॥ १५८ ॥

One who is guilty of poisoning or of incendiarism, one who sells the Soma plant, one who partakes of the food of a man born in adultery, a sea-faring Brāhmaṇa, a professional

eulogist, an oilman, and a forger of documents or a falsifier of weights. (158)

The text has Kuṇḍah, a son born in adultery during the life-time of her mother's lawful husband. Kulluka holds that the two kinds of incestuous offspring mentioned in the preceding couplet are here contemplated by the term Kuṇḍah, which includes both Kuṇḍah and Golakah.

पित्रा विवदमानश्च कितवो मद्यपस्तथा ।
पापरोग्यभिशस्तश्च दाम्भिको रसविक्रयी ॥ १५९ ॥

One who quarrels with his father , a deceitful one, a drunkard, one afflicted with a (foul) sinful disease or under an imprecation, an arrogant (Brāhmaṇa), as well as the one who deals in any kind of sweet sap as such, (sugarcane juice, etc.). (159)

The text has Pitrā Vivādamānāh, Kulluka explains it, one who quarrels with his father whether for arguing a point of Śāstra or for any worldly object.

Several editions read Kekarah, squint-eyed.

Madyapa i.e one who drinks any form of intoxicating liquor other than surā (wine).

धनुःशराणां कर्ता च यश्चाग्रेदिधिषूपतिः ।
मित्रध्रुग्द्यूतवृत्तिश्च पुत्राचार्यस्तथैव च ॥ १६० ॥

A (Brāhmaṇa) who constructs bows and arrows, one who marries a girl with an unmarried elder sister, one who injures his friends, one who lives by gambling with dice, and he who has learnt the Vedas from his son. (160)

भ्रामरी गण्डमाली च श्वित्र्यथो पिशुनस्तथा ।
उन्मत्तोऽन्धश्च वर्ज्याः स्युर्वेदनिन्दक एव च ॥ १६१ ॥

One afflicted with epilepsy, scrofula, or leucoderma, or one who is wicked, insane, or blind, or speaks evil of the Vedas. (161)

हस्तिगोश्वोष्ट्रदमको नक्षत्रैर्यश्च जीवति ।
पक्षिणां पोषको यश्च युद्धाचार्यस्तथैव च ॥ १६२ ॥

A trainer of cows, horses, camels or elephants, a professional astrologer, a tamer of beasts and one teaches the science of war. (162)

स्रोतसां भेदको यश्च तेषां चावरणे रतः ।
गृहसंवेशको दूतो वृक्षारोपक एव च ॥ १६३ ॥

One who obstructs a water course or diverts it in another channel, a professional mason or architect, one who plants trees, or goes on errands for money. (163)

श्वक्रीडी श्येनजीवी च कन्यादूषक एव च ।
हिंस्रो वृषलवृत्तिश्च गणानां चैव याजकः ॥ १६४ ॥

A dog-player, one who lives by training falcons, a defiler of girls, one who kills animals, one who is in the service of a Śūdra, and one who serves all classes of society as a priest. (164)

आचारहीनः क्लीबश्च नित्यं याचनकस्तथा ।
कृषिजीवी श्लीपदी च सद्भिर्निन्दित एव च ॥ १६५ ॥

One who does not observe the rules of good conduct, a sexless (Brāhmaṇa), one who daily begs, or lives by agriculture, one afflicted with elephantisis of the legs, and one condemned by honest men. (165)

औरभ्रिको माहिषिकः परपूर्वापतिस्तथा ।
प्रेतनिर्यातकश्चैव वर्जनीयाः प्रयत्नतः ॥ १६६ ॥

A Brāhmaṇa who rears sheep or buffalloes for a living, one who has married a girl previously wedded to another and one who carries corpses for money, all these Brāhmaṇas should be studiously avoided on the occasion of a Śrāddha ceremony. (166)

एतान्विगर्हिताचारानपाङ्क्तेयान्द्विजाधमान् ।
द्विजातिप्रवरो विद्वानुभयत्र विवर्जयेत् ॥ १६७ ॥

A good and erudite Brāhmaṇa must avoid all these (i.e., the (aforesaid) vile and condemnable Brāhmaṇas, who disgrace the row of eaters in a Śrāddha repast. (167)

ब्राह्मणस्त्वनधीयानस्तृणाग्निरिव शाम्यति ।
तस्मै हव्यं न दातव्यं न हि भस्मनि हूयते ॥ १६८ ॥

A Brāhmaṇa, who has not studied the Vedas is like unto a rush fire that is soon extinguished, to him oblations must not be offered, as no one casts fire-offerings in the ashes. (168)

अपाङ्क्तदाने यो दातुर्भवत्यूर्ध्वं फलोदयः ।
दैवे हविषि पित्र्ये वा तत्प्रवक्ष्याम्यशेषतः ॥ १६९ ॥

The merit which the giver acquires in the other world by giving oblations unto Brāhmaṇas, unfit to be given access to a rowof diners, in connection with a Śrāddha offered to the manes, or to the deities, now hear me describe in detail. (169)

अव्रतैर्यद्द्विजैर्भुक्तं परिवेत्रादिभिस्तथा ।
अपाङ्क्तेयैर्यदन्यैश्च तद्वै रक्षांसि भुञ्जते ॥ १७० ॥

Whatever is eaten by Brāhmaṇas who are non-observant of the Vaidic or Śāstric vows, or by those who are guilty of the son of Parivettā or by Brāhmaṇas who are unfit to sit in the row of diners apāñkteyas) in a Śrāddha repast, is eaten by monsters. (170)

दाराग्निहोत्रसंयोगं कुरुते योऽग्रजे स्थिते ।
परिवेत्ता स विज्ञेयः परिवित्तिस्तु पूर्वजः ॥ १७१ ॥

A younger brother, who marries or kindles the sacred fire before his elder (brother) has married or kindled such a fire, is called a Parivettā, the latter a Parivitta. (171)

परिवित्तिः परिवेत्ता यया च परिविद्यते ।
सर्वे ते नरकं यान्ति दातृयाजकपञ्चमाः ॥ १७२ ॥

A Parivettā, a Parivitta, the bride given away in such a marriage, the giver of the bride and the priest who solemnizes the marriage ceremony, all these five, go to hell (after death). (172)

भ्रातुर्मृतस्य भार्यायां योऽनुरज्येत कामतः ।
धर्मेणापि नियुक्तायां स ज्ञेयो दिधिषूपतिः ॥ १७३ ॥

He, who, otherwise than under an appointment of begetting a son on her, visits the widow of his deceased elder brother, out of passion, is called the husband of a deceased elder brother's widow. (173)

परदारेषु जायेते द्वौ सुतौ कुण्डगोलकौ ।
पत्यौ जीवति कुण्डः स्यान्मृते भर्तरि गोलकः ॥ १७४ ॥

Sons begotten by a man on another's wife are called either Kundas or Golakas. The son of a woman, born in adultery, during the life time of her lawful husband, is called a Kunda

while a son begotten on a widow after the demise of her husband is called a Golaka. (174)

तौ तु जातौ परक्षेत्रे प्राणिनौ प्रेत्य चेह च ।
दत्तानि हव्यकव्यानि नाशयेते प्रदायिनाम् ॥ १७५ ॥

Śrāddha oblations offered to either of these two kinds of sons, (incestuously) begotten on another man's wife, destroy all the merits of their donors (both in this world and the next). (175)

Any oblation whether offered to the manes, or to the deities on the occasion of a Śrāddha ceremony.

अपाङ्क्त्यो यावतः पाङ्क्त्यान्भुञ्जानाननुपश्यति ।
तावतां न फलं तत्र दाता प्राप्नोति बालिशः ॥ १७६ ॥

If is Brāhmaṇa, unfit to be invited to a Śrāddha repast Apāṅkteya) sees a number of competent Brāhmaṇas eating their meal (in connection there with), the unfortunate giver of the repast is depried of the merit of feeding that number of Brāhmaṇas, seen eating by the Apāṅkteya one. (176)

Such as Brāhmaṇas, guilty of gold stealing etc.

वीक्ष्यान्धो नवतेः काणः षष्टेः श्वित्री शतस्य तु ।
पापरोगी सहस्त्रस्य दातुर्नाशयते फलम् ॥ १७७ ॥

[In the event of the dinner being] thus looked[3] at by a completely blind Apāṅkteya, the giver of the repast is deprived of that much merit as is acquired by feeding ninety Brāhmaṇas; looked at by one, blind in the one eye, he is robbed of the merit which is acquired by feeding sixty Brāhmaṇas; looked at by a leper (leucodermic Brāhmaṇa) or by one afflicted with a sinful malady,he is robbed of the merit which is acquired by feeding a hundred or a thousand Brāhmaṇas. (177)

How can a lblind man see?. The meaning is that, if a blind, Apāṅkteya intruder can reasonably infer from sounds, etc...., that the repast is going on. Kulluka explains that a blind Apāṅkteya onlooker, sitting at a place whence it is possible for one with eyes to writness the repast.

यावतः संस्पृशेदङ्गैर्ब्राह्मणाञ्छूद्रयाजकः ।
तावतां न भवेद्दातुः फलं दानस्य पौर्तिकम् ॥ १७८ ॥

If a Brāhmaṇa,who is the priest of Śūdras, touches with his limbs any number of worthy Brāhmaṇas, eating a Śrāddha repast in the same row with him, the giver of the repast is deprived of the merit of feeding the Brāhmaṇas so touched (by the priest of Śūdras). (178)

वेदविच्चापि विप्रोऽस्य लोभात्कृत्वा प्रतिग्रहम् ।
विनाशं व्रजति क्षिप्रमामपात्रमिवाम्भसि ॥ १७९ ॥

Even a Veda-knowing Brāhmaṇa who has accepted out of greed (any gift from a Brāhmaṇa who serves as the priest of Śūdras, shall meet his doom, like an unbaked clay-pot (immersed) in water. (179)

सोमविक्रयिणे विष्ठा भिषजे पूयशोणितम् ।
नष्टं देवलके दत्तमप्रतिष्ठं तु वार्धुषौ ॥ १८० ॥

A gift made unto a (Brāhmaṇa) seller of Soma plant is like unto excreta, a gift made unto a professional physician is like unto pus and blood. Destroyed is the gift which is made to a paid worshipper of a village deity (Devala) while that which is given to a usurer (Brāhmaṇa) cannot stand before the deity. (180)

Can never be acceptable to the manes or deities.—Kulluka

The text has apratishthamtu which literally means has no locus standi. Kulluka explains it by "Anāśraystayā Nishphalam, futile as it is not supported (countenanced) by the gods.

यत्तु वाणिजके दत्तं नेह नामुत्र तद्भवेत् ।
भस्मनीव हुतं हव्यं तथा पौनर्भवे द्विजे ॥ १८१ ॥

The gift made to a trader (Brāhmaṇa) is of no benefit either here or hereafter. Like libations of clarified butter cast in the ashes is the gift made to a Brāhmaṇa who is the son of a faithless widow, born after her husband's demise. (181)

इतरेषु त्वपङ्क्त्येषु यथोद्दिष्टेष्वसाधुषु ।
मेदोसृङ्मांसमज्जास्थि वदन्त्यन्नं मनीषिणः ॥ १८२ ॥

Oblations offered to the manes and deities, if they are given; to the aforesaid impious and condemnable Brāhmaṇas who are not fit to be invited to a Śrāddha repast, are like unto blood, fat, flesh, marrow, bones etc., this is what the wise men say. (182)

Kulluka says that in the opinion of the wise these oblations

are transformed into many an abominable thing such as raw fat, meat, etc. which their giver to the worthless Brāhmaṇas is obliged to partake of in the next world; or he is necessitated to take birth in a family in which such impure things are eaten.

अपाङ्क्त्योपहता पङ्क्तिः पाव्यते यैर्द्विजोत्तमैः ।
तन्निबोधत कार्त्स्न्येन द्विजाग्र्यान्पङ्क्तिपावनान् ॥ १८३ ॥

Hear me speak in detail of those foremost of Brāhmaṇas whose presence sanctifies a row (of diners) in a Śrāddha repast which has been sullied by the presence of an Apānkteya Brāhmaṇa, (not fit to sit in the row). (183)

अग्र्याः सर्वेषु वेदेषु सर्वप्रवचनेषु च ।
श्रोत्रियान्वयजाश्चैव विज्ञेयाः पङ्क्तिपावनाः ॥ १८४ ॥

Those (Brāhmaṇas) who are foremost (i.e.well read) in all the Vedas and Vedangas, and whose ten ancestors were well conversant with the Vedas, are called sanctifiers of the row (Pañktipāvanas). (184)

The text has Pravachaneshu cha. Pravachanam means any branch of knowledge which serves to illucidate the meaning of the Vaidic text. Yama includes Nyāya philosophy and the six allied branches of Vaidic study within the Pavachanam inas much as he extends the privilege of Pañktipāvana to a student of Nyāya philosophy or of any of the Shaḍāṅgas (Six sub-divisions) of Vaidic study. Nyāyavichcha Shaḍāṅgavit.

The text has Śrotriyānvayhājscha which means descendants of (Śrotriya) Veda-knowing ancestors. The meaning adopted in the translation is based on an aphorism of Usana, Chhandāsā Śuddha Daśa Purusha, ten generations of ancestors purified by Vaidic study.

त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णः षडङ्गवित् ।
ब्रह्मदेयात्मसंतानो ज्येष्ठसामग एव च ॥ १८५ ॥

He who has taken the vow of reading the Triñāchiketa,[3] or the three Suparnas, or has studied the six allied subjects of Vedic study, or sings the Jyeshtha Sāman, or keeps the five sacred fires, or is the offspring of a marriage celebrated in the Brahma form (is a sanctifier of the row). (185)

The fore part of the Yajur Veda.
Taittirīya Āraṇyakam, X.48-50.

वेदार्थवित्प्रवक्ता च ब्रह्मचारी सहस्रदः ।
शतायुश्चैव विज्ञेया ब्राह्मणाः पङ्क्तिपावनाः ॥ १८६ ॥

A knower of the Vedas, an expositor of Vedic doctrines, a religious student, a maker of many gifts, and a centenarian, should be known as sanctifiers of the row. (186)

पूर्वेद्युरपरेद्युर्वा श्राद्धकर्मण्युपस्थिते ।
निमन्त्रयेत त्र्यवरान्सम्यग्विप्रान्यथोदितान् ॥ १८७ ॥

On the occasion of a Śrāddha at least three Brāhmaṇas possessing the aforesaid qualifications should be respectfully invited on the day of the ceremony, or on the previous day. (187)

निमन्त्रितो द्विजः पित्र्ये नियतात्मा भवेत्सदा ।
न च छन्दांस्यधीयीत यस्य श्राद्धं च तद्भवेत् ॥ १८८ ॥

A Brāhmaṇa, on being invited to a repast given in connetion with a Śrāddha offering to the manes, shall observe perfect ontinence and refrain from studying the vedas, the celebrant of the Śrāddha ceremony shall as well observe the same (rules of) conduct. (188)

निमन्त्रितान्हि पितर उपतिष्ठन्ति तान्द्विजान् ।
वायुवच्चानुगच्छन्ति तथासीनानुपासते ॥ १८९ ॥

The manes do invisibly enter the persons of Brāhmaṇas invited (on the occasion of a Śrāddha), follow them like the air, and sit by them when they are seated. (189)

The text has Vāyuvachchānugachchhanti follows like the air. Kulluka explains "Vāyu" by "Prāṇa Vāyu" vital airs, the whole meaning according to him being that, "Pitris (manes) enter the organisms of the Brāhmaṇa guests just as souls of men enter the seeds in their parents' bodies.

केतितस्तु यथान्यायं हव्यकव्ये द्विजोत्तमः ।
कथंचिदप्यतिक्रामन्पापः सूकरतां व्रजेत् ॥ १९० ॥

Even the foremost of Brāhmaṇas, who having accepted an invitation (to a Śrāddha repast), wilfully violates his pledge (to attend it), is sure to incur sin, and will be reborn as a hog in his next birth. (190)

आमन्त्रितस्तु यः श्राद्धे वृषल्या सह मोदते ।
दातुर्यद्दुष्कृतं किंचित्तत्सर्वं प्रतिपद्यते ॥ १९१ ॥

He, who having been invited to a Śrāddha repast, sexually knows a Śūdra wife, is associated with all the sin done by the giver of the repast. (191)

The text has Vrishali which means a Śūdra wife. Both Medhātithi and Govindarāja hold that, intercouse even with his Brāhmaṇa wife by a man invited to a Srāddha repast, is forbidden. They give the etymology of the term Vrishali as Vrihasyante chapalāyati Bhartāram, "one who covets her husband and makes him restive," in short, an amorous wife." Perfect continence on the part of the guest on the occasion is what is contemplated by the text. For other meanings of "Vrishali" see Āpastambha.

The text has Pratipadyati, that is, all sins of the giver of the repast is transferred to the incontinent guest.

अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः ।
न्यस्तशस्त्रा महाभागाः पितरः पूर्वदेवताः ॥ १९२ ॥

The manes are wrathless, cleanly (in their habits) and magnanimous are prior to the gods, and have laid aside their arms. (192)

The text has Mahābhāgāh i.e. possessed of the eight moral virtues of clemency, etc., —Kulluka

यस्मादुत्पत्तिरेतेषां सर्वेषामप्यशेषतः ।
ये च यैरुपचर्याः स्युर्नियमैस्तान्निबोधत ॥ १९३ ॥

The source of their manes' origin, those who constitute this region of the manes, and the mode of worshipping their Pitris (progenitors) now hear me describe in detail. (193)

मनोर्हैरण्यगर्भस्य ये मरीच्यादयः सुताः ।
तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः ॥ १९४ ॥

The Pitris are the sons of Rishis, Marichi, etc., who are the sons of Manu, the son of Hiraṇyagarbha. (194)

विराट्सुताः सोमसदः साध्यानां पितरः स्मृताः ।
अग्निष्वात्ताश्च देवानां मारीचा लोकविश्रुताः ॥ १९५ ॥

Of these Somasadas, the sons of Virāṭ, are the manes of the Sādhyas; and Agnishattas, the sons of Marichi, who are renowned in the three regions, are the manes of the deities. (195)

दैत्यदानवयक्षाणां गन्धर्वोरगरक्षसाम् ।
सुपर्णकिन्नराणां च स्मृता बर्हिषदोऽत्रिजाः ॥ १९६ ॥

Barhishadas, the sons of Atri, are the manes of Dāityas, Dānavas, Gandharvas, serpents, Rākshasas, Kinnaras and birds. (196)

सोमपा नाम विप्राणां क्षत्रियाणां हविर्भुजः ।
वैश्यानामाज्यपा नाम शूद्राणां तु सुकालिनः ॥ १९७ ॥

Sompas (Soma-drinkers) are the manes of Brāhmaṇas, Havirbhujas (eaters of oblations) are those of Kshatriyas, Ajyapas (drinkers of clarified butter) are the manes of Vaiśyas, and Sukālinas are the manes of Śūdras. (197)

सोमपास्तु कवेः पुत्रा हविष्मन्तोऽङ्गिरःसुताः ।
पुलस्त्यस्याज्यपाः पुत्रा वशिष्ठस्यसुकालिनः ॥ १९८ ॥

The sons of the celestial bard (Bhṛgu) are called Somapas, the sons of Angirā are called Havirbhujas, Ajyapās are the sons of Pulastya, and Sukālinas are the sons of Vaśiṣṭha. (198)

अग्निदग्धानग्निदग्धान्काव्यान्बर्हिषदस्तथा ।
अग्निष्वात्तांश्च सौम्यांश्च विप्राणामेव निर्दिशेत् ॥ १९९ ॥

Agnidagdhās, Anagnidagdhās (lit. not burnt in fire), Kāvyas, Barhishadas, Agnishattās and Saumyās should be known as the manes of Brāhmaṇas. (199)

य एते तु गणा मुख्याः पितृणां परिकीर्तिताः ।
तेषामपीह विज्ञेयः पुत्रपौत्रमनन्तकम् ॥ २०० ॥

Thus the principal ones among the manes have been described infinite are their sons and grand-sons in this universe . (200)

The Mārkaṇḍeya Purāṇam describes these sons and grand-sons of the Pitris as the manes of lower animals such as the cow, the horse, etc.

ऋषिभ्यः पितरो जाताः पितृभ्यो देवमानवाः ।
देवेभ्यस्तु जगत्सर्वं चरं स्थाण्वनुपूर्वशः ॥ २०१ ॥

From the Rishis have originated the Pitris (manes) and from the manes have sprung the races of demons and divinities, and from the deities have originated all things in the order of immobile, mobile, and so on. (201)

Celestial sages such as Marichi, etc. Hence even in Śrāddha ceremonies of one's own father, grandfather, or great grandfather, the Somapa manes should be as well worshipped, inas much as they are the remote descendants of such soma- drinking Pitris.–Kulluka

राजतैर्भाजनैरेषामथो वा राजतान्वितैः ।
वार्यपि श्रद्धया दत्तमक्षयायोपकल्पते ॥ २०२ ॥

Water, reverentially offered to the manes in a silver vessel, or in a vessel plated with silver, gives them infinite satisfaction. (202)

देवकार्याद्द्विजातीनां पितृकार्यं विशिष्यते ।
दैवं हि पितृकार्यस्य पूर्वमाप्यायनं श्रुतम् ॥ २०३ ॥

The performance of Pitri Śrāddhas (i.e., Śrāddhas offered to the manes) is more specifically obligatory on the twice born ones than the performance of Daiva Śrāddhas (i.e. Śrāddha offerings made to the deities). A Daiva Śrāddha is held only as a prelude[2] to a Pitri Śrāddha (ceremony). (203)

A Daiva Śrāddha forms only as preliminary and auxiliary function of the Pitri-Śrāddha ceremony.

तेषामारक्षभूतं नु पूर्वं दैवं नियोजयेत् ।
रक्षांसि हि विलुम्पन्ति श्राद्धमारक्षवर्जितम् ॥ २०४ ॥

For the protection of a Pitri Śrāddha ceremony it should be preceded by a Daiva Śrāddha offering . A Śrāddha not protected in this manner, is destroyed by monsters. (204)

Invocation and offerings to the Vishvedevas (i.e. all the deities).

दैवाद्यन्तं तदीहेत पित्राद्यन्तं न तद्भवेत् ।
पित्राद्यन्तं त्वीहमानः क्षिप्रं नश्यति सान्वयः ॥ २०५ ॥

Hence the Viśvedevas should be invoked at the outset, and formally bid adieu at the close, of a Pitri Śrāddha ceremony, the manes should not be invoked or dismissed in a Śrāddha before the invocation and dismissal of the Viśvedevas. He perisheth with his progeny who invites the Brāhmaṇas or dismisses the Brāhmaṇa representatives of his manes in a Śrāddha ceremony without first worshipping the Viśvedevas (as directed above) . (205)

All rites done unto Brāhmaṇas in connection with a Śrāddha offering to the manes must be preceded by similar rites being done unto the Viśvedevas.–Devala

शुचिं देशं विविक्तं च गोमयेनोपलेपयेत् ।
दक्षिणाप्रवणं चैव प्रयत्नेनोपपादयेत् ॥ २०६ ॥

Let him seek out a solitary and holy plot of land for the performance of a Śrāddha (thereon) and plaster it with cow-dung; the ground must be (artificially) made to slope towards the south, if it is not so by nature. (206)

The text has Suchi sacred. Kulluka explains it by free from bones and charcoals.

अवकाशेषु चोक्षेषु नदीतीरेषु चैव हि ।
विविक्तेषु च तुष्यन्ति दत्तेन पितरः सदा ॥ २०७ ॥

Śrāddhas offered to the manes on river banks, in solitary places in recesses of forests, etc., satisfy them to the greatest degree. (207)

The text has Avakāśeshu choksheshu. Kulluka explains it by Svabhāvenāśuchayo'raṇyādipradeśānteshu. Recesses of naturally sacred places, such as, forests, etc.

आसनेषूपक्लृप्तेषु बर्हिष्मत्सु पृथक्पृथक् ।
उपस्पृष्टोदकान्सम्यग्विप्रांस्तानुपवेशयेत् ॥ २०८ ॥

There, after they have bathed and duly sipped water, the invited Brāhmaṇas shall be seated, each on a separate cushion containing Kuśa grass. (208)

On each of the cushions of Brāhmaṇas who are the representatives of the Viśvadevas shall be placed two blades of Kuśa grass with their tips directed towards the east, on each of the cushions of the Brāhmaṇas who represent the manes shall

be placed a single blade of kuśa grass with its top pointed towards the south.–Devala

उपवेश्य तु तान्विप्रानासनेष्वजुगुप्सितान् ।
गन्धमाल्यैः सुरभिभिरर्चयेद्देवपूर्वकम् ॥ २०९ ॥

Thus having seated these commendable Brāhmaṇas on comfortable cushions, they should be worshipped with the offerings of saffron, sandal paste, and garlands of sweet smelling flowers, those who represent the deities being first worshipped, and after them, the representatives of the manes. (209)

तेषामुदकमानीय सपवित्रांस्तिलानपि ।
अग्नौ कुर्यादनुज्ञातो ब्राह्मणो ब्राह्मणैः सह ॥ २१० ॥

Then having offered the water of veneration (arghya) containing sesame and Kuśa grass, he shall, with their permission, make fire offerings in the following manner. (210)

अग्नेः सोमयमाभ्यां च कृत्वाप्यायनमादितः ।
हविर्दानेन विधिवत्पश्चात्संतर्पयेत्पितृन् ॥ २११ ॥

At the outset let him satisfy Agni, Soma, and Yama with libations of clarified butter, and after that offer oblations unto his manes. (211)

अग्न्यभावे तु विप्रस्य पाणावेवोपपादयेत् ।
यो ह्यग्निः स द्विजो विप्रैर्मन्त्रदर्शिभिरुच्यते ॥ २१२ ॥

In the absence of the sacred fire, let him (the celebrant) offer the oblations on the hands of the Brāhmaṇas. "Fire is the Brāhmaṇa," thus Brāhmaṇas, well versed in the Vedas, have said. (212)

As is probable in the case of an unmarried religious student, duly initated with the thread, who has finished his study and returned from the house of his preceptor, or of a widower.–Kulluka

अक्रोधनान्सुप्रसादान्वदन्त्येतान्पुरातनान् ।
लोकस्याप्यायने युक्ताञ्श्राद्धदेवान्द्विजोत्तमान् ॥ २१३ ॥

The foremost of the twice born ones (Brāhmaṇas) devoid of all irascible feelings, ever graciously disposed,the oldest born in the economy of the universe, and perpetually engaged to promote the

weal of the world, have been described by the Rishis as the proper recipient deities of Śrāddha offerings (oblations). (213)

अपसव्यमग्नौ कृत्वा सर्वमावृत्य विक्रमम् ।
अपसव्येन हस्तेन निर्वपेदुदकं भुवि ॥ २१४ ॥

All acts in connection with the fire-offering must be done by the offerer, seated in, or looking towards the south, with his right hand. He shall sprinkle water on the ground on which the oblation will be offered. (214)

Such as Paryukshanam, (silently sprinkling water over the fire without muttering any Mantra, etc.–Kulluka

त्रींस्तु तस्माद्धविःशेषात्पिण्डान्कृत्वा समाहितः ।
औदकेनैव विधिना निर्वपेद्दक्षिणामुखः ॥ २१५ ॥

Let him make three Pindas (oblations) out of the remnants of oblations cast in the fire and facing the south with his whole soul bent thereon, let him offer the same on the Kuśa blade, with the Pitṛ Tṛtha of his right hand. (215)

Part of the hand between the fore-finger and the thumb, considered sacred to the manes.

न्युप्य पिण्डास्ततस्तांस्तु प्रयतो विधिपूर्वकम् ।
तेषु दर्भेषु तु हस्तं निमृज्याल्लेपभागिनाम् ॥ २१६ ॥

Then having offered the Pindas on the Kuśa blades conformably to the rales (of his own school of Grihyua Regulation), let him rub his hand over the Kuśa roots for the satisfaction of his three generations of ancestors, starting with his great grand-father, in the ascending linemwho are fond of such pasty scrapings of oblations. (216)

On the Kuśā roots let him scrape the sticky paste (of oblation) from his hand–Vishnu

आचम्योदक्परावृत्य त्रिरायम्य शनैरसून् ।
षड्ऋतूंश्च नमस्कुर्यात्पितृनेव च मन्त्रवित् ॥ २१७ ॥

Then having directed his face towards the north, he must sip water, and gently practise three Prāṇāyāmas, and make obeisance to the six seasons of the year and to the manes. (217)

Respectively running as "I make obeisance to spring." (Vasantāya Namastubhyam) and "obeisance to you, manes"

(Namo Vah Pitarah).–Kulluka

उदकं निनयेच्छेषं शनैः पिण्डान्तिके पुनः ।
अवजिघ्रेच्च तान्पिण्डान्यथान्युप्तान्समाहितः ॥ २१८ ॥

The residue of water,contained in the water-vessels, shall be gently poured out near each of the Piṇḍas (oblations), and the Piṇḍas shall be smelled in the order in which they have been offered. (218)

पिण्डेभ्यस्त्वल्पिकां मात्रां समादायानुपूर्वशः ।
तेनैव विप्रानासीनान्विधिवत्पूर्वमाशयेत् ॥ २१९ ॥

After that, let him take a small portion from each of the oblations offered to the fathers, etc., and give them, first to the Brāhmaṇas, present, to eat. (219)

ध्रियमाणे नु पितरि पूर्वेषामेव निर्वपेत् ।
विप्रवद्वापि तं श्राद्धे स्वकं पितरमाशयेत् ॥२२० ॥

In the event of his father living, let him (the celebrant) offer Śrāddhas to his three ancestors preceding his father, or feed his own father instead of the Brāhmaṇa,who is usually appointed to represent him in the ceremony. (220)

Grand-father, great grand-father, great great grand-father. A son is privileged to perform Śrāddhas, which are accessory to an expiatory rite (Prāyaśchittam) even in the life time of his father.

पिता यस्य निवृत्तः स्याज्जीवेच्चापि पितामहः ।
पितुः स नाम संकीर्त्य कीर्तयेत्प्रपितामहम् ॥ २२१ ॥

But he whose father is dead, but whose grand-father is alive, let him offer a Śrāddha first to his deceased father, and after that, to his departed great grand-father. (221)

Govindarāja, following Vishnu, explains it as, "He whose father and great grand-father are dead, let him first offer a Piṇḍa (Śrāddha) to his two ancestors, preceding his grand-father.

पितामहो वा तच्छ्राद्धं भुञ्जीतेत्यब्रवीन्मनुः ।
कामं वा समनुज्ञातः स्वयमेव समाचरेत् ॥ २२२ ॥

A living grand-father can eat the oblation himself instead of the Brāhmaṇa representing him (in connection with a Śrāddha

offered by his grandson), or the grandson may perform the ceremony in any way he likes with the permission of the grandfather. (222)

तेषां दत्त्वा तु हस्तेषु सपवित्रं तिलोदकम् ।
तत्पिण्डाग्रं प्रयच्छेत स्वधैषामस्त्विति ब्रुवन् ॥ २२३ ॥

Then having given water and Kuśa grass in hands of the Brāhmaṇas, let him offer the first pickings from the oblations there on, by muttering the Mantra, oblation to the manes "(Pitṛ Svadhā)." (223)

पाणिभ्यां तूपसंगृह्य स्वयमन्नस्य वर्धितम् ।
विप्रान्तिके पितृन्ध्यायञ्शनकैरुपनिक्षिपेत् ॥ २२४ ॥

There, carrying the plate of boiled rice with his hands, he, meditating on his departed ancestors, shall place it near the Brāhmaṇas for serving the boiled rice to them. (224)

उभययोर्हस्तयोर्मुक्तं यदन्नमुपनीयते ।
तद्विप्रलुम्पन्त्यसुराः सहसा दुष्टचेतसः ॥ २२५ ॥

The boiled rice,contained in a plate which is not carried with the two hands, or is served out only with a single hand, is robbed by the malignant Asuras (demons). (225)

गुणांश्च सूपशाकाद्यान्पयो दधि घृतं मधु ।
विन्यसेत्प्रयतः पूर्वं भूमावेव समाहितः ॥ २२६ ॥

[Plates, containing] vegetable curries or soups, milk, curd, honey and clarified butter, must be carefully deposited on the ground before serving them to Brāhmaṇas out of the same. (226)

भक्ष्यं भोज्यं च विविधं मूलानि च फलानि च ।
हृद्यानि चैव मांसानि पानानि सुरभीणि च ॥ २२७ ॥

Articles of confectionary, sweet porridge, edible roots, fruit, palatable preparations of meat, and aromatic cordials. (227)

The text has Bhakshyam, anything that is eaten by chewing, and Bhojyam, anything which is taken in the manner of a sweet porridge or thick barley gruel, etc. Kulluka explains Bhakshyam by Modakādi (confection) etc. and Bhojyam, Pāyasādi, rice cooked with milk and sweetened, with sugar, and such like preparations.

उपनीय तु तत्सर्वं शनकैः सुसमाहितः ।
परिवेषयेत प्रयतो गुणान्सर्वान्प्रचोदयन् ॥ २२८ ॥

These should be gradually brought near the Brāhmaṇas with undivided attention and served to them by commending the actual quantity served out at a time. (228)

नास्त्रमापातयेज्जातु न कुप्येन्नानृतं वदेत् ।
न पादेन स्पृशेदन्नं न चैतदवधूनयेत् ॥ २२९ ॥

One must not shed tears at the time of serving out the dishes (to the Brāhmaṇas), nor give vent to anger, nor speak falsehood, nor scatter the boiled rice, not touch it with his feet. (229)

अस्त्रं गमयति प्रेतान्कोपोऽरीननृतं शुनः ।
पादस्पर्शस्तु रक्षांसि दुष्कृतीनवधूननम् ॥ २३० ॥

Tears shed by one, at the time of serving the boiled rice, augment the satisfaction of ghosts; a fit of anger at the time leads to the pleasure of one's enemies, a falsehood spoken at the time, augments the satisfaction of dogs, boiled rice, trampled under feet, leads to the satisfaction of monsters, and scattering boiled rice, leads to the satisfaction of miscreants. (230)

यद्यद्रोचेत विप्रेभ्यस्तत्तद्दद्यादमत्सरः ।
ब्रह्मोद्याश्च कथाः कुर्यात्पितॄणामेतदीप्सितम् ॥ २३१ ॥

Articles of food, to which the Brāhmaṇas show a fondness at the time, must be unstintedly served out to them; a discourse on the supreme Self at the time leads to the satisfaction of the manes. (231)

स्वाध्यायं श्रावयेत्पित्र्ये धर्मशास्त्राणि चैव हि ।
आख्यानानीतिहासांश्च पुराणानि खिलानि च ॥ २३२ ॥

During the Śrāddha repast Vedas, Purāṇas, Itihāsas and Khilas[2] should be recited to the Brāhmaṇa guests, when they would be eating. (232)

In his commentary on Brihad Āraṇyaka, Śankara describes Purāṇbs, as works dealing with the creation of the universe.

Khilas, Kulluka explains it by Śrīsūktas, Śiva Saṅkalpas, etc.

हर्षयेद्ब्राह्मणांस्तुष्टो भोजयेच्च शनैः शनैः ।
अन्नाद्येनासकृच्चैतान्गुणैश्च परिचोदयेत् ॥ २३३ ॥

In a cheerful frame of mind, he, (the giver of the repast), shall satisfy the Brāhmaṇas, feed them gently, and repeatedly ask them to partake more and more of the (proferred) dishes, etc., by dilating on their excellence. (233)

व्रतस्थमपि दौहित्रं श्राद्धे यत्नेन भोजयेत् ।
कुतपं चासने दद्यात्तिलैश्च विकिरेन्महीम् ॥ २३४ ॥

Let him assiduously feed a religious student, related to the deceased to whom the Śrāddha is offered as a daughter's son, and honour him with the present of a blanket, and scatter sesame on the ground of the Śrāddha. (234)

The text has Kutapam, Kulluka explains it by "Nepāla kamvalam," a blanket manufactured in the country of Nepala.

त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः ।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम् ॥ २३५ ॥

Three things are sacred in a Śrāddha, viz, a daughter's son, a blanket and sesame; three things are commended in a Śrāddha ceremony viz., cleanliness (purity of mind and body), non-irascibility and absence of hurry. (235)

अत्युष्णं सर्वमन्नं स्याद्भुञ्जीरंस्ते च वाग्यताः ।
न च द्विजातयो ब्रूयुर्दात्रा पृष्टा हविर्गुणान् ॥ २३६ ॥

Let the Brāhmaṇas silently eat all the cooked food, luke warm, in a Śrāddha repast. Repeatedly asked to pronounce on their excellence or otherwise, they must not open their mouths. (236)

यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः ।
पितरस्तावदश्नन्ति यावन्नोक्ता हविर्गुणाः ॥ २३७ ॥

As long as the food remains warm, as long as the Brāhmaṇas eat that in silence, as long as they do not remark on the excellence of the food, so long do the manes eat. (237)

यद्वेष्टितशिरा भुङ्क्ते यद्भुङ्क्ते दक्षिणामुखः ।
सोपानत्कश्च यद्भुङ्क्ते तद्वै रक्षांसि भुञ्जते ॥ २३८ ॥

What the Brāhmaṇas eat with their heads, covered, whatever do they eat with their faces towards the south, whatever do they eat with their shoes on, the monsters (and not the manes) eat all that. (238)

चाण्डालश्च वराहश्च कुक्कुटः श्वा तथैव च ।
रजस्वला च षण्ढश्च नेक्षेरन्नश्नतो द्विजान् ॥ २३९ ॥

Let not a Cāṇḍāla, a hog, a cock, a dog, a woman in her menses, or an eunuch see these Brāhmaṇas eating a (Śrāddha repast). (239)

होमे प्रदाने भोज्ये च यदेभिरभिवीक्ष्यते ।
दैवे कर्मणि पित्र्ये वा तद्गच्छत्ययथातथम् ॥ २४० ॥

Any thing looked at by (any of these creatures) in the course of a fire-offering, gift-making, repast, or a Śrāddha in honour of the manes or deities, produces contrary effect. (240)

घ्राणेन सूकरो हन्ति पक्षवातेन कुक्कुटः ।
श्वा तु दृष्टिनिपातेन स्पर्शेनावरवर्णजः ॥ २४१ ॥

A hog by his scent, a cock by flapping his wings, a dog by his sight, and a vile caste man by his touch, destroys a Śrāddha. (241)

खञ्जो वा यदि वा काणो दातुः प्रेष्योऽपि वा भवेत् ।
हीनातिरिक्तगात्रो वा तमप्यपनयेत्पुनः ॥ २४२ ॥

A lame or one-eyed man, or one who has a limb in less or excess, even if he chances to be a servant of the giver of the repast, must be removed from the place of the Śrāddha. (242)

ब्राह्मणं भिक्षुकं वापि भोजनार्थमुपस्थितम् ।
ब्राह्मणैरभ्यनुज्ञातः शक्तितः प्रतिपूजयेत् ॥ २४३ ॥

A householder or a mendicant Brāhmaṇa, if he happens to ask for a meal on the occasion, he shall feed, according to his might, with the permission of the Brāhmaṇas, who are the eaters of the Srāddha repast. (243)

सार्ववर्णिकमन्नाद्यं सन्नीयाप्लाव्य वारिणा ।
समुत्सृजेद्भुक्तवतामग्रतो विकिरन्भुवि ॥ २४४ ॥

All kinds of cooked curries and boiled rice etc., blended together and mixed with water, shall be deposited on Kuśa blades before the repasted Brāhmaṇas. (244)

असंस्कृतप्रमीतानां त्यागिनां कुलयोषिताम् ।
उच्छिष्टं भागधेयं स्याद्दर्भेषु विकिरश्च यः ॥ २४५ ॥

These leavings deposited on the Kuśa (grass) are unfit to be cast in the fire; they form the portions of spirits of deceased infants, and of faithless wives who had left their husband's familes in life. (245)

The text has Tyāgināṁ–Kulluka explains it by Gurvādi-Tyāgināṁ who have abandoned their husbands and superiors. We have adopted Govindarāja's explanation in our translation.

उच्छेषणं भूमिगतमजिह्मस्याशठस्य च ।
दासवर्गस्य तत्पित्र्ये भागधेयं प्रचक्षते ॥ २४६ ॥

The leavings of food cast on the gound in a Śrāddha repast is laid down as belonging to the portion of artless and energetic servants of the house. (246)

आसपिण्डक्रियाकर्म द्विजातेः संस्थितस्य तु ।
अदैवं भोजयेच्छ्राद्धं पिण्डमेकं तु निर्वपेत् ॥ २४७ ॥

Śrāddhas, which should be offered to the spirit of a newly deceased person till the performance of the Sapindikaranam rite, should be performed without offering oblations to the Vishvedevas; and only a single Brāhmaṇa, a single oblation, and a single blade of Kuśa grass are necessary for each of them. (247)

With only a single Arghya offering, devoid of oblations to the deities, invocation and fire-offerings, and with a single Kuśa blade should be performed such an Ekoddishta Śrāddha (i.e.) a Śrāddha offered to the spirit of a person who has recently departed this life.–Yājñavalkya

सहपिण्डक्रियायां तु कृतायामस्य धर्मतः ।
अनयैवावृता कार्यं पिण्डनिर्वपणं सुतैः ॥ २४८ ॥

After the performance of his Sapiṇḍikaraṇam, the sons of the deceased, whose funeral rites have been done according to the Regulation, shall offer oblations to his spirit on the day of his death in the manner of a Pārvana Śrāddha. (248)

On the day marked by the same lunar phase in each month of the year.

Pārvana Śrāddha is a Śrāddha offered to the manes on the ay of the full or new moon (Parva).

श्राद्धं भुक्त्वा य उच्छिष्टं वृषलाय प्रयच्छति ।
स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ २४९ ॥

Iaving eaten a Śrāddha repast, the foolish one, who gives the avings of his plate to a Śūdra, falls headlong into the hell f Kāla Sūtram (thread of time). (249)

श्राद्धभुग्वृषलीतल्पं तदहर्योऽधिगच्छति ।
तस्याः पुरीषे तन्मासं पितरस्तस्य शेरते ॥ २५० ॥

In the excreta of him, who has sexually known a woman within twenty four hours of eating a Śrāddha repast, shall his manes lie for a month from that date. (250)

पृष्ट्वा स्वदितमित्येवं तृप्तानाचामयेत्ततः ।
आचान्तांश्चानुजानीयादभितो रम्यतामिति ॥ २५१ ॥

Having asked the Brāhmaṇas, "have you well eaten ?" or have you been repleted?" he shall ask them to wash their mouths and hands, and after they have so washed, request them to take rest, saying "rest yourselves O, Brāhmaṇas." (251)

स्वधास्त्वित्येव तं ब्रूयुर्ब्राह्मणास्तदनन्तरम् ।
स्वधाकारः पराह्याशीः सर्वेषु पितृकर्मसु ॥ २५२ ॥

After rest, the Brāhmaṇas shall say, "Svādhā Asi" (let the manes be satisfied), in all rites of Śrāddha it is the highest benediction. (252)

The full meaning is that, let the manes be satisfied and let blessing acorue therefrom to the celebrant of the Śrāddha ceremony.

ततो भुक्तवतां तेषामन्नशेषं निवेदयेत् ।
यथा ब्रूयुस्तथा कुर्यादनुज्ञातस्ततो द्विजैः ॥ २५३ ॥

After that, he shall ask the Brāhmaṇas in which way the residue of food (prepared on the occasion) to be distributed. He shall give it to persons as they will direct him to do. (253)

पित्र्ये स्वदितमित्येव वाच्यं गोष्ठे तु सुश्रुतम् ।
संपन्नमित्यभ्युदये दैवे रुचितमित्यपि ॥ २५४ ॥

In all Śrāddhas offered to one's father or, mother, he shall enquire about the satisfaction of the Brāhmaṇas, by asking, "have you well eaten?"; in those offered to all the ancestors (goshthi) by asking, "have you well heard?" in those offered on auspicious occasion (Ā bhyudaika) by asking, "is it well done?", and in those offered to the deities, by asking, "does it please?" (254)

अपराह्णस्तथा दर्भा वास्तुसंपादनं तिलाः ।
सृष्टिर्मृष्टिर्द्विजाश्चाग्र्याः श्राद्धकर्मसु संपदः ॥ २५५ ॥

An auspicious afternoon, Kuśa grasses, plastering the house with solution of (fresh) cowdung, sesame seeds, unstinted gifts (to the Brāhmaṇas), purification and cooking of the edibles, and acquisition of row-sanctifying (Pankti-pāvanas) Brāhmaṇas these are the blessed auxiiliaries of a Śrāddha ceremony. (255)

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Afternoom in cases of Śrāddhas offered on the day of the new moon. According to another Smriti, Śrāddhas to be offered on auspicious occasions (Ābhyudaiyaka) should be done in the morning.

The text has Saṁskāra, which means either purification of or cooking curries, boiled rice, confection, etc.

दर्भाः पवित्रं पूर्वाह्णो हविष्याणि च सर्वशः ।
पवित्रं यच्च पूर्वोक्तं विज्ञेया हव्यसंपदः ॥२५६ ॥

Kuśa grass, Mantras, morning, Havishyānnam and things, which have been enumerated as sacred before, are the blessed accessories to a Śrāddha offered to the deities. (256)

मुन्यन्नानि पयः सोमो मांसं यच्चानुपस्कृतम् ।
अक्षारलवणं चैव प्रकृत्या हविरुच्यते ॥ २५७ ॥

Food-grains used by Munis (divine contemplators), milk, Some juice, raw meat and non-alkaline salts are called natural oblations. (257)

Śankara in his commentary on the Brihad Āraṇyaka Upanishad defines "Muni" as manamāt Muni, from minding the supreme self he is called Muni. The text has Munyannāni that is the kind of food-grains which is eaten by hermits in this forest, such as Nivāra etc.

Flesh of an animal which is not forbidden to be eaten, such as venison, hare's flesh, or goat's flesh, which may be offered to the manes as oblations.

Such as Rocksalt, sea salt, etc.

विसृज्य ब्राह्मणांस्तांस्तु नियतो वाग्यत: शुचि: ।
दक्षिणां दिशमाङ्क्षन्याचेतेमान्वरान्पितॄन् ॥ २५८ ॥

Having dismissed the Brāhmaṇas, let him, pure, silent and self-controlled, longingly cast his look towards the south and pray the manes as follows. (258)

दातारो नोऽभिवर्धन्तां वेदा: संततिरेव च ।
श्रद्धा च नो माव्यगमद्बहुदेयं च नोऽस्त्विति ॥ २५९ ॥

May the number of gift-makers, O, ye manes, increase in our family, may our progeny and wisdom in the Vedas grow from more to more, may veneration towards the Vedas never depart from our family, and may we have many things fit to be gifted away. (259)

एवं निर्वषणं कृत्वा पिण्डांस्तास्तदनन्तरम् ।
गां विप्रमजमग्निं वा प्राशयेदप्सु वा क्षिपेत् ॥ २६० ॥

Having thus performed the Śrāddha and at the close of the prayer, the oblations (Piṇḍas) should be caused to be eaten by a cow, or by a Brāhmaṇa, or by a goat, or they should be cast in the water or fire. (260)

पिण्डनिर्वपणं केचित्पुरस्तादेव कुर्वते ।
वयोभि: खादयन्त्यन्ये प्रक्षिपन्त्यनलेऽप्सु वा ॥ २६१ ॥

Several authorities advise to offer the Piṇḍas to the manes after the Brāhmaṇas have been fed; others advise to give the oblations to the birds to eat, others advise to cast them in the fire or water. (261)

पतिव्रता धर्मपत्नी पितृपूजनतत्परा ।
मध्यमं तु तत: पिण्डमद्यात्सम्यक्सुतार्थिनी ॥ २६२ ॥

The second oblation (Piṇḍa) should be given to a faithful and lawfully married wife, eager to worship the manes and desirous of conceiving a male child. (262)

The text has Madhyamah Piṇḍah (i.e.) the oblation offered by her husband to his deceased grand-father, and duly

consecrated with the Grihyamantras.

आयुष्मन्तं सुतं सूते यशोमेधासमन्वितम् ।
धनवन्तं प्रजावन्तं सात्विकं धार्मिकं तथा ॥ २६३ ॥

(Thereby) she will give birth to a long-lived, intelligent, well-renowned, opulent, and virtuous son, spiritually disposed, (who, in his turn), will be the father of a large family. (263)

प्रक्षाल्य हस्तावाचम्य ज्ञातिप्रायं प्रकल्पयेत् ।
ज्ञातिभ्यः सत्कृतं दत्त्वा बान्धवानपि भोजयेत् ॥ २६४ ॥

Thus having washed his hands and sipped water, he shall, with the greatest attention feed his father's cognates, and after that the relations on his mother's side. (264)

उच्छेषणं तु तत्तिष्ठेद्यावद्विप्रा विसर्जिताः ।
ततो गृहबलिं कुर्यादिति धर्मो व्यवस्थितः ॥ २६५ ॥

Let not the leavings be removed till the Brāhmaṇas have departed from their seats; and after that, let him make the household offerings, this is the Regulation. (265)

हविर्यच्चिररात्राय यच्चानन्त्याय कल्प्यते ।
पितृभ्यो विधिवद्दत्तं तत्प्रवक्ष्याम्यशेषतः ॥ २६६ ॥

Now I shall describe the kinds of oblations, which being duly offered to the manes, give them, satisfaction which lasts for a long time, or for all eternity. (266)

तिलैर्व्रीहियवैर्माषैरद्भिर्मूलफलेन वा ।
दत्तेन मासं तृप्यन्ति विधिवत्पितरो नृणाम् ॥ २६७ ॥

Sesame, barley grains, Vrihi grains, kidney beans, water, fruits and edible roots, duly offered to the manes, keep them satisfied for one month. (267)

द्वौ मासौ मत्स्यमांसेन त्रीन्मासान्हारिणेन तु ।
औरभ्रेणाथ चतुरः शाकुनेनाथ पञ्च वै ॥ २६८ ॥

Pāthina fish (keeps them satisfied) for two months; venison, for three months; mutton, for four months; and flesh (of clean) birds, for five months. (268)

षण्मासांश्छागमांसेन पार्षतेन च सप्त वै ।
अष्टावेणस्य मांसेन रौरवेण नवैव तु ॥ २६९ ॥

Goat's flesh, for six months; flesh of a spotted deer, for seven months; the flesh of an Ena deer, for eight months; and the flesh of a Ruru deer, for nine months. (269)

दशमासांस्तु तृप्यन्ति वराहमहिषामिषैः ।
शशकूर्मयोस्तु मांसेन मासानेकादशैव तु ॥ २७० ॥

Flesh of the buffalo or rhinocerous satisfies the manes for ten months; the flesh of a hare or tortoise, for eleven months.(270)

संवत्सरं तु गव्येन पयसा पायसेन च ।
वार्ध्रीणसस्य मांसेन तृप्तिर्द्वादशवार्षिकी ॥ २७१ ॥

Preparations of cow-milk, and Pāyasa for one full year; the flesh of a white, old goat for twelve years. (271)

कालशाकं महाशल्काः खड्गलोहामिषं मधु ।
आनन्त्यायैव कल्पन्ते मुन्यन्नानि च सर्वशः ॥ २७२ ॥

The satisfaction, which they derive (from) Kālaśaka (a kind of vegetable), large scaled fishes, flesh of the rhinocerous or of red goat, honey, and food grains lasts for all eternity. (272)

यत्किंचिन्मधुना मिश्रं प्रदद्यात्तु त्रयोदशीम् ।
तदप्यक्षयमेव स्याद्वर्षासु च मघासु च ॥ २७३ ॥

Any thing mixed with honey, which is offered to them, on the thirteenth day of the fortnight, marked by the asterism Maghā, leads to their satisfaction for eternal time. (273)

The Trayodashi (the thirteenth day of the moon's wane) is specifically mentioned, the thirteenth day of the moon's wane in the month of Bhādra should be considered as meant–as Śankha opines.

अपि नः स कुले जायाद्यो नो.दद्यात्रयोदशीम् ।
पायसं मधुसर्पिर्भ्यां प्राक्छाये कुञ्जरस्य च ॥ २७४ ॥

May he be born in our family, who will offer us Pāyasa offerings, mixed with honey and clarified butter, on the day of the thirteenth phase of the moon, marked by the asterism Maghā, or under the auspices of Kuñjarachchhāyā. (274)

When the sun is in the asterism Hasta in the month of Āshvin, the thirteenth day of the lunar wane in the month of

Mukhya Bhādra in connection therewith, marked by the asterism Maghā, is called Kuñjara-Chchhāyā, see Vishnu. Ch.LXXVI 1- 52,53.

यद्यद्ददाति विधिवत्सम्यक् श्रद्धासमन्वितः ।
तत्तत्पितृणां भवति परत्रानन्तमक्षयम् ॥ २७५ ॥

Anything, which is reverentially offered to the manes, gives them infinite and eternal satisfaction in the next world. (275)

कृष्णपक्षे दशम्यादौ वर्जयित्वा चतुर्दशीम् ।
श्राद्धे प्रशस्तास्तिथयो यथैता न तथेतराः ॥ २७६ ॥

The days of the fortnight, from the tenth day to the day of the new moon, excepting the day of the fourteenth day of the moon's wane, are auspicious for the performance of Śrāddhas. (276)

युक्षु कुर्वन्दिनर्क्षेषु सर्वान्कामान्समश्नुते ।
अयुक्षु तु पितृन्सर्वान्प्रजां प्राप्नोति पुष्कलाम् ॥ २७७ ॥

Śrāddhas, offered under the auspices of even numbered asterisms (such as, the second, fouth lunar mansions), or of the even numbered phases of the moon, grant the fruition of all desires; while those, offered under the auspices of odd numbered asterisms or lunar phases, grant a family of opulent and erudite sons. (277)

यथा चैवापरः पक्षः पूर्वपक्षाद्विशिष्यते ।
तथा श्राद्धस्य पूर्वाह्णदपराह्णे विशिष्यते ॥ २७८ ॥

As the dark fortninght is more auspicious than the light one for the purposes of Śrāddha offerings to the manes, so evening is better than forenoon for that end. (278)

प्राचीनावीतिना सम्यगपसव्यमतन्द्रिणा ।
पित्र्यमानिधनात्कार्यं विधिवद्दर्भपाणिना ॥ २७९ ॥

With the holy thread placed on his right shoulder, and the Kuśa grass in his hand, let him assiduously perform all rites in connection with a Śrāddha to the manes with the help of the Pitṛi-tirtha of his right hand. (279)

रात्रौ श्राद्धं न कुर्वीत राक्षसी कीर्तिता हि सा ।
संध्ययोरुभयोश्चैव सूर्ये चैवाचिरोदिते ॥ २८० ॥

Let him not offer a Śrāddha offering in the night; night is the time for monsters, nor they should be offered at either meeting of the day and night, nor just at sunrise. (280)

अनेन विधिना श्राद्धं त्रिरस्येह निर्वपेत् ।
हेमन्तग्रीष्मवर्षासु पाञ्चब्दाज्ञिकमन्वहम् ॥ २८१ ॥

In the event of his inability to offer Śrāddhas, each month, let him in this manner offer three Śrāddhas in summer, rains and fore-winter (Hemanta). (281)

न पैतृयज्ञियो होमो लौकिकेऽग्नौ विधीयते ।
न दर्शेन विना श्राद्धमाहिताग्नेर्द्विजन्मनः ॥ २८२ ॥

The fire offering to be made in a Śrāddha must not be made in any other fire than that in which Vedic and Smṛti rites are performed; a Brāhmaṇa keeper of the sacred fire must not offer a Śrāddha on any other day in the dark fortnight except on the day of the new moon. (282)

यदेव तर्पयत्यद्भिः पितृन्स्नात्वा द्विजोत्तमः ।
तेनैव कृत्स्नमाप्नोति पितृयज्ञक्रियाफलम् ॥ २८३ ॥

The foremost of Brāhmaṇas obtains the same merit by offering libations of water to the manes after his bath, as is acquired by instituting the Pitṛ-yajñas (i.e., Śrāddhas, lit. sacrifices offered to the manes.) (283)

वसून्वदन्ति तु पितृन्रुद्रांश्चैव पितामहान् ।
प्रपितामहांस्तथादित्याञ्छुतिरेषा सनातनी ॥ २८४ ॥

The Ṛshis call the (heirarchy of) fathers as Vasus, the (heirarchy of) grand-fathers as Rudras, and the (heirarchy of) great grand-fathers as Āditya s. (284)

विघसाशी भवेन्नित्यं नित्यं वामृतभोजनः ।
विघसो भुक्तशेषं तु यज्ञशेषं तथामृतम् ॥ २८५ ॥

Every day, eat the residue of cooked food left after first feeding the Brāhmaṇas (Vishvasa); eat, every day, ambrosia. The first is called Vishvasa, the second is the residue of food left after performing a sacrifice therewith. (285)

एतद्वोऽभिहितं सर्वं विधानं पाञ्चयज्ञिकम् ।
द्विजातिमुख्यवृत्तीनां विधानं श्रूयतामिति ॥ २८६ ॥

Even the eternal Śruti has aknowledged the divinity of the manes. Thus I have told you all about the mode of performing the five daily sacrifices, and all rites in connection therewith. Now hear me describe the means by which the twice-born ones shall earn their livelihood. (286)

CHAPTER FOURTH

गृहस्थाश्रमवर्णनम्

चतुर्थमायुषो भागमुषित्वाद्यं गुरौ द्विजः ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १ ॥

A twice-born one shall reside for the first quarter of his life in the residence of his preceptor, and the second quarter (there of) in his own house as a married man. (1)

The text has Chaturthamāyusha Bhāgam, a quarter part of the duration of life, i.e. twenty five years, since according to the Śruti, a hundred years is the ordained space of human existence. Śatāyurvai Purushah.

अद्रोहेणैव भूतानामल्पद्रोहेण वा पुनः ।
या वृत्तिस्तां समास्थाय विप्रो जीवेदनापदि ॥ २ ॥

A Brāhmaṇa other than in the time of distress, shall earn his livelihood and maintain his family by a means, which does not clash, or clash very little, with other men's interests. (2)

In short by teaching, by celebrating sacrifices on behalf of their celebrants, and by receiving gifts from the pure and the holy, etc., Yājanādhyāpana Viśuddha prati grahādibhiḥ -Kulluka

यात्रामात्रप्रसिद्ध्यर्थं स्वैः कर्मभिरगर्हितैः ।
अक्लेशेन शरीरस्य कुर्वीत धनसंचयम् ॥ ३ ॥

He must earn money, enough for his merest existence, by works which do not disgrace the social order he belongs to, and which do not entail much physical labour or hardship. (3)

ऋतामृताभ्यां जीवेत्तु मृतेन प्रमृतेन वा ।
सत्यानृताभ्यामपि वा न श्ववृत्त्या कदाचन ॥ ४ ॥

Let him live by Ritam and Amritam, or by Mritam or Pramitam, or by Satyānritam, but never by the avocation of a dog. (4)

The text has Śva-vrittyā by the avocation of a dog, i.e. by accepting service.

ऋतमुञ्छशिलं ज्ञेयममृतं स्यादयाचितम् ।
मृतं तु याचितं भैक्षं प्रमृतं कर्षणं स्मृतम् ॥ ५ ॥

Picking up grains of paddy from the stubbly fields (uncha vritti), or collecting the ears of paddy constitutes what is called Ritam. Anything obtained without solicitation is called Amritam (lit. nectar); to live by begging is called Mritam (death), and to live by agriculture is called Pramritam. (5)

सत्यानृतं तु वाणिज्यं तेन चैवापि जीव्यते ।
सेवा श्ववृत्तिराख्याता तस्मात्तां परिवर्जयेत् ॥ ६ ॥

Trade is called Satyānritam, and it is good that a man should live by trade. Service is called the vocation of a dog, hence it should be shunned. (6)

कुसूलधान्यको वा स्यात्कुम्भीधान्यक एव वा ।
त्र्यहैहिको वापि भवेदश्वस्तनिक एव वा ॥ ७ ॥

Either be a Kuśala dhānyaka or a Kumbhi-dhānyaka, or store up enough to support the family for three days, or only enough for the morrow. (7)

One who has got food-grains stored in his house enough for three year's consumption of his family.

One who has stored up food-grain enough for a year's consumption of the family.

चतुर्णामपि चैतेषां द्विजानां गृहमेधिनाम् ।
ज्यायान्परः परो ज्ञेयो धर्मतो लोकजित्तमः ॥ ८ ॥

Of these four kinds of Brāhmaṇa house-holders (kuśaladhānyaka etc.), each succeeding one is more meritorious than the one immediately preceding it (in the list), inasmuch as on account of the comparatively greater poverty of their resources they are

compelled to practise self-abnegation (lit. self-control) by which they are enabled to conquer the whole world. (8)

षट्कर्मैको भवत्येषां त्रिभिरन्यः प्रवर्तते ।
द्वाभ्यामेकश्चतुर्थस्तु ब्रह्मसत्रेण जीवति ॥ ९ ॥

A householder (with a large family) may earn a living by six acts, one (with a smaller family than the former) by three acts, one (with a small family) by two acts, and one with a very small family by teaching alone. (9)

Such as Ṛtam, obtaining without solicitation, begging, agriculture, trade and money-lending.

Priesthood, teaching, and gift-taking.

Teaching and officiating as priests at sacrifices celebrated by others.

वर्तयंश्च शिलोञ्छाभ्यामग्निहोत्रपरायणः ।
इष्टीः पार्वायनान्तीयाः केवला निर्वपेत्सदा ॥ १० ॥

A Brāhmaṇa, living by Śila or Uncha means of livelihood should only be devoted to the keeping of the fire, and do the sacrifices which are enjoined to be performed at the end of a Parva or Ayana. (10)

न लोकवृत्तं वर्तेत वृत्तिहेतोः कथंचन ।
अजिह्मामशठां शुद्धां जीवेद्ब्राह्मणजीविकाम् ॥ ११ ॥

For a livelihood, let him (Brāhmaṇa) not take to any (vile) means, (usually) adopted by ordinary men, let him maintain himself by a profession which is honest, artless, holy and worthy of a Brāhmaṇa. (11)

The text has Na Loka Vrittam, Kulluka explains it as "not by falsehood, deceit, sycophancy, self advertisement, and imitation of the dress and manners of one's master as is usually done by common men.

संतोषं परमास्थाय सुखार्थी संयतो भवेत् ।
संतोषमूलं हि सुखं दुःखमूलं विपर्ययः ॥ १२ ॥

Resting in contentment, a seeker of happiness must restrain himself from pursuing more and more wealth. Happiness is rooted in contentment, misery is based on discontent. (12)

अतोऽन्यतमया वृत्त्या जीवंस्तु स्नातको द्विजः ।
स्वर्गायुष्ययशस्यानि व्रतानीमानि धारयेत् ॥ १३ ॥

Following any of the aforesaid professions, a Snātaka Brāhmaṇa should observe the following rules of conduct and vows, which impart fame and longevity in this life and lead to heaven (after death). (13)

वेदोदितं स्वकं कर्म नित्यं कुर्यादतन्द्रितः ।
तद्धि कुर्वन्यथाशक्ति प्राप्नोति परमां गतिम् ॥ १४ ॥

By unremittingly discharging his duties alone, as ordained in the Vedas, to the best of his ability, one comes by the most elevated status. (14)

नेहेतार्थान्प्रसङ्गेन न विरुद्धेन कर्मणा ।
न विद्यमानेष्वर्थेषु नार्त्यामपि यतस्ततः ॥ १५ ॥

He shall not earn money by acts which enthral the senses of man, nor by means forbidden by the Vedas. In the event of his possessing money or in want, one must not endeavour to earn money from any source, without discriminatio. (15)

"Prasangena" is the term that occurs in the text, Kulluka exemplifies it by "dance and music" (Nrityagītādinā).

इन्द्रियार्थेषु सर्वेषु न प्रसज्येत कामतः ।
अतिप्रसक्तिं चैतेषां मनसा संनिवर्तयेत् ॥ १६ ॥

Let him not wilfully addict himself to any object of sense-gratification; in case of extreme attachment he must counteract it by means of his will-force. (16)

सर्वान्परित्यजेदर्थान्स्वाध्यायस्य विरोधिनः ।
यथातथाध्यापयंस्तु सा ह्यस्य कृतकृत्यता ॥ १७ ॥

Acquisition (of wealth,etc.), hostile to his vedic studies, must be avoided; if he can study his Vedas, each day, by anyhow supporting his family, that is his success in life. (17)

वयसः कर्मणोऽर्थस्य श्रुतस्याभिजनस्य च ।
वेषवाग्बुद्धिसारूप्यमाचरन्विचरेदिह ॥ १८ ॥

His dress, speech and his discernment (feelings) must be in conformity with his birth, wealth, age and Vedic knowledge. (18)

बुद्धिवृद्धिकराण्याशु धन्यानि च हितानि च ।
नित्यं शास्त्राण्यवेक्षेत निगमांश्चैव वैदिकान् ॥ १९ ॥

He shall peruse, each day, Śāstras whose perusal serves to improve the intellect, as well as those which treats on the art of money-making. Likewise, he shall study the Nigamas which illucidate the (true) import of the Vedas. (19)

Dhanyāni, the science of money making, such as the works of Ushanas and Brihaspati.

The Upanishads, etc.

यथा यथा हि पुरुषः शास्त्रं समधिगच्छति ।
तथा तथा विजानाति विज्ञानं चास्य रोचते ॥ २० ॥

A man acquires proficiency in the Śāstras he reads, each day; and illuminated with their light, his general knowledge increases. (20)

ऋषियज्ञं देवयज्ञं भूतयज्ञं च सर्वदा ।
नृयज्ञं पितृयज्ञं च यथाशक्ति न हापयेत् ॥ २१ ॥

Let him not omit performing the Rshi-yajña, Deva-yajña Bhūta-yajña and Pitṛ-yajña according to the best of his might. (21)

Ṛshi-yajña, i.e. study of the Vedas, Deva-yajña i.e. five offerings to the deities, Bhūta-Yajṇa oblations to animals, Nṛ-yajña, i.e. hospitalities to men; and Pitṛ-yajña, Śrāddha offerings to the manes.

एतानेके महायज्ञान्यज्ञशास्त्रविदो जनाः ।
अनीहमानाः सततमिन्द्रियेष्वेव जुह्वति ॥ २२ ॥

Some there are, who though conversant with the mode of performing both external and internal yajñas, perform these five kinds of yajñas, by withdrawing the five senses from their respective objects of gratification. (22)

Vāhya Abhyantara yajñas. Vāhya yajñas are religious rites or ceremonials, while Abhyantara yajñas consist in practising yoga with, its accessories.

वाच्येके जुह्वति प्राणं प्राणे वाचं च सर्वदा ।
वाचि प्राणे च पश्यन्तो यज्ञनिर्वृत्तिमक्षयाम् ॥ २३ ॥

Several wise householders, knowing that immortal is the fruit of performing sacrifices with speech and vital airs, constantly cast offerings of speech in the vital airs, and those of vital airs in the speech. (23)

Mutter the Mantras, "I cast the offering of speech in the fire of vitality, while not speaking; and the one running as, "I cast the offering of life in speech "at the time of speaking.

ज्ञानेनैवापरे विप्रा यजन्त्यैतैर्मखैः सदा ।
ज्ञानमूलां क्रियामेषां पश्यन्तो ज्ञानचक्षुषा ॥ २४ ॥

Several other Brāhmaṇas, possessed of the knowledge of Braima, constantly perform these five sacrifices by means of their knowedge of Brahma; with their sight of wisdom (Upanishad) they behold that knowledge is the primary end of all (religious) acts. (24)

अग्निहोत्रं च जुहुयादाद्यन्ते द्युनिशोः सदा ।
दर्शेन चार्धमासान्ते पौर्णमासेन चैव हि ॥ २५ ॥

Let five offerings in connection with the Agnihotra sacrifices be offered in the fore-part of the day or night, or in the first or last part of the day, or in the first or last part of the night. At the close of the dark fortnight he shall perform the Darsha sacrifice, and at the close of the light fortnight the one known as Pourṇamāsa. (25)

सस्यान्ते नवसस्येष्टया तथर्त्वन्ते द्विजोऽध्वरैः ।
पशुना त्वयतस्यादौ समान्ते सौमिकैर्मखैः ॥ २६ ॥

A Brāhmaṇa must celebrate the (Agrāyaṇa) sacrifice on the harvesting of the new crops, the (Chāturmāsya) sacrifice at the close of a season , the animal sacrifice at the beginning of an Ayana, and the Soma -yajñas at the close of the year. (26)

The text has Śasyānte, which literally means after the stock of the previous year's food-grains has run out. Kulluka, grounding his statement on the aphorism of the Sūtra-kāra, ārodi Navānnām, the harvest-sacrifice in Śrat (October- November) asserts that the sacrifice must be performed after the harvest of the new grains has been gleaned, no matter whether the stock of the previous year's food grains has been exhausted or not, as otherwise a rich householder, with several years' provisions in his store, will be discharged from the obligation of celebrating

this sacrifice.

A Ṛtuh (season), according to Kulluka, consists of four months, a year is divided into three seasons, a fact which shows that, this celebrated commentator of the Manu Saṁhitā was a resident of northern India.

Ayana means the period when the sun is either in the northern, or in the southern solstice.

The text has Samānte, (liṭ. at the close of the year) i.e., in spring, inasmuch as the Vedic year which used to be computed with the first day of the lunar month in Chaitra was considered complete with winter.

नानिष्ट्वा नवसस्येष्ट्या पशुना चाग्निमान्द्विजः ।
नवान्नमद्यान्मांसं वा दीर्घमायुर्जिजीविषुः ॥ २७ ॥

A Brāhmaṇa, with the sacred fire, wishing a long life, shall not partake of newly harvested food-grain, or cooked meat without first performing the Navānnam (new food grain) and animal sacrifices . (27)

Soma yajñas, such as, Agnishṭoma, etc.

नवेनानर्चिता ह्यस्य पशुहव्येन चाग्नयः ।
प्राणानेवात्तुमिच्छन्ति नवान्नामिषगर्धिनः ॥ २८ ॥

The fire consumes the vitality of the gluttonous Brāhmaṇa (with the sacred fire), if he partakes of the newly harvested food-grains and meat without first offering them as oblations to the fire. (28)

आसनाशनशय्याभिरद्भिर्मूलफलेन वा ।
नास्य कश्चिद्वसेद्गेहे शक्तितोऽनर्चितोऽतिथिः ॥ २९ ॥

Let not an Atithi (guest), unpropitiated with a cushion, bed, food, water (fruit or edible roots to the best of his might, reside in his (Brāhmaṇas,) house. (29)

पाषण्डिनो विकर्मस्थान्बैडालव्रतिकाञ्छठान् ।
हैतुकान्बकवृत्तींश्च वाङ्मात्रेणापि नार्चयेत् ॥ ३० ॥

Let him not welcome with speech even (guests) who go contrary to the Vedas or live by professions other than those peculiar to his order, or are cat-natured or dispute the doctrines of the Vedas by false logic, or have no faith in the Vedas, or are crane-natured. (30)

The text has Vaiḍāla Vrittikām and Vaka Vratins i.e., men who are deceitful as cats, or carry cloaks of religion.
Cf Vishnu. Chapter LXXXII. Aphorisms 5 and 7.

वेदविद्याव्रतस्नाताञ्श्रोत्रियान्गृहमेधिनः ।
पूजयेद्धव्यकव्येन विपरीतांश्च वर्जयेत् ॥ ३१ ॥

Let him honour the house-holders, who have performeid the rites of ceremonial ablutions at the completion of the Vedic study, or at the close of a vow, or both, with oblations offered to the gods and manes,and avoid those who are otherwise qualified. (31)

Let him invite them on the occasion of a Śrâddha, offered to the gods or manes.

शक्तितोऽपचमानेभ्यो दातव्यं गृहमेधिना ।
संविभागश्च भूतेभ्यः कर्तव्योऽनुपरोधतः ॥ ३२ ॥

A householder shall give cooked food to Brahmachārins etc., who do not cook their meals; and after keeping enough food for his relations and dependents, he shall distribute the residue among the birds and beasts. (32)

Medhātithi and Govindarāja, on the basis of the couplet, Bhikshñncha Bhikshave dadyāt Vidhibat Brahmacārine, etc. say that, Bhikshus, Paribrājakas, Brahmacārins, etc. have been provided for in the above quoted couplet, and hold that this stanza contemplates the giving of cooked food to mendicants of other pursuasions, or to those who denounce the authority of the Vedas (Pāshandins).
Even water should be given to trees and plants, each day, by a Brāhmaṇa householder.

राजतो धनमन्विच्छेत्संसीदन्स्नातकः क्षुधा ।
याज्यान्तेवासिनोर्वापि न त्वन्यत इति स्थितिः ॥ ३३ ॥

A Snātaka householder, famished with hunger, shall ask money of the king, or of his pupils and disciples, but of no other men. This is the conclusion. (33)

न सीदेत्स्नातको विप्रः क्षुधा शक्तः कथंचन ।
न जीर्णमलवद्वासा भवेच्च विभवे सति ॥ ३४ ॥

A Snātaka Brāhmaṇa must on no account suffer himself to be overwhelmed with hunger; and possessing money, he must not wear a torn or dirty cloth. (34)

The text has Na sidet Snātaka Vipra. Kulluka explains that a fully educated Snātaka enjoys the privilege of receiving gifts from proper persons, so he need not beg any thing of the king, as he has many other substantial means of keeping the wolf from the door without depending upon the bounty of the state.

क्लृप्तकेशनखश्मश्रुर्दान्तः शुक्लाम्बरः शुचिः ।
स्वाध्याये चैव युक्तः स्यान्नित्यमात्महितेषु च ॥ ३५ ॥

With his hair and beards cleanly clipped and his finger nails decently paired, he, pure in body and spirit, self-controlled and clad in a white garment, shall study the Vedas, and be mindful of his own benefit. (35)

The text has Ātmahiteshucha, Kulluka explains it by "taking special care of his own health with the help of suitable medicines, if necessary, and by avoiding unwhole some and indigestable food.

वैणवीं धारयेद्यष्टिं सोदकं च कमण्डलुम् ।
यज्ञोपवीतं वेदं च शुभे रौक्मे च कुण्डले ॥ ३६ ॥

Let him carry a bamboo stick in his hand, an ewer, full of water, his Veda, and the holy thread, and wear a pair of beautiful, golden ear-rings. (36)

नेक्षेतोद्यन्तमादित्यं नास्तंयन्तं कदाचन ।
नोपसृष्टं न वारिस्थं न मध्यं नभसो गतम् ॥ ३७ ॥

He must not gaze on the rising or setting sun, nor look at the sun in the mid sky, nor during an eclipse, nor at his reflected image in the water. (37)

न लङ्घयेद्वत्सतन्त्रीं न प्रधावेच्च वर्षति ।
न चोदके निरीक्षेत स्वं रूपमिति धारणा ॥ ३८ ॥

He must not leap over the tether of a calf, nor run while it is raining, nor look at his image in the water. This is the injunction(of the Śāstra). (38)

मृदं गां दैवतं विप्रं घृतं मधु चतुष्पथम् ।
प्रदक्षिणानि कुर्वीत प्रज्ञातांश्च वनस्पतीन् ॥ ३९ ॥

A heap of earth, a cow, a divine edifice, a Brāhmaṇa, clarified butter, honey, a crossing of roads,and large forest trees, these he shall circumambulate (from right to left.) (39)

नोपगच्छेत्प्रमत्तोऽपि स्त्रियमार्तवदर्शने ।
समानशयने चैव न शयीत तया सह ॥ ४० ॥

Even extremely heated, he must not visit his wife during the three forbidden days of her periods, nor share the same bed with her. (40)

रजसाभिप्लुतां नारीं नरस्य ह्युगच्छतः ।
प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रहीयते ॥ ४१ ॥

Intellect, vigour, strength, eye sight and vitality of a man, who goes unto a woman in her menses, are impaired. (41)

तां विवर्जयतस्तस्य रजसा समभिप्लुताम् ।
प्रज्ञा तेजो बलं चक्षुरायुश्चैव प्रवर्धते ॥ ४२ ॥

Of him, who avoids a woman in her menses, the intellect, vigour, strength, eye-sight and vitality are improved. (42)

नाश्नीयाद्भार्यया सार्धं नैनामीक्षेत चाश्नतीम् ।
क्षुवतीं जृम्भमाणां वा न चासीनां यथासुखम् ॥ ४३ ॥

Let him not eat in the company of his wife, nor see her eating, nor while she is yawning or sneezing, or sitting (en dishabille) at ease. (43)

नाञ्जयन्तीं स्वके नेत्रे न चाभ्यक्तामनावृत्ताम् ।
न पश्येत्प्रसवन्तीं च तेजस्कामो द्विजोत्तमः ॥ ४४ ॥

Nor while she is applying collyrium along her eye-lids, or anointing her uncovered person with oil; nor while she is giving

birth to a child, his wife should be looked at by the foremost of Brāhmaṇas, seeking vigour. (44)

नान्नमद्यादेकवासा न नग्नः स्नानमाचरेत् ।
न मूत्रं पथि कुर्वीत न भस्मनि न गोव्रजे ॥ ४५ ॥

Wearing a single cloth, he must not eat his meal, nor bathe stript of all clothes. He must not pass urine on the road, or in a pasture-ground or on the ashes. (45)

न फालकृष्टे न जले न चित्यां न च पर्वते ।
न जीर्णदेवायतने न वल्मीके कदाचन ॥ ४६ ॥

Nor in a ploughed field or in the water, nor in a cremation ground nor on the mountain, nor in a dilapidated temple and never on an ant hill. (46)

न ससत्त्वेषु गर्तेषु न गच्छन्नापि च स्थितः ।
न नदीतीरमासाद्य न च पर्वतमस्तके ॥ ४७ ॥

Not in a hole dwelt by an animal, neither when walking, nor staying, nor having arrived at a river bank, nor on the summit of a mountain. (47)

वाय्वग्निविप्रमादित्यमपः पश्यंस्तथैव गाः ।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥ ४८ ॥

Facing the wind, fire, a Brāhmaṇa, the sun, the water, or a cow, let him never evacuate urine or excreta. (48)

तिरस्कृत्योच्चरेत्काष्ठलोष्ठपत्रतृणादिना ।
नियम्य प्रयतो वाचं संवीताङ्गोऽवगुण्ठितः ॥ ४९ ॥

Covering the earth with wood, clods of earth, leaves, or weeds, with covered head and body, silent, and having washed his mouth, let him evacuate urine and excreta. (49)

मूत्रोच्चारसमुत्सर्गं दिवा कुर्यादुदङ्मुखः ।
दक्षिणाभिमुखो रात्रौ संध्ययोश्च तथा दिवा ॥ ५० ॥

In the day he shall evacuate stool and urine with his face turned towards the north, looking towards the south he must do it in the night; at either juncture of the day and night he must do it as in the day. (50)

छायायामन्धकारे या रात्रावहनि वा द्विजः ।
यथासुखमुखः कुर्यात्प्राणबाधाभयेषु च ॥ ५१ ॥

In the night, in the event of the stars, etc., being enveloped by the cloud, in times of peril to life, let a Brāhmaṇa evacuate stool and urine, facing any quarter of the heaven he pleases. (51)

प्रत्यग्निं प्रतिसूर्यं च प्रतिसोमोदकद्विजान् ।
प्रतिगां प्रतिवातं च प्रज्ञा नश्यति मेहतः ॥ ५२ ॥

Facing the wind, the fire, the sun, or the moon, or looking at a cow, or a Brāhmaṇa, he, who evacuates stool or urine is robbed of his intellect. (52)

नाग्निं मुखेनोपधमेन्नग्नां नेक्षेत च स्त्रियम् ।
नामेध्यं पंक्षिपेदग्नौ न च पादौ प्रतापयेत् ॥ ५३ ॥

Let him not cast any unholy thing in the fire, nor warm his feet over it. Let him not blow a fire with his mouth nor look at his naked wife. (53)

अधस्तान्नोपदव्याच्च न चैनमभिलङ्घयेत् ।
न चैनं पादतः कुर्यान्न प्राणाबाधमाचरेत् ॥ ५४ ॥

Let him not keep a fire underneath his bedstead, nor leap over a fire. He must not place a fire at his foot, nor do any thing that imperils life. (54)

नाश्नीयात्संधिवेलायां न गच्छेन्नापि संविशेत् ।
न चैव प्रलिखेद्भूमिं नात्मनोपहरेत्स्रजम् ॥ ५५ ॥

At either meeting of the day and night, let him not eat any thing, or lie down, or walk (i.e. go any where). He must not dig lines in the ground, nor himself remove the garland of flowers he has worn. (55)

नाप्सु मूत्रं पुरीषं वा ष्ठीवनं वा समुत्सृजेत् ।
अमेध्यलिप्तमन्यद्वा लोहितं वा विषाणि वा ॥ ५६ ॥

In the water he must not evacuate stool or urine, nor cast sputa, poison, blood, or any thing smeared with any excreted organic matter. (56)

नैकः सुप्याच्छून्यगेहे श्रेयांसं न प्रबोधयेत् ।
नोदक्ययाभिभाषेत यज्ञं गच्छेन्न चावृतः ॥ ५७ ॥

He must not sleep alone in a solitary chamber, nor rouse up a superior from his sleep. Let him not speak with a woman in her flow, nor go to a religious ceremony without invitation. (57)

अग्न्यगारे गवां गोष्ठे ब्राह्मणानां च सन्निधौ ।
स्वाध्याये भोजने चैव दक्षिणं पाणिमुद्धरेत् ॥ ५८ ॥

He must keep his right arm free, and uncovered by his upper sheet of apparel, in the chamber of the sacred fire, in a pasture ground, in the company of the Brahmaṇas, at the time of reading the Vedas, and at the time of eating his (meal). (58)

न वारयेद्गां धयन्तीं न चाचक्षीत कस्यचित् ।
न दिवीन्द्रायुधं दृष्ट्वा कस्यचिद्दर्शयेद्बुधः ॥ ५९ ॥

He must not restrain a cow from drinking water or suckling her calf, if he sees her in the act; nor shall he report it to any body. An intelligent person, who has beheld a rainbow in the sky, must not show it to others. (59)

नाधार्मिके वसेद्ग्रामे न व्याधिबहुले भृशम् ।
नैकः प्रपद्येताध्वानं न चिरं पर्वते वसेत् ॥ ६० ॥

Let him not long reside in an impious village, nor in one infected with any disease. He must not go alone on a long journey, nor stay long on a mountain summit. (60)

न शूद्रराज्ये निवसेन्नाधार्मिकजनावृते ।
न पाषण्डिगणाक्रान्ते नोपसृष्टेऽन्त्यजैर्नृभिः ॥ ६१ ॥

Let him not reside in a Śūdra kingdom, nor in one teeming with an ungodly population. He must not live in a country abounding in revilers of the Vedas, nor in that which is infested by vile caste men. (61)

न भुञ्जीतोद्धृतस्नेहं नातिसौहित्यमाचरेत् ।
नाति प्रगे नाति सायं न सायं प्रातराशितः ॥ ६२ ॥

He must not eat any thing whose oleaginous essence has been taken out nor over-load his stomach[2] with food; and let him not eat any thing too early in the morning or evening nor take any thing in the night, if he has been over-repleted in the day. (62)

*Such as Pinyāka, mustard cake, etc. –**Kulluka***

Fill half of the stomach with food, its quarter part with water, and leave a quarter part of its cavity free from the circulation of air.–Vishṇupurāṇam

न कुर्वीत वृथाचेष्टां न वार्यञ्जलिना पिबेत् ।
नोत्सङ्गे भक्षयेद्भक्ष्यान्न जातु स्यात्कुतूहली ॥ ६३ ॥

Let him not make any futile attempt, nor drink water with the united palms of his hands; he must not eat any thing by placing it on his thighs, nor be needlessly inquisitive about any matter. (63)

The text has Na kurvita Vrithā Cheṣtām, i.e., he must not spend his physical energy to do an act which does not bring him any good either immediate or prospective.

न नृत्येदथवा गायेन्न वादित्राणि वादयेत् ।
नास्फोटयेन्न च क्ष्वेडेन्न च रक्तो विरावयेत् ॥ ६४ ॥

He must not sing a tune, or dance a measure, or play on a musical instrument, prohibited in the science of music; he must not vauntingly stroke the muscles of his upper arms, nor gnash his teeth, nor bray like an ass out of an exuberance of emotional feeling. (64)

न पादौ धावयेत्कांस्ये कदाचिदपि भाजने ।
न भिन्नभाण्डे भुञ्जीत न भावप्रतिदूषिते ॥ ६५ ॥

He shall never wash his feet in a vessel of white brass, he must not eat in a cracked plate, nor in a vessel, repugnant to his sensibility. (65)

उपानहौ च वासश्च धृतमन्यैर्न धारयेत् ।
उपवीतमलंकारं स्रजं करकमेव च ॥ ६६ ॥

A holy thread, an ewer, a coth, a garland of flowers, an ornament, and shoes, previously used by another, he must not wear. (66)

नाभिनीतैर्व्रजेद्धुर्यैर्न च क्षुधाव्याधिपीडितैः ।
न भिन्नशृङ्गाक्षिखुरैर्न वापलधिविरूपितैः ॥ ६७ ॥

He must not ride on a wild (unbroken), hungry, diseased, beast of conveyance, nor on one with pierced hoofs and mutilated tails, or broken horns. (67)

विनीतैस्तु व्रजेन्नित्यमाशुगैर्लक्षणान्वितैः ।
वर्णरूपोपसंपन्नैः प्रतोदेनातुदन्भृशम् ॥ ६८ ॥

He shall travel by horses or elephants that are fastgoing, quiet, handsome and good coloured animals, possessed of auspicious features, sparing the mace or the whip as much as possible. (68)

बालातपः प्रेतधूमो वर्ज्यं भिन्नं तथासनम् ।
न छिन्द्यान्नखलोमानि दन्तैर्नोत्पाटयेन्नखान् ॥ ६९ ॥

The heat of the autumn sun, the smoke of a cremation ground, a cracked or fissured seat, he must avoid; he must not tear his hair or finger nails, nor cut his finger nails with his teeth. (69)

The text has Vālātapah, some commentators explain it by "ray of the morning sun." It really means the heat of the sun when it remains in the sign of Kanya (Virgo).

न मृल्लोष्टं च मृद्नीयान्न च्छिन्द्यात्करजैस्तृणम् ।
न कर्म निष्फलं कुर्यान्नायत्यामसुखोदयम् ॥ ७० ॥

He must not wantonly grind clay or clods of earth with his hands, nor cut weeds with his finger nails; let him not attempt a futile act, nor do any thing which may create troubles in the future. (70)

This stanza is not a mere repetition of stanza 63, there Ceṣṭā means physical exertion; the present stanza contemplates all mental acts, such as planning, willing etc., for the performance of an act which does not confer any benefit on its doer.

लोष्ठमर्दी तृणच्छेदी नखखादी च यो नरः ।
स विनाशं व्रजत्याशु सूचकोऽशुचिरेव च ॥ ७१ ॥

He, who (wantonly) grinds earth (with his fingers), or cuts his finger nails (with his teeth), as well as a malicious calumniator, and one, who neglects his personal cleanliness, soon meets destruction. (71)

न विग्रह्य कथां कुर्याद्बहिर्माल्यं न धारयेत् ।
गवां च यानं पृष्ठेन सर्वथैव विगर्हितम् ॥ ७२ ॥

He must not lay any wager (as regards matters of Śāstras or concerns of life), nor go out wearing a garland of flowers round his neck,[3] in every way it is condemnable to ride on a bullock. (72)

He must keep it concealed under his supper sheet of garment, when going out.—Kulluka

अद्वारेण च नातीयाद्ग्रमं वा वेश्म वावृतम् ।
रात्रौ च वृक्षमूलानि दूरतः परिवर्जयेत् ॥ ७३ ॥

Let him not enter a (walled) village or a house by any other entrance than the front door (or gate); he shall avoid from a distance the roots of trees in the night. (73)

He must not think of lying or taking shelter under a tree in the night.

नाक्षैः क्रीडेत्कदाचित्तु स्वयं नोपानहौ हरेत् ।
शयनस्थो न भुञ्जीत न पाणिस्थं न चासने ॥ ७४ ॥

He must not play a game with dice, nor carry in his hand the shoes he wears; let him not gradually eat a morsel of food he has taken in his hand. nor, by placing the plate (of food) on a cushion. (74)

सर्वं च तिलसंबद्धं नाद्यादस्तमिते रवौ ।
न च नग्नः शयीतेह न चोच्छिष्टः क्वचिद्व्रजेत् ॥ ७५ ॥

He must not eat any preparation of sesame, or any thing, containing sesame, after sunset; let him not lie down entirely naked in the bed nor go any where without washing his mouth after eating. (75)

आर्द्रपादस्तु भुञ्जीत नार्द्रपादस्तु संविशेत् ।
आर्द्रपादस्तु भुञ्जानो दीर्घमायुरवाप्नुयात् ॥ ७६ ॥

He must eat in wet feet, but he must not lie down in wet feet; he who eats in wet feet, acquires longevity. (76)

अचक्षुर्विषयं दुर्गं न प्रपद्येत कर्हिचेत् ।
न विण्मूत्रमुदीक्षेत न बाहुभ्यां नदीं तरेत् ॥ ७७ ॥

Let him not go to a place, which is not easily accessible and which is beyond sight; he must not look at the excreta, nor swim across a river with his arms. (77)

अधितिष्ठेन्न केशांस्तु न भस्मास्थिकपालिकाः ।
न कार्पासास्थि न तुषान्दीर्घमायुर्जिजीविषुः ॥ ७८ ॥

A person, wishing to live a long life, must not stand on the ashes, on skeletal bones, on bits of broken, baked earthen vessels, on heaps of cotton seeds nor on husks of paddy. (78)

न संवसेच्च पतितैर्न चाण्डालैर्न पुल्कसैः ।
न मूर्खैर्नावलिप्तैश्च नान्त्यैर्नान्त्यावसायिभिः ॥ ७९ ॥

For a moment even, let him not associate with the degraded, with Chāṇḍālas, with Pukkasas as with the illiterate, with the purse-proud, and with low caste men (Antyāvasāyins). (79)

A son of a Śūdra woman by a Brāhmaṇa is called a Niṣāda. The son which a Niṣāda begets on a Śūdra woman is called a Pukkaśa, and the son begotten by a Chāṇḍāla on a Niṣāda wife is called an Antyāvasayin.

न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतम् ।
न चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत् ॥ ८० ॥

He must not give any worldly advice, or the leaving of his food, or the residue of the fire-offering to a Śūdra; let him not give religious instructions to a śūdra, not grant him (Śūdra) sanction to practise a vow. (80)

He can give the leaving of his food to his Śūdra servant.

यो ह्यस्य धर्ममाचष्टे यश्चैवादिशति व्रतम् ।
सोऽसंवृतं नाम तमः सह तेनैव मज्जति ॥ ८१ ॥

The Brāhmaṇa who gives religious instructions to a Śūdra, or advises him to practise a religious vow is drowned with that Śūdra in the hell of Asamvṛtam (unrestrained darkness). (81)

न संहताभ्यां पाणिभ्यां कण्डूयेदात्मनः शिरः ।
न स्पृशेच्चैतदुच्छिष्टो न च स्नायाद्विना ततः ॥ ८२ ॥

Let him not scratch his head with his united hands, nor touch it without washing his mouth, after eating, nor bathe without immersing his head in the water. (82)

केशग्रहान्प्रहारांश्च शिरस्येतान्विवर्जयेत् ।
शिरःस्नातश्च तैलेन नाङ्गं किंचिदपि स्पृशेत् ॥ ८३ ॥

He must not strike any one on the head, nor pull him by his hair; after bathing, head-anointed, let him not touch oil with any other part of his body. (83)

न राज्ञः प्रतिगृह्णीयादराजन्यप्रसूतितः ।
सूनाचक्रध्वजवतां वेशेनैव च जीवताम् ॥ ८४ ॥

He must not accept the gift of a king, who is not the son of a Kshatriya nor of him who lives by selling meat, nor of an oil-presser, nor of a wine-seller, nor of him who lives upon the income of prostitution. (84)

The text has Saunika which means a butcher, from Sunā, a place of slaughter.

Chakram–an oil-press.

The text has Dhvajin, Dhavja means a pennon, a wine-seller is called Dhvajin, because in ancient India pennon is used to be hung down on the door-way of each wine-shop.

दशसूनासमं चक्रं दशचक्रसमो ध्वजः ।
दशध्वजसमो वेशो दशवेशसमो नृपः ॥ ८५ ॥

An oil presser is ten times as vile as a butcher (meat seller), a wine seller is ten times as vile as an oil-presser, an enjoyer of the earnings of a prostiute is ten times as vile as a wine-seller, and a non-Kshatriya king is ten times as vile as the enjoyer of a prostitute's earnings. (85)

दश सूनासहस्राणि यो वाहयति सौनिकः ।
तेन तुल्यः स्मृतो राजा घोरस्तस्य प्रतिग्रहः ॥ ८६ ॥

A non-Kshatriya king is like unto a butcher, who keeps ten thousand slaughter-houses going; and hence, to accept the gift of such a king is a deadly sin. (86)

यो राज्ञः प्रतिगृह्णीति लुब्धस्योच्छास्त्रवर्तिनः ।
स पर्यायेण यातीमान्नरकानेकविंशतिम् ॥ ८७ ॥

He, who accepts the gift of a greedy king who does not rule in conformity with the Regulation, goes to the twenty one hells in succession, known as. (87)

तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।
नरकं कालसूत्रं च महानरकमेव च ॥ ८८ ॥

Tāmiśram (hell of darkness), Andha-tāmiśram (hell of sable darkness), Mahā-rauravam (the great howling hell), Kāla-sūtram (the hell of the thread of time) and Mahā-narakam (the great hell). (88)

संजीवनं महावीचिं तपनं संप्रतापनम् ।
संहातं च सकाकोलं कुड्मलं प्रतिमूर्तिकम् ॥ ८९ ॥

The Sañjīvanam (animating hell), Mahāvīchi (hell of great billows), Tapanam (burning hell), Sampratapanam, (extremely heating hell), Sanghātam (the crushing hell), Sakākolam (hell with crows and owls), Kudmalam, putimrittikam (hell of foul-smelling soil). (89)

लोहशङ्कुमृजीषं च पन्थानं शाल्मलीं नदीम् ।
असिपत्रवनं चैव लोहदारकमेव च ॥ ९० ॥

Loha Śanku (hell of iron tongs), Rijisham (frying), Panthā, Shālmai, Nadi, Asipatravanam (sword-leafed forest) and Lohadārakam, (iron-breaking). (90)

एताद्विदन्तो विद्वांसो ब्राह्मणा ब्रह्मवादिनः ।
न राज्ञः प्रतिगृहणन्ति प्रेत्य श्रेयोऽभिकाङ्क्षिणः ॥ ९१ ॥

Erudite, Brāhma-knowing Brāhmaṇas, aware of these things, do not accept gifts from (such) a king, for their good in the next world. (91)

ब्राह्मे मुहूर्ते बुध्येत धर्माथौं चानुचिन्तयेत् ।
कायक्लेशांश्च तन्मूलान्वेदतत्वार्थमेव च ॥ ९२ ॥

He must leave his bed at the Brāhma Muhūrta (forty-eight minutes before the sun-rise), meditate on piety and worldly interests, ponder over the form of physical labour by which they can be secured, and ascertain the true import of the Vedas. (92)

Govindarāja interprets the term Brāhma Muhūrta to mean the latter end of the last watch of the night.

The injunction, ordaining the contemplation of the real import of the Vedas at that time, is for the fact that, intellect becomes fresh and clear in the morning, which leads to a clear conception of the divinity which hedges round our daily duties in life. All our acts are subordinated to the will of the providence, we live in God and live for God only, and all our works are His works. This is the true import of the teachings of the Vedas, and there can be no better moment for thinking of this, divine

nature of our mission in life than the cool and calm hours of the morning, thus to begin life, each day, with the thought and conviction of divine help and contact.

उत्थायावश्यकं कृत्वा कृतशौचः समाहितः ।
पूर्वां संध्यां जपंस्तिष्ठेत्स्वकाले चापरां चिरम् ॥ ९३ ॥

Having left his bed and attended to the calls of nature, he, well washed, and pure in spirit, shall, with undivided attention, mutter the morning Gāyatri and the Gāyatris, which are connected with the other Sandhyā rites as well. (93)

ऋषयो दीर्घसंध्यत्वाद्दीर्घमायुरवाप्नुयुः ।
प्रज्ञां यशश्च कीर्तिं च ब्रह्मवर्चसमेव च ॥ ९४ ॥

The Rishis were long-lived because they used to devote greater lengths of time to their rites of daily Sandhyā (prayer), and for this they obtained fame, progeny, celebrity, and the energy of Brahma. (94)

श्रावण्यां प्रौष्ठपद्यां वाप्युपाकृत्य यथाविधि ।
युक्तश्छन्दांस्यधीयीत मासान्विप्रोऽर्धपञ्चमान् ॥ ९५ ॥

Having performed the rite of Upākarma, on the day of the full moon in the month of Śrāvaṇa or Bhādra, he shall devotedly read the Vedas for four months and a half. (95)

The rite of Upākarma consists in making a fire-offering for the worship and glorification of the Ācārya, preceptor).

पुष्ये तु छन्दसां कुर्याद्बहिरुत्सर्जनं द्विजः ।
माघशुक्लस्य वा प्राप्ते पूर्वाह्णे प्रथमेऽहनि ॥ ९६ ॥

After that period, under the auspices of the asterism Pushyā (in the month of Pausha), he shall, out side the boundary of his village, do the rite in connection with the completion of his Vedic study, or do it on the forenoon of the first day of the light fortnight in the month of Māgha. (96)

Those who have performed the Upākarma on the full moon day of Bhādra must do this rite in the first day of the light fortninght in Māgha.

यथाशास्त्रं तु कृत्वैवमुत्सर्गं छन्दसां बहिः ।
विरमेत्पक्षिणीं रात्रिं तदेवैकमहर्निशम् ॥ ९७ ॥

Having duly performed the rite of bidding adieu to the Vedas at the outskirt of his village, he shall refrain from studying the Vedas for that day and night, or for that day and night and the next day only (Pakshini). (97)

Fire-offerings made after finishing the study of the Vedas for four months and a half.

अत ऊर्ध्वं तु छन्दांसि शुक्लेषु नियतः पठेत् ।
वेदाङ्गानि च सर्वाणि कृष्णपक्षेषु संपठेत् ॥ ९८ ॥

After that, let him study the Vedas during the whole of the light fortnight, and the allied branches of study (Vedāṅgas, such as grammar, prosody, astronomy, etc.) during the entire dark fortnight. (98)

नाविस्पष्टमधीयीत न शूद्रजनसंनिधौ ।
न निशान्ते परिश्रान्तो ब्रह्माधीत्य पुनः स्वपेत् ॥ ९९ ॥

He must not indistinctly read the Vedas, nor read them near a Śūdra; tired with reading the Vedas in the last watch of the night, let him not sleep again. (99)

यथोदितेन विधिना नित्यं छन्दस्कृतं पठेत् ।
ब्रह्म छन्दस्कृतं चैव द्विजो युक्तो ह्यनापदि ॥ १०० ॥

In the aforesaid manner, a Brāhmaṇa shall devotedly read the metrical Mantra portion of the Vedas; and in the absence of distressing circumstances, he shall devotedly read their Mantra and Brāhmaṇa portions as well. (100)

इमान्नित्यमनध्यायानधीयानो विवर्जयेत् ।
अध्यापनं च कुर्वाणः शिष्याणां विधिपूर्वकम् ॥ १०१ ॥

Both the reading student and the teaching preceptor must not read the Vedas under the following circumstances of non-study (Anadhyāyam). (101)

कर्णश्रवेऽनिले रात्रौ दिवा पांसुसमूहने ।
एतौ वर्षास्वनध्यायावध्यायज्ञाः प्रचक्षते ॥ १०२ ॥

In the rainy season, when the wind is heard roaring in the night, or when the wind is seen raising clouds of dust in the day, (as they are the circumstances, which the learned, acquainted with rule of Vedic study, say as occasioning the non study (of the Vedas). (102)

विद्युत्स्तनितवर्षेषु महोल्कानां च संप्लवे ।
आकालिकमनध्यायमेतेषु मनुरब्रवीत् ॥ १०३ ॥

When it rains with thunder and lightning, and when showers of meteors fall from the skies, are the circumstances, said to occasion the accidental non-study of the Vedas (from that time to the next day). This is what Manu has ordained. (103)

एतांस्त्वभ्युदितान्विद्याद्यदा प्रादुष्कृताग्निषु ।
तदा विद्यादनध्यायमनृतौ चाभ्रदर्शने ॥ १०४ ॥

If these phenomena (thunder, lightning, etc.,) occur at the time of kindling the Homa fire in the evening during the rainy season, they should not be regarded as occasions of non-study, but in other seasons of the year the appearance of clouds at the time of kindling the Homa-fire will occasion non-study. (104)

निर्घाते भूमिचलने ज्योतिषां चोपसर्जने ।
एतानाकालिकान्विधादनध्यायानृतावपि ॥ १०५ ॥

Earth quakes, with rumbling sounds in the earth, and eclipses of the sun and moon, even if they happen in their proper seasons, should be regarded as occasioning periods of non study. (105)

प्रादुष्कृतेष्वग्निषु तु विद्युत्स्तनितनिः स्वने ।
सज्योतिः स्यादनध्यायः शेषे रात्रौ यथा दिवा ॥ १०६ ॥

If lightning and claps of thunder happen to be seen and heard at the time of kindling the Homa-fire, the period of non-study will last till the extinrtion of the luminary, while it shall extend for the whole day and night, if it happens to rain after the occurrence of either of the a foresaid phenomena. (106)

Till the sun sets, if it happens in the day, and till the stars disappear in heaven, if it happens in the night.

नित्यानध्याय एव स्याद्ग्रामेषु नगरेषु च ।
धर्मनैपुण्यकामानां पूतिगन्धे च सर्वदा ॥ १०७ ॥

For extremely pious men, the study of the Vedas in a crowded village, or in places, always full of foul smell, is prohibited.[2] (107)

The text has Dharma-naipuṇya-Kāminah, Kulluka explains it by Dharmātiśayārthinah, those who seek the highest form of virtue.

अन्तर्गतशवे ग्रामे वृषलस्य च संनिधौ ।
अनध्यायो रुद्यमाने समवाये जनस्य च ॥ १०८ ॥

In a village from which a dead body has not been removed, by the side of an extremely impious person, in a crowded place, or in a place where the crying sound is heard, the Vedas shall never be studied. (108)

The text has Vṛṣala, Kulluka explains it by Adhārmikaḥ, impious person, and not a Śūdra.

उदके मध्यरात्रे च विण्मूत्रस्य विसर्जने ।
उच्छिष्टः श्राद्धभुक्चैव मनसापि न चिन्तयेत् ॥ १०९ ॥

In the water, at mid-night, at the time of evacuating stool and urine, in unwashed mouth after eating and after having eaten a Śrāddha repast, let him not contemplate (the Vedas) in his mind. (109)

The text has Madhyarātre, Kulluka explains it by Muhūrta-catuṣṭaya, 192 minutes in the midnight, and he is supported by Gautama, "Niśāyām Caturmuhūrta, for 192 minutes in the mid-night. Govindarāja explains it by Dviprahara, at the second Prahara of the night, a Prahara being equal to three hours.

प्रतिगृह्य द्विजो विद्वानेकोद्दिष्टस्य केतनम् ।
त्र्यहं न कीर्तयेद्ब्रह्म राज्ञो राहोश्च सूतके ॥ ११० ॥

An erudite Brāhmaṇa, on accepting an invitation to an Ekoddiṣhṭa Śrāddha repast, must not read the Vedas for three days (from the date of such acceptance); (similarly), he must not read them for three days on the birth of a king's son, or on the occasion of a solar or lunar eclipse. (110)

यावदेकानुदिष्टस्य गन्धो लेपश्च तिष्ठति ।
विप्रस्य विदुषो देहे तावद् ब्रह्म न कीर्तयेत् ॥ १११ ॥

So long as the scent or residue of saffron-pastes etc., with which his body has been smeared on the occasion of an Ekoddiṣṭa Śrāddha, remains on his person, an erudite Brāhmaṇa must not read the Vedas. (111)

शयानः प्रौढपादश्च कृत्वा चैवावसक्थिकाम् ।
नाधीयीतामिषं जग्ध्वा सूतकान्नाद्यमेव च ॥ ११२ ॥

Lying or sitting on his haunches,or with his thighs uncovered, after eating cooked flesh, or boiled rice (food) soiled by a birth or death-uncleanness, he must not read the Vedas. (112)

नीहारे बाणशब्दे च संध्ययोरेव चोभयोः ।
अमावास्याचतुर्दश्योः पौर्णमास्यष्टकासु च ॥ ११३ ॥

In a forest, on hearing the sound of flying arrows, at either juncture of the day and night, and on the day of the new or full moon as well as on the eighth and fourteenth days of the fortnight, and on the occasions of Aṣṭakās, he must not read the Vedas. (113)

The text has Vāṇa Śavde, several commentators explain Vāṇa, which ordinarily means an arrow, by Viṇā Viśeṣa, a kind harp or lyre, the whole meaning according to them being on hearing the notes of a harp.

अमावास्या गुरुं हन्ति शिष्यं हन्ति चतुर्दशी ।
ब्रह्माष्टकापौर्णमास्यौ तस्मात्ताः परिवर्जयेत् ॥ ११४ ॥

The day of the new moon destroys the preceptor, the fourteenth day of the fortnight kills the disciple (student), Aṣṭaka's and the day of the full moon lead to the loss of their (vedas) memory; hence, these days should be avoided in reading the Vedas. (114)

पांसुवर्षे दिशां दाहे गोमायुविरुते तथा ।
श्वखरोष्ट्रे च रुवति पङ्क्तौ च न पठेद्द्विजः ॥ ११५ ॥

In dust storms, on the appearance of a meteoric light on the horizon, when the jackals howl, and dogs bark, or the asses bray, and camels scream, as well as in a company, let not a Brāhmaṇa read the Vedas. (115)

नाधीयीत श्मशानान्ते ग्रामान्ते गोव्रजेऽपि वा ।
वसित्वा मैथुनं वासः श्राद्धिकं प्रतिगृह्य च ॥ ११६ ॥

Let him not read (the Vedas) at a cremation ground, at the outskirt of a village, in a pasture ground, wearing the dress he had on when he visited his wife, and on accepting a Śrāddha gift. (116)

प्राणि वा यदि वाऽप्राणि यत्किंचिच्छ्राद्धिकं भवेत् ।
तदालभ्याप्यनध्यायः पाण्यास्यो हि द्विजः स्मृतः ॥ ११७ ॥

Having accepted a Śrāddha gift, whether animate (such as a cow, etc.,) or inanimate, he must not read the Vedas, inasmuch as the hands of a Brāhmaṇa are said to be like unto his mouth . (117)

The text has Pāṇyāsyah, lit. hand-mouthed, the meaning is that acceptance of a gift by a Brahmana with his hand is like unto his eating the same.

चोरैरुपप्लुते ग्रामे संभ्रमे चाग्निकारिते ।
आकालिकमनध्यायं विद्यात्सर्वाद्भुतेषु च ॥ ११८ ॥

A terror of thieves and blazes breaking out in the village, as well as all abnormal phenomena of nature must be understood as occasioning periods of non-study (of the Vedas). (118)

उपाकर्मणि चोत्सर्गे त्रिरात्रं क्षेपणं स्मृतम् ।
अष्टकासु त्वहोरात्रमृत्वन्तासु च रात्रिषु ॥ ११९ ॥

The period of non-study lasts for three nights at the close of the rite of Upākarma or Utsarga, that in connection with an Aṣṭaka or the completion of a season of the year is one day and night. (119)

For Utsarga and Upākarma, see Note under V. 90 of this chapter.

Aṣṭakas:– The eight days of the moon's wane during the three months commencing with the day of the full moon in the month of Agrahāyaṇa.

नाधीयीताश्वमारूढो न वृक्षं न च हस्तिनम् ।
न नावं न खरं नोष्ट्रं नेरिणस्थो न यानगः ॥ १२० ॥

Let him not read (the Vedas on horse-back, nor while riding on an elephant, or sitting on the bough of a tree, nor while riding an ass or a camel or going in a boat or a vehicle, nor standing on a barren, waterless ground. (120)

न विवादे न कलहे न सेनायां न संगरे ।
न भुक्तमात्रे नाजीर्णे न वमित्वा न शुक्तके ॥ १२१ ॥

Nor while wrangling or fighting, nor near a troop of soldiers, nor in a battlefield, nor immediately after eating, nor[4] while

suffering from indigestion, nor after vomitting, nor after a sour rising. (121)

Cf. Vasishthā, Yāvadārdrapāniriti," as long as the (washed) hands remain wet after a meal.

अतिथिं चाननुज्ञाप्य मारुते वाति वा भृशम् ।
रुधिरे च स्रुते गात्राच्छस्त्रेण च परिक्षते ॥ १२२ ॥

Nor without taking permission of a guest (Atithi) in the house, nor while the winds are violently blowing, nor after bleeding from any part of the body, nor after a cut from a weapon. (122)

सामध्वनावृग्यजुषी नाधीयीत कदाचन ।
वेदस्याधीत्य वाप्यन्तमारण्यकमधीत्य च ॥ १२३ ॥

He must not read the Ṛk, and Yajush (Vedas) as long as the chants of the Sāma Veda will remain audible, nor any other Veda, after completing the reading of one Veda with its (allied) Ārāṇyakam. (123)

ऋग्वेदो देवदैवत्यो यजुर्वेदस्तु मानुषः ।
सामवेदः स्मृतः पित्र्यस्तस्मात्तस्याशुचिर्ध्वनिः ॥ १२४ ॥

The gods are the presiding deities of the Ṛg-Veda, men are those of the Yajush,[1] and the manes are those of the Sāma Veda; hence, unholy are the chants of the Sāma Veda.[2] (124)

Religious rites and sacrifices to be performed by men and the mode of performing them form the main thesis of the Yajurveda.

The Bhagavad Gītā, on the other hand, gives the highest precedence to the Sāman among the four Vedas.
Cf. Vedānām Sāmavedosmi, I (Supreme deity) am the Sāma Veda among the Vedas.

एतद्विदन्तो विद्वांसस्त्रयीनिष्कर्षमन्वहम् ।
क्रमतः पूर्वमभ्यस्य पश्चाद्वेदमधीयते ॥ १२५ ॥

Knowing these (tutelary gods), the erudite ones first mutter the Praṇava, the Vyāhṛti and the Gāyatrī, the essence of all the Vedas, and read the Vedas after that. (125)

पशुमण्डूकमार्जारश्वसर्पनकुलाखुभिः ।
अन्तरागमने विद्यादनध्यायमहर्निशम् ॥ १२६ ॥

A cow, etc, a toad, a cat, a dog, a snake, a mungoose or a mouse, happening to pass between (the preceptor and his disciple) at the time of teaching the Vedas, the period of non-study shall be deemed as extending for one day and night.(126)

The text has Paśu, which literally means a beast, Kulluka explains it by Gavādi, hoarned cattle, etc.

द्वावेव वर्जयेन्नित्यमनध्यायौ प्रयत्नतः ।
स्वाध्यायभूमिं चाशुद्धामात्मानं चाशुचिं द्विजः ॥ १२७ ॥

The impurity of the place of Vedic study, and personal uncleanness of the reader these two are the permanent causes of non-study; let a Brāhmaṇa carefully avoid these two occasions of non-study. (127)

Such as defilement of the floor of the study with leaving of food, etc.

अमावास्यामष्टमीं च पौर्णमासीं चतुर्दशीम् ।
ब्रह्मचारी भवेन्नित्यमप्यृतौ स्नातको द्विजः ॥ १२८ ॥

A Snātka Brāhmaṇa must shun the bed of his wife on the day of the full or new moon, as well as on the eighth or fourteenth days of the moon's wane or increase, even if his wife be in her menstrual period at the time. (128)

Twelve days from the fourth day of her period.

न स्नातमाचरेद्भुक्त्वा नातुरो न महानिशि ।
न वासोभिः सहाजस्रं नाविज्ञाते जलाशये ॥ १२९ ॥

He must not bathe after eating, nor while ill, nor at midnight, nor with a large number of clothes on, nor in an unknown tank or reservoir of water. (129)

An institutor of a religious ceremony, happening to fall ill and hence incapable of bathing, must bathe without immersing his head in water and by rubbing his body with a wet towel.–Javala

Not forbidden in the case of touching a Cāṇḍāla, or a lowcaste man.

Except those forms of ceremonial ablutions which are made for the fruition of any specific desire, like those performed under

the auspices of a lunar eclipse, etc.

देवतानां गुरो राज्ञः स्नातकाचार्ययोस्तथा ।
नाक्रामेत्कामतश्छायां बभ्रुणो दीक्षितस्य च ॥ १३० ॥

Let him not wilfully leap over the shadow of his king or preceptor, nor that of a divine image, nor that of a cow, nor that of a Snātaka, nor that of an initiator, nor that of a brown cow, nor that of an initiated person. (130)

मध्यंदिनेऽर्धरात्रे च श्राद्धं भुक्त्वा च सामिषम् ।
संध्ययोरुभयोश्चैव न सेवेत चतुष्पथम् ॥ १३१ ॥

He must not long tarry at a crossroad at midday or midnight, nor after eating meat in a Śrāddha repast, nor at either meeting of the day or night. (131)

उद्वर्तनमपस्नानं विण्मूत्रे रक्तमेव च ।
श्लेष्मनिष्ठ्यूतवान्तानि नाधितिष्ठेत्तु कामतः ॥ १३२ ॥

Let him not wilfully touch with his feet used cosmatic pastes, bathing water, excreted matter, blood, mucous, sputa and vomited matter (lying on the ground). (132)

The text has Udvartanam, Kulluka explains it as Abhyanga malāpakarshaṇa piṣṭakam, pasted tumeric, Emblic myrobalans etc. mixed with oil, with which the body is rubbed for removing its impurities.

वैरिणं नोपसेवेत सहायं चैव वैरिणः ।
अधार्मिकं तस्करं च परस्यैव च योषितम् ॥ १३३ ॥

Let him not associate with (i.e., serve) his enemies, with the friends of his enemies, with impious men, with thieves and other men's wives. (133)

न हीदृशमनायुष्यं लोके किंचन विद्यते ।
यादृशं पुरुषस्येह परदारोपसेवनम् ॥ १३४ ॥

Nothing so shortens the life of a man in this world as the act of (clandestinely) visiting another's wife. (134)

क्षत्रियं चैव सर्पं च ब्राह्मणं च बहुश्रुतम् ।
नावमन्येत वै भूष्णुः कृशानपि कदाचन ॥ १३५ ॥

A man, however prosperous in life, must not insult a Kshatriya, a profoundly erudite Brāhmaṇa, or a serpent, (thinking him to be too weak to retaliate); likewise one must not humiliate the weak and the defenceless. (135)

एतत्रयं हि पुरुषं निर्दहेदवमानितम् ।
तस्मादेतत्रयं नित्यं नावमन्येत बुद्धिमान् ॥ १३६ ॥

These three, insulted by a man, verily consume him (like fire); hence, the intelligent one must not insult them under any circumstances whatsoever. (136)

The text has Buddhimāna, Kulluka explains it by Kalyāṇa Buddhi which may mean one graciously disposed, or seeking his own good.

नात्मानमवमन्येत पूर्वाभिरसमृद्धिभिः ।
आमृत्योः श्रियमन्विच्छेन्नैनां मन्येत दुर्लभाम् ॥ १३७ ॥

Let him not disparage himself on account of his past failures or misfortunes; let him pursue fortune even to the last day of his life and never think her beyond his reach. (137)

सत्यं ब्रूयात्प्रियं ब्रूयान्न ब्रूयात्सत्यमप्रियम् ।
प्रियं च नानृतं ब्रूयादेष धर्मः सनातनः ॥ १३८ ॥

He must speak truth, and truths that are pleasant; he must not speak an unpleasant truth nor a pleasant lie. This is the eternal virtue. (138)

The text has Na manyet Durlabham. He must not think that it is too late or impossible for him to acquire a fortune.

भद्रं भद्रमिति ब्रूयाद्भद्रमित्येव वा वदेत् ।
शुष्कवैरं विवादं च न कुर्यात्केनचित्सह ॥ १३९ ॥

Even in cases of ungentle dealings he must say "that's good," that's good," or he shall say, good" to all; he must not engage in a futile quarrel nor create a barren enmity, with any person.(139)

The text has "Bhadram" Bhadram iti Brūyāt Bhadram ityeva. Kulluka says that the first "Bhadram (good)" means instances of ungentle behaviour, or unfair treatment.

नातिकल्यं नातिसायं नातिमध्यंदिने स्थिते ।
नाज्ञातेन समं गच्छेन्नैको न वृषलैः सह ॥ १४० ॥

In the early dawn or evening, or at midday, he must not go anywhere, nor with a man of unknown character and parentage, nor with a low born miscreant. (140)

The text has Vṛṣala, Kulluka explains it by "Śūdra," we however find no reason to interpret it in any other sense than that in which it has been used in Stanza 108 of this chapter.

हीनाङ्गानतिरिक्ताङ्गान्विद्याहीनान्वयोधिकान् ।
रूपद्रव्यविहीनांश्च जातिहीनांश्च नाक्षिपेत् ॥ १४१ ॥

Persons possessing limbs in less or excess, old men, illiterate persons, those devoid of personal beauty and worldly possessions, and men of low birth, he must not taunt for their (unfortunate) deformities or privations. (141)

न स्पृशेत्पाणिनोच्छिष्टो विप्रो गोब्राह्मणानलान् ।
न चापि पश्येदशुचिः सुस्थो ज्योतिर्गणान्दिवि ॥ १४२ ॥

Without washing his mouth, after eating, he must not touch a Brāhmaṇa, a cow or fire with his hand. Impure, when in health,he must not gaze upon the luminaries (i.e.stars etc.,)in the heaven. (142)

स्पृष्ट्वैतानशुचिर्नित्यमद्भिः प्राणानुपस्पृशेत् ।
गात्राणि चैव सर्वाणि नाभिं पाणितलेन तु ॥ १४३ ॥

Happening to touch a cow, etc. while he is in an impure condition, he must sip water and touch the external orifices of his organs (such as the nose, ears, etc.) and his umbilicus with water. (143)

अनातुरः सवानि खानि न स्पृशेदनिमित्ततः ।
रोमाणि चरहस्यानि सर्वाण्येव विवर्जयेत् ॥ १४४ ॥

Not otherwise ill or indisposed, he must not wantonly finger the external ducts of his organs (such as the nostrils,etc.,) nor handle the private hairs of his body. All these should be avoided. (144)

मङ्गलाचारयुक्तः स्यात्प्रयतात्मा जितेन्द्रियः ।
जपेच्च जुहुयाच्चैव नित्यमग्निमतन्द्रितः ॥ १४५ ॥

Always he must be of aupicious conduct; pure in body and spirit and self-controlled, let him unremittingly mutter the sacred Mantras and make the fire-offerings. (145)

The text has Mangalācāra. Kulluka explains it by Gorocanādi dhāraṇam. According to him, putting of totems of pasted Gorochana (gall stones of oxes) on the forehead, etc. is also included within Mangalāchāra.

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।
जपतां जुह्वतां चैव विनिपातो न विद्यते ॥ १४६ ॥

Calamities befall not those who constantly be of auspicious conduct, nourish a clean spirit in a clean body, constantly mutter the sacred Mantras and do the fire-offerings. (146)

Vinipāta, Kulluka explains it by physical disturbances (such as earthquakes, disease, or beavements.

वेदमेवाभ्यसेन्नित्यं यथाकालमतन्द्रितः ।
नं ह्यस्याहुः परं धर्ममुपधर्मोऽन्य उच्यते ॥ १४७ ॥

Let him diligently study the Vedas, whenever he finds an opportunity, that is the highest duty of a Brāhmaṇa all other being his minor or accessory duties. (147)

The text has Vedam. Kulluka explains it by "The Vyāhṛtis, Praṇava, etc.

वेदाभ्यासेन सततं शौचेन तपसैव च ।
अद्रोहेण च भूतानां जाति स्मरति पौर्विकीम् ॥ १४८ ॥

Constant study of the Vedas, cleanliness of the body and mind, contemplation, austerities (Tapas) and compassion towards all creatures are what bring to a man the remembrances of his past existences (Jātismara). (148)

पौर्विकीं संस्मरञ्जातिं ब्रह्मैवाभ्यसते पुनः ।
ब्रह्माभ्यासेन चाजस्रमनन्तं सुखमश्नुते ॥ १४९ ॥

Remembrances of his past births make him apathetic to the world and its concerns, and lead him to attain the Supreme Brahma and by existing in this supreme self (Brahma) he enjoys infinite and eternal happiness (beatitudes). (149)

Brahmābhyāsena is the term that occurs in the text. Kulluka

explains Brahma by "Veda". This is however another instance of the attempt to further Veda at any costs and even in cases where the terms admit of another kind of interpretation. Even, men like Śankara, Rāmānuja, Savara Svami, and Kumarila are not free from the fault of advocating their respective cults even at the cost of distorting the true meaning of the text. We, however, find no reason to alter our diecision as regards the true meaning of the stanza.

सावित्राञ्छान्तिहोमांश्च कुर्यात्पर्वसु नित्यशः ।
पितृंश्चैवाष्टकास्वर्चेन्नित्यमन्वष्टकासु च ॥ १५० ॥

On the day of the full or new moon, he must make the fire-offerings known as the Sāvitrior Śānti Homas, and worship the manes with Śrāddha offerings on the days of Aṣṭakās and Anvashtakas. (150)

दूरादावसथान्मूत्रं दूरात्पादावसेचनम् ।
उच्छिष्टान्ननिषेकं च दूरादेव समाचरेत् ॥ १५१ ॥

The stool and urine should be voided at a distance from the fire chamber; at a distance from the fire chamber should he cast the washings of feet, leavings of food, and the semen. (151)

मैत्रं प्रसाधनं स्नानं दन्तधावनमञ्जनम् ।
पूर्वाह्ण एव कुर्वीत देवतानां च पूजनम् ॥ १५२ ॥

Voiding stool performance of toilet, bathing, cleaning the teeth, applying colyrrium along the eye-lids and worshipping the deities must be performed before sun-rise at the close of the night. (152)

दैवतान्यभिगच्छेत्तु धार्मिकांश्च द्विजोत्तमान् ।
ईश्वरं चैव रक्षार्थं गुरूनेव च पर्वसु ॥ १५३ ॥

On the day of the Parva (such as the day of the full or new moon), he must go to pay respect to a divine image, to a protecting king, and to his parents and superiors. (153)

अभिवादयेद्वृद्धांश्च दद्याच्चैवासनं स्वकम् ।
कृताञ्जलिरुपासीत गच्छतः पृष्ठतोऽन्वियात् ॥ १५४ ॥

He must welcome the elders (on their arrival to his house), give them cushions to sit upon with his own hands, sit before them

with the palms of his hands meekly united together, and follow them when they shall go out. (154)

श्रुतिस्मृत्युदितं सम्यङ्निबद्धं स्वेषु कर्मसु ।
धर्ममूलं निषेवेत सदाचारमतन्द्रितः ॥ १५५ ॥

Unremittingly he must observe the rules of good conduct, commended in the Vedas and Smritis as proper to the social order he belongs to, as the fountain source of all virtues. (155)

आचाराल्लभते ह्यायुराचारादीप्सिताः प्रजाः ।
आचाराद्धनमक्षय्यमाचारो हन्त्यलक्षणम् ॥ १५६ ॥

Through (observing good conduct one acquires a long life, through conduct one acquires a desirable progeny; through good conduct one acquires a decayless wealth, and good conduct kills all the inauspicious (bodily) traits of a person. (156)

दुराचारो हि पुरुषो लोके भवति निन्दितः ।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च ॥ १५७ ॥

A man of misconduct is condemned in the world, suffers perpetual misery, is afflicted with disease, and dies a premature death. (157)

सर्वलक्षणहीनोऽपि यः सदाचारवान्नरः ।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति ॥ १५८ ॥

Even devoid of all auspicious traits a man of good conduct, believing (in God) and envying no one, is enabled to live for a hundred years. (158)

यद्यत्परवशं कर्म तत्तद्यत्नेन वर्जयेत् ।
यद्यदात्मवशं तु स्यात्तत्तत्सेवेत यत्नतः ॥ १५९ ॥

Works, which make one dependent on others, he must studiously avoid; works, which are entirely under his own control, he must diligently pursue. (159)

सर्वं परवशं दुःखं सर्वमात्मवशं सुखम् ।
एतद्विद्यात्समासेन लक्षणं सुखदुःखयोः ॥ १६० ॥

Liberty (in all respects) is happiness and dependence, (in all matter) is misery. These are known to be the general definitions of happiness and misery. (160)

यत्कर्म कुर्वतोऽस्य स्यात्परितोषोऽन्तरात्मनः ।
तत्प्रयत्नेन कुर्वीत विपरीतं तु वर्जयेत् ॥ १६१ ॥

A work by doing which the inner man is satisfied, do by all means, avoid the contrary. (161)

आचार्यं च प्रवक्तारं पितरं मातरं गुरुम् ।
न हिंस्याद्ब्राह्मणान्गाश्च सर्वांश्चैव तपस्विनः ॥ १६२ ॥

An Ācāryaya, an expounder of the Vedas, one's own parents or superiors, Brāhmaṇas, cows and Tapasvins (ascetics) one must not anywise hurt or injure. (162)

नास्तिक्यं वेदनिन्दां च देवतानां च कुत्सनम् ।
द्वेषं दम्भं च मानं च क्रोधं तैक्ष्ण्यं च वर्जयेत् ॥ १६३ ॥

Let him avoid atheism, reviling the gods and the Vedas, arrogance, vanity, anger and harshness. (163)

परस्य दण्डं नोद्यच्छेत्क्रुद्धो नैव निपातयेत् ।
अन्यत्र पुत्राच्छिष्याद्वा शिष्ट्यर्थं ताडयेत्तु तौ ॥ १६४ ॥

Let him not raise a club to any body, nor strike any body with a club, excepting his son and disciple for the purposes of discipline. (164)

ब्राह्मणायावगूर्यैव द्विजातिर्वधकाम्यया ।
शतं वर्षाणि तामिस्रे नरके परिवर्तते ॥ १६५ ॥

With a desire to kill, if a twice born-one raises a club to a Brāhmaṇa, he shall live for a century in the hell of extreme darkness(Andha Tāmiśram). (165)

ताडयित्वा तृणेनापि संरम्भान्मतिपूर्वकम् ।
एकविंशतिमाजातीः पापयोनिषु जायते ॥ १६६ ॥

For wilfully striking a Brāhmaṇa out of anger, even with a weed the striker shall be reborn for twenty one existences in vile wombs. (166)

अयुध्यमानस्योत्पाद्य ब्राह्मणस्यासृगङ्गतः ।
दुःख सुमहदाप्नोति प्रेत्याप्राज्ञतया नरः ॥ १६७ ॥

He, who draws blood out of the body a non-fighting Brāhmaṇa, suffers extreme misery for that piece of his folly in the. next world. (167)

शोणितं यावतः पांसून्संगृह्णाति महीतलात् ।
तावतोऽब्दानमुत्रान्यैः शोणितोत्पादकोऽद्यते ॥ १६८ ॥

For as many number of years the assaulter is eaten by dogs and jackals in the hell as the number of particles of dust on the ground which are soaked by the (spilt) blood of the Brāhmaṇa. (168)

न कदाचिद्द्विजे तस्माद्विद्वानवगुरेदपि ।
न ताडयेत्तृणेनापि न गात्रात्स्रावयेदसृक्‌ ॥ १६९ ॥

Hence the erudite one shall not raise his stick to a Brāhmaṇa nor strike him (even with a weed, nor draw blood from his person (by assaulting). (169)

अधार्मिको नरो यो हि यस्य चाप्यनृतं धनम् ।
हिंसारतश्च यो नित्यं नेहासौ सुखमेधते ॥ १७० ॥

An impious man, he, whose wealth is ill-gotten, he, who is constantly envious of others, any of these men cannot enjoy happiness in this world. (170)

न सीदन्नपि धर्मेण मनोऽधर्मे निवेशयेत् ।
अधार्मिकाणां पापानामाशु पश्यन्विपर्ययम् ॥ १७१ ॥

Seeing the reverses of the dishonest and the ungodly, let him not, in moments of scarcity or monetary wants, turn his thoughts to dishonest gain. (171)

नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥ १७२ ॥

Like seeds sown in the earth,iniquities do not take fruit, the same day, but fully evolved out in course of time, they cut the root (i.e.completely destroy) their perpetrators. (172)

यदि नात्मानि पुत्रेषु चेत्पुत्रेशु नप्तृषु ।
न त्वेव तु कृतोऽधर्मः कर्तुर्भवति निष्फलः ॥ १७३ ॥

The iniquities of a sinner will bear fruit in his sons or grandsons even if they fail to be fruitful in his own self. They can never be fruitless. (173)

अधर्मेणैधते तावत्ततो भद्राणि पश्यति ।
ततः सपत्नाञ्जयति समूलस्तु विनश्यति ॥ १७४ ॥

By iniquity (dishonesty) a man may thrive, may see many a good in life, may conquer his enemies, but ultimately iniquity is sure to completely overwhelm and destroy him. (174)

सत्यधर्मार्यवृत्तेषु शौचे चैवारमेत्सदा ।
शिष्यांश्च शिष्याद्धर्मेण वाग्बाहूदरसंयतः ॥ १७५ ॥

Let him, with his tongue, arm, and belly properly controlled, constantly devote himself to truth, piety, good conduct and purity, and govern his disciples according to the rules of the Śāstra. (175)

परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्मं चाप्यसुखोदर्कं लोकविक्रुष्टमेव च ॥ १७६ ॥

Let him avoid money, and desires which are bereft of virtue, let him not practise a virtue by practising which he incurs the enmity of others, or which brings him trouble in the future. (176)

न पाणिपादचपलो न नेत्रचपलोऽनृजुः ।
न स्याद्वावकपलश्चैव न परद्रोहकर्मधीः ॥ १७७ ॥

He must avoid all fickleness of hands, feet, eyes and speech, do what is straight and honest and never think of doing any hostility to any body. (177)

येनास्य पितरो याता येन याताः पितामहाः ।
तेन यायात्सतां मार्गं तेन गच्छन्न रिष्यते ॥ १७८ ॥

In virtues of conflicting authority, let him take to the path adopted by his fathers and grand-fathers; by adopting that path, he will not incur enmity of any man. (178)

ऋत्विक्पुरोहिताचार्यैर्मातुलातिथिसंश्रितैः ।
बालवृद्धातुरैर्वैद्यैर्ज्ञातिसंबन्धिबान्धवैः ॥ १७९ ॥

He must not quarrel with his priests, Rittvigs (i.e.celebrants of sacrifices on his behalf), preceptors and maternal uncles, Atithi, guests, dependants, servants, infants, old men, sick folks. physicians, cognates, mariage relations and relations. (179)

मातापितृभ्यां जामीभिर्भ्रात्रा पुत्रेण भार्यया ।
दुहित्रा दासवर्गेण विवादं न समाचरेत् ॥ १८० ॥

Nor with his parents, sisters, daughters-in-law, sons' wives and brothers, and slaves. (180)

एतैर्विवादान्संत्यज्य सर्वपापैः प्रमुच्यते ।
एभिर्जितैश्च जयति सर्वांल्लोकानिमान्गृही ॥ १८१ ॥

By avoiding quarrels with these, a house-holder may be exonerated of all sins by conquering these a house-holder can conquer all these worlds. (181)

आचार्यो ब्रह्मलोकेशः प्राजापत्ये पिता प्रभुः ।
अतिथिस्त्विन्द्रलोकेशो देवलोकस्य चर्त्विजः ॥ १८२ ॥

A (propitiated) preceptor leads him to (lit.is the master of) the region of Brahma, a satisfied father leads him to the region of Prajāpati; a well-pleased Atithi guest leads him to the region of Indra, and a satisified Rittvik leads him to the region of gods. (182)

जामयोऽप्सरसां लोके वैश्वदेवस्य बान्धवाः ।
संबन्धिनो ह्यपां लोके पृथिव्यां मातृमातुलौ ॥ १८३ ॥

His well pleased daughters (and daughters-in-law) lead him to the region of the Apsarasas, his friends lead him to the region of the Visvedevas, his brothers-in-law lead him to the region of Varuṇa and the influences of his mother and maternal urcles are upon the earth. (183)

आकाशेशास्तु विज्ञेया बालवृद्धकृशातुराः ।
भ्राता ज्येष्ठः समः पित्रा भार्या पुत्रः स्वका तनुः ॥ १८४ ॥

Satisfied old men, infants, weaklings and sick folks lead him to the region of the firmament, he shall respect his eldest brother as his own father, and consider his wife and children as parts and parcels of his own self. (184)

छाया स्वो दासवर्गश्च दुहिता कृपणं परम् ।
तस्मादेतैरधिक्षिप्तः सहेतासंज्वरः सदा ॥ १८५ ॥

He shall look upon his slaves as his own shadow and his daughter as the recepctacle of highest affection; worried by them, he must patiently bear with such a worry. (185)

प्रतिग्रहसमर्थोऽपि प्रसङ्गं तत्र वर्जयेत् ।
प्रतिग्रहेण ह्यस्याशु ब्राह्मं तेजः प्रशाम्यति ॥ १८६ ॥

Even capable of accepting a gift, he must give up all attachment to gift-taking; gift-taking speedily extinguishes the energy of the supreme self which is in a Brāhmaṇa. (186)

न द्रव्याणामविज्ञाय विधिं धर्म्यं प्रतिग्रहे ।
प्राज्ञः प्रतिग्रहं कुर्यादवसीदन्नपि क्षुधा ॥ १८७ ॥

Ignorant of the regulations of the Śāstra as regards the taking of gift articles, a (Brāhmaṇa) overwhelmed with hunger must not take a gift. (187)

हिरण्यं भूमिमश्वं गामन्नं वासस्तिलान्घृतम् ।
प्रतिगृह्णन्नविद्वांस्तु भस्मीभवति दारुवत् ॥ १८८ ॥

Gifts of gold, horses, lands, cows, food grains, clothes and sesame seeds, made to an ignorant Brāhmaṇa are consumed, like a wood cast in the fire. (188)

हिरण्यमायुरन्नं च भूर्गौश्चाप्योषतस्तनुम् ।
अश्वश्चक्षुस्त्वचं वासो घृतं तेजस्तिलाः प्रजाः ॥ १८९ ॥

The life-duration of an ignorant Brāhmaṇa suffers, if he accepts a gift of gold or food grains; by accepting the gift of a land or a cow he suffers in health; for accepting the gift of a horse he is deprived of his sight, for accepting the gift of a cloth his skin suffers, for accepting the gift of clarified butter his energy, and for accepting sesame, his progeny are consumed. (189)

अतपास्त्वनधीयानः प्रतिग्रहरुचिर्द्विजः ।
अम्भस्यश्मप्लवेनेव सह तेनैव मज्जति ॥ १९० ॥

A Brāhmaṇa, who is devoid of all ascetic virtues, is unread in the Vedas and very fond of gift taking, if he takes a gift, is drowned with its donor, like a stone raft with its rider. (190)

तस्मादविद्वान्बिभियाद्यस्मात्तस्मात्प्रतिग्रहात् ।
स्वल्पकेनाप्यविद्वान्हि पङ्के गौरिव सीदति ॥ १९१ ॥

Hence, let an erudite (Brāhmaṇa) be afraid of accepting a gift from all and sundry; even by taking a small gift, a Brāhmaṇa is drowned like a cow in the mire. (191)

न वार्यपि प्रयच्छेत्तु बैडालव्रतिके द्विजे ।
न बकव्रतिके विप्रे नावेदविदि धर्मवित् ॥ १९२ ॥

A virtuous man must not make even an insignificant gift to a Brāhmaṇa, who is cat-natured (selfish), or carries a cloak of religion (Vākavrata), or is not read in the Vedas. (192)

त्रिष्वप्येतेषु दत्तं हि विधिनाप्यर्जितं धनम् ।
दातुर्भवत्यनर्थाय परत्रादातुरेव च ॥ १९३ ॥

By giving a well-gott wealth to any of these three kinds of Brāhmaṇas, both the donor and the receiver of the gift come to grief in the next world. (193)

तथा प्लवेनौपलेन निमज्जत्युदके तरन् ।
तथा निमज्जतोऽधस्तादज्ञौ दातृप्रतीच्छकौ ॥ १९४ ॥

Like a man, attempting to cross (a river) with the aid of a stone raft, both the ignorant donor and acceptor of a gift are drowned. (194)

धर्मध्वजी सदा लुब्धश्छाद्मिको लोकदम्भकः ।
बैडालव्रतिको ज्ञेयो हिंस्रः सर्वाभिसंधकः ॥ १९५ ॥

He who, though extremely covetous of wealth, carries a cloak of religion, is deceitful (lit. dissimulating), arrogant, and envious, and cannot bear the praise of others, and hence tries to snub down all men, is called cat-natured (vidāla-vrataka), i.e., He is like unto a cat, who assumes meekness only to decoy his prey out of his safe-hold and then pounces upon it with all the native fury of his soul. (195)

अधोदृष्टिर्नैष्कृतिकः स्वार्थसाधनतत्परः ।
शठो मिथ्याविनीतश्च बकव्रतचरो द्विजः ॥ १९६ ॥

With eyes cast down,to conceal his ferocious purpose, he, who to gain his own ends, roams about in deceit and falsehood, like a crane, is called vaka-vrati (crane-natured). (196)

ये बकव्रतिनो विप्रा ये च मार्जारलिङ्गिनः ।
ते पतन्त्यन्धतामिस्रे तेन पापेन कर्मणा ॥ १९७ ॥

Those Brāhmaṇas, who are cat-natured or crane-natured, fall into the hell of extreme darkness through the effects of their (treacherous deeds). (197)

न धर्मस्यापदेशेन पापं कृत्वा व्रतं चरेत् ।
व्रतेन पापं प्रच्छाद्य कुर्वन्स्त्रीशूद्रदम्भनम् ॥ १९८ ॥

After committing a crime, let him not practise the expiatory penance in the pretext of practising a virtue, for the purpose of duping females and Śūdras. (198)

प्रेत्येह चेदृशा विप्रा गर्ह्यन्ते ब्रह्मवादिभिः ।
छद्मनाचरितं यच्च व्रतं रक्षांसि गच्छति ॥ १९९ ॥

A vow or a penance practised in the way of a pretext goes to the monsters; those Brāhmaṇas, (who are cat-natured or crane-natured), are condemned by the Brahma-vādins. (199)

अलिङ्गी लिङ्गिवेषेण यो वृत्तिमुपजीवति ।
स लिङ्गिनां हरत्येनस्तिर्यग्योनौ च जायते ॥ २०० ॥

A person, who tries to earn a livelihood by falsely wearing the badges or marks of an order he does not belong to, robs all the sin of that order, and is reborn in the womb of beasts. (200)

परकीयनिपानेषु न स्नायाच्च कदाचन ।
निपानकर्तुः स्नात्वा तु दुष्कृतांशेन लिप्यते ॥ २०१ ॥

Let him not bathe in another's tank (not endowed for the public use); by so bathing, he is partly associated with the sin of its owner. (201)

यानशय्यासनान्यस्य कूपोद्यानगृहाणि च ।
अदत्तान्युपभुञ्जान एनसः स्यात्तुरीयभाक् ॥ २०२ ॥

He must not use without its owner's permission a vehicle, a bed, a cushion, a well, or a tank, belonging to another; by so doing, he becomes associated with a quarter part of its owner's sin. (202)

नदीषु देवखातेषु तडागेषु सरःसु च ।
स्नानं समाचरेन्नित्यं गर्तप्रस्रवणेषु च ॥ २०३ ॥

Let him always bathe in rivers, in natural reservoirs of water, such as tanks, ponds, Gartas (lakes less than eight miles in length) and fountains. (203)

यमान्सेवेत सततं न नित्यं नियमान्बुधः ।
यमान्पतत्यकुर्वाणो नियमान्केवलान्भजन् ॥ २०४ ॥

Let him constantly practise self-control and not vows only; he who practises vows only, but not self-control meets his fall. (204)

नाश्रोत्रियतते यज्ञे ग्रामयाजिकृते तथा ।
स्त्रिया क्लीबेन च हुते भुञ्जीत ब्राह्मणः क्वचित् ॥ २०५ ॥

Let not a Brāhmaṇa eat anything in a religious sacrifice where in fire offerings have been performed by a Brāhmaṇa, ignorant of the Vedas or who serves as a village priest, or by a woman or eunuch. (205)

अश्लीकमेतत्साधूनां यत्र जुह्वत्यमी हविः ।
प्रतीपमेतद्देवानां तस्मात्तत्परिवर्जयेत् ॥ २०६ ॥

A religious sacrifice in which such persons perform the fire-offerings tends to destroy the prosperity of the Brāhmaṇas, and is not liked by the gods; hence, it should be avoided. (206)

मत्तक्रुद्धातुराणां च न भुञ्जीत कदाचन ।
केशकीटावपन्नं च पदा स्पृष्टं च कामतः ॥ २०७ ॥

Let him not eat the food offered by an insane, angry, or diseased person, nor that containing hair and flies, nor that which has been wilfully touched by one with his feet. (207)

भ्रूणघ्नावेक्षितं चैव संस्पृष्टं चाप्युदक्यया ।
पतत्रिणावलीढं च शुना संस्पृष्टमेव च ॥ २०८ ॥

Nor the food looked at by a foeticide, nor that touched by a woman in her menses or biked at by a bird, nor that touched by a dog. (208)

गवा चान्नमुपाघ्रातं घुष्टान्नं च विशेषतः ।
गणान्नं गणिकान्नं च विदुषां च जुगुप्सितम् ॥ २०९ ॥

Nor that smelled by a cow, nor that which has been offered to the hungry and the indigent by proclamation, nor that of a monastry, nor that offered by a courtesan, nor that condemned by the wise. (209)

स्तेनगायनयोश्चान्नं तक्ष्णो वार्धुषिकस्य च ।
दीक्षितस्य कदर्यस्य बद्धस्य निगडस्य च ॥ २१० ॥

Nor that of a gold-stealer, nor that of one who lives by singing, nor that of a Takshana, nor that of an usurer, nor of one initiated in a sacrifice (without performing the Agni Somīya yaña), nor that of a miser, nor of a chained prisoner. (210)

अभिशस्तस्य षण्ढस्य पुंश्चल्या दाम्भिकस्य च ।
शुक्तं पर्युषितं चैव शूद्रस्योच्छिष्टमेव च ॥ २११ ॥

Nor that of an accursed person, nor that of a eunuch, nor that of a corrupt woman, nor that of an arrogant person, nor the food, containing sweet, that has acquired and acid taste, nor that which is stale or has been prepared over night, nor that which is the leaving of a Śūdra's food. (211)

चिकित्सकस्य मृगयोः क्रूरस्योच्छिष्टभोजिनः ।
उग्रान्नं सूतिकान्नं च पर्याचान्तमनिर्दशम् ॥ २१२ ॥

Nor that of a physician, nor that of a hunter, nor that of a cruel person, nor that of one who eats leaving, nor that of one engaged in dreadful acts, nor that of a newly parturient woman, nor of those Brāhmaṇas who continue eating, after a diner in their row has finished eating and washed his mouth (Parjacānta). (212)

अनर्चितं वृथामांसमवीरायाश्च योषितः ।
द्विषदन्नं नगर्यन्नं पतितान्नमवक्षुतम् ॥ २१३ ॥

Nor what has been slightingly offered, nor the flesh which has not been formally offered to the deities, nor the food of an unprotected woman, nor of an enemy, nor that of a city, nor that of the degraded, nor that which has been sneezed over. (213)

पिशुनानृतिनोश्चान्नं क्रतुविक्रयिणस्तथा ।
शैलूषतुन्नवायान्नं कृतघ्नस्यान्नमेव च ॥ २१४ ॥

Nor that of a scandal-monger, nor that of one who bears false witness, nor that of one who sells the merits of religious sacrifices for money, nor that of a professional actor, nor that of a tailor, nor that of an ungrateful person. (214)

कर्मारस्य निषादस्य रङ्गावतारकस्य च ।
सुवर्णकर्तुर्वेणस्य शस्त्रविक्रयिणस्तथा ॥ २१५ ॥

Nor that of a blacksmith, nor that of a Nishāda, nor that of a stage-manager, nor that of a gold smith, nor that of one who manufactures bamboo articles, nor that of one who sells weapons. (215)

श्ववतां शौण्डिकानां च चैलनिर्णेजकस्य च ।
रञ्जकस्य नृशंसस्य यस्य चोपपतिगृहे ॥ २१६ ॥

Nor that of a keeper of dogs, nor that of a wine-seller, nor that of a dyer of clothes, nor that of a washerman, nor that of a cruel person, nor that of one whose wife's paramour lives disguisedly in his house. (216)

भृष्यन्ति ये चोपपतिं स्त्रीजितानां सर्वशः ।
अनिर्दशं च प्रेतान्नमतुष्टिकरमेव च ॥ २१७ ॥

Nor that of one who connives at the misconduct of his wife,nor that of an extremely oxorious person, nor that of one who is affected by a death uncleanness, nor that which fails to give satisfaction. (217)

राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्चसम् ।
आयुः सुवर्णकारान्नं यशश्चर्मावकर्तिनः ॥ २१८ ॥

Food, given by a king, robs its (partaker) of his spirit and energy, that given by a Śūdra robs the Brāhma energy (of its partaker); food given by a goldsmith impairs the vitality, and that offered by a cobbler (leather-seller), destroys the good name (of their partakers). (218)

कारुकान्नं प्रजां हन्ति बलं निर्णेजकस्य च ।
गणान्नं गणिकान्नं च लोकेभ्यः परिकृन्तति ॥ २१९ ॥

The food of an artisan kills the progeny, that of a dyer kills strength; the food of a hotel, or of a courtesan leads to the fall of its partaker from the heaven (he has acquired by his acts). (219)

पूयं चिकित्सकस्यान्नं पुंश्चल्यास्त्वन्नमिन्द्रियम् ।
विष्ठा वार्धुषिकस्यान्नं शस्त्रविक्रयिणो मलम् ॥ २२० ॥

The food, given by a physician, is like unto pus; the food given by a corrupt woman is like unto semen, the food given by a usurer is like unto excreta, and the food given by a weapon-seller is like unto mucous. (220)

य एतेऽन्ये त्वभोज्यान्नाः क्रमशः परिकीर्तिताः ।
तेषां त्वगस्थिरोमाणि वदन्त्यन्नं मनीषिणः ॥ २२१ ॥

The food, offered by those whose food is unfit to be taken as mentioned above, should be deemed as respectively like unto their skin, hair and skeletal bones. This is what the learned have said. (221)

भुक्त्वातोऽन्यतमस्यान्नममत्या क्षपणं त्र्यहम् ।
मत्या भुक्त्वाचरेत्कृच्छ्रं रेतोविण्मूत्रमेव च ॥ २२२ ॥

Having unwillingly partaken of the food of any of these persons,one must fast for three nights. Having knowingly eaten (food of any of these), he must practise a Cāndrāyaṇam penance. The same is the penance for eating excreta.(222)

नाद्याच्छूद्रस्य पक्कान्नं विद्वानश्राद्धिनो द्विजः ।
आददीताममेवास्मादवृत्तावेकरात्रिकम् ॥ २२३ ॥

An erudite Brāhmaṇa must not eat the cooked food of a Śūdra, devoid of Śrāddhas; but he may take his uncooked food, enough to last him for a single night. (223)

श्रोत्रियस्य कदर्यस्य वदान्यस्य च वार्धुषे : ।
मीमांसित्वोभयं देवाः सममन्नमकल्पयन् ॥ २२४ ॥

One is a Veda-knowing miser; and another, a usurer, though charitable; deciding about these two persons, the gods came to the conclusion that the food of these two is equally (defilling). (224)

तान्प्रजापतिराहैत्य मा कृध्वं विषमं समम् ।
श्रद्धापूतं वदान्यस्य हतमश्रद्धयेतरत् ॥ २२५ ॥

But Brahmā came unto the gods and said, do not consider the food of these two, virtually possessed of contrary virtues, as of like nature; the food of the charitable usurer is purified by kindness, but the food, offered by a miserly Veda-knowing Brāhmaṇa, is offered with reluctance and hence it is defiled. (225)

श्रद्धयेष्टं च पूर्तं च नित्यं कुर्यादतन्द्रितः ।
श्रद्धाकृते ह्यक्षये ते भवतः स्वागतैर्धनैः ॥ २२६ ॥

Let him with proper feelings unremittingly do the Iṣṭa and Pūrta works. These works, done with the honest money, bear decayless fruits. (226)

Religious sacrifices.

Endowment of wells, tanks of water, gardens, etc. for the

public weal are called Pūrta Kāryayas.

दानधर्मं निषेवेत नित्यमैष्टिकपौर्तिकम् ।
परितुष्टेन भावेन पात्रमासाद्य शक्तितः ॥ २२७ ॥

On obtaining a fit recipient of gift, let him do the Iṣṭa and Pūrta works with the greatest self-complacence and to the best of his means. (227)

यत्किंचिदपि दातव्यं याचितेनानसूयया ।
उत्पत्स्यते हि तत्पात्रं यत्तारयति सर्वतः ॥ २२८ ॥

Let him practise small gift-making without any feeling of anger or vexation; by them he shall some day obtain a gift-taker who will be able to succour him in every way. (228)

वारिदस्तृप्तिमाप्नोति सुखमक्षय्यमन्नदः ।
तिलप्रदः प्रजामिष्टां दीपदश्चक्षुरुत्तमम् ॥ २२९ ॥

A giver if water enjoys (lit. acquires) satisfaction, a food-giver enjoys decayless felicity; a giver of sesame seeds obtains a desirable progeny, and a giver of lamp (lights) obtains a commendable sight. (229)

The text has Dīpadaścakṣuruttamam, which may also mean that a gifter of lights is blessed with a super sensuous vision in his next existense.

भूमिदो भूमिमाप्नोति दीर्घमायुर्हिरण्यदः ।
गृहदोऽग्र्याणि वेश्मानि रूप्यदो रूपमुत्तमम् ॥ २३० ॥

A gifter of land acquires a landed property, a gold gifter obtains gold; a gifter of houses obtains splended buildings, a giver of silver is blessed with personal beauty. (230)

वासोदश्चन्द्रसालोक्यमश्विसालोक्यमश्वदः ।
अनडुहः श्रियं पुष्टां गोदो ब्रध्नस्य विष्टपम् ॥ २३१ ॥

A giver of clothes attains to the region of the moongod, a giver of horses ascends to the region of Aśvis; a giver of bullocks enjoys prosperity, a cow giver goes to the region of the sun. (231)

यानशय्याप्रदो भार्यामैश्वर्यमभयप्रदः ।
धान्यदः शाश्वतं सौख्यं ब्रह्मदो ब्रह्मसार्ष्टिताम् ॥ २३२ ॥

A giver of a bed or cushion obtains (a good and handsome) wife; a giver of refuge acquires an unbounded wealth; a giver of paddy enjoys eternal felicity, and a giver of the Vedas attains the supreme Brahma. (232)

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।
वार्यन्न गोमहीवासस्तिलकाञ्चनसर्पिषाम् ॥ २३३ ॥

Of all gifts, whether they be of water, cow, cloth, sesame, gold or clarified butter, a gift of the Vedas stands prominently the most meritorious. (233)

येन येन तु भावेन यद्यद्दानं प्रयच्छति ।
तत्तत्तेनैव भावेन प्राप्नोति प्रतिपूजितः ॥ २३४ ॥

A gift which one makes out of a certain motive in this life, shall be returned to him in his next life, honoured with the fulfilment of that motive. (234)

The text has Yena Yena tu bhāveva (i.e. out of that, that motive). Kulluka explains it by the motive out of which a gift is made in this life, either for the enjoyment of celestial bliss, or self-emancipation, etc.

योऽर्चितं प्रतिगृह्णाति ददात्यर्चितमेव च ।
तावुभौ गच्छतः स्वर्गं नरकं तु विपर्यये ॥ २३५ ॥

He, who being duly honoured, makes the gift, as well as he, who, being duly honoured, accepts the gift, both of them go to heaven;if otherwise, they go to hell. (235)

न विस्मयेत तपसा वदेदिष्ट्वा च नानृतम् ।
नार्तोऽप्यपवदेद्विप्रान्न दत्त्वा परिकीर्तयेत् ॥ २३६ ॥

He must not wonder at, nor be proud of the powers he has acquired by dint of Yoga and austerities, nor speak untruth on celebrating a religious sacrifice; even highly oppressed by him, let him not speak ill of a Brāhmaṇa, nor brag of the gifts he has made. (236)

यज्ञोऽनृतेन क्षरति तपः क्षरति विस्मयात् ।
आयुर्विप्रापवादेन दानं च परिकीर्तनात् ॥ २३७ ॥

One's sacrifice is decayed by falsehood; (one's merit of) yoga and penitential austerities, by this wonder (at the success,

achieved). Duration of life is shortened by caluminating a Brāhmaṇa; and one's merit of gift-making, by (his) vaunting of it. (237)

धर्मं शनैः संचिनुयाद्वल्मीकमिव पुत्तिकाः ।
परलोकसहायार्थं सर्वभूतान्यपीडयन् ॥ २३८ ॥

Little by little let him store up virtues, as white ants build up an ant-hill, for his benefit in the next world, without creating hardship on an by creature. (238)

नामुत्र हि सहायार्थं पिता माता च तिष्ठतः ।
न पुत्रद्वारा न ज्ञातिर्धर्मस्तिष्ठति केवलः ॥ २३९ ॥

In the next world, neither his wife and children, nor his parents and relations will be of any avail; it is virtue alone that stands by him (in the next world). (239)

एकः प्रजायते जन्तुरेक एव प्रलीयते ।
एकोऽनुभुङ्क्ते सुकृतमेक एव च दुष्कृतम् ॥ २४० ॥

Alone a creature comes into being, alone does he meet his death; alone he enjoys the merits of his good deeds, and the consequence of his misdeeds does he suffer alone. (240)

मृतं शरीरमुत्सृज्य काष्ठलोष्ठसमं क्षितौ ।
विमुखा बान्धवा यान्ति धर्मस्तमनुगच्छति ॥ २४१ ॥

Leaving behind him his dead body, like a log of wood, or a clod of earth, on the ground, his friends and relations go away turning their backs on it; it is virtue alone that follows him (in the darkness of death. (241)

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः ।
धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥ २४२ ॥

Hence, in order to have virtue as his ally, let him little by little store up virtue ; with the help of virtue a man sails across the shoreless darkness. (242)

धर्मप्रधानं पुरुषं तपसा हतकिल्बिषम् ।
परलोकं नयत्याशु भास्वन्तं खशरीरिणम् ॥ २४३ ॥

The effulgent, ethereal body of a man of dominant virtue, who has extinguished his sin by practising penitential austerities,

virtue herself will swiftly carry up to the other world, after death. (243)

उत्तमैरुत्तमैर्नित्यं संबन्धानाचरेत्सह ।
निनीषुः कुलमुत्कर्षमधमानधमांस्त्यजेत् ॥ २४४ ॥

For the elevation of his own family, let him create relationships with nobler families, and avoid those that are mean and humble. (244)

उत्तमानुत्तमान्गाच्छन्हीनान्हीनांश्च वर्जयन् ।
ब्राह्मणः श्रेष्ठतामेति प्रत्यवायेन शूद्रताम् ॥ २४५ ॥

By creating relationships with families that are progressively nobler and nobler and by avoiding connections with low ones, a Brāhmaṇa obtains elevation; by doing the contrary, he becomes (degraded as) a Śūdra. (245)

दृढकारी मृदुर्दान्तः क्रूराचारैरसंवसन् ।
अहिंस्रो दमदानाभ्यां जयेत्स्वर्गं तथाव्रतः ॥ २४६ ॥

A thorough worker (in the line of good deeds), mild, self-controlled, and bereft of envy, he who does not associate with the miscreants, conquers by his gifts and self-control. (246)

एधोदकं मूलफलमन्नमभ्युद्यतं च यत् ।
सर्वतः प्रतिगृह्णीयान्मध्वथाभयदक्षिणाम् ॥ २४७ ॥

Fuel, water, edible roots, offered without solicitation, as well as honey and refuge (protection), may be accepted from all. (247)

Excepting corrupt women, eunuchs, etc., as laid down by Yājñavalkya.—Kulluka

आहृताभ्युद्यतां भिक्षां पुरस्तादप्रचोदिताम् ।
मेने प्रजापतिर्ग्राह्यामपि दुष्कृतकर्मणः ॥ २४८ ॥

Gifts, offered without solicitation,and to which no previous reference has been in any way made, may be received even from the miscreants, this is what Brahmā has acknowledged. (248)

नाश्नन्ति पितरस्तस्य दश वर्षाणि पञ्च च ।
न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते ॥ २४९ ॥

His manes do not eat his oblations, nor the fire convey his oblations to the deities, who insult (refuse) to accept these gifts. (249)

शय्यां गृहान्कुशान्गन्धानपः पुष्पं मणीन्दधि ।
धाना मत्स्यान्पयो मांसं शाकं चैव न निर्नुदेत् ॥ २५० ॥

Gifts of beds, houses, Kuśa grass, scents, water, flowers, gems, milk-curd, fried rice, fish, milk, flesh, and Śakas, these if offered without solicitation, must not be refused. (250)

गुरून्भृत्यांश्चोज्जिहीर्षन्नर्चिष्यन्देवतातिथीन् ।
सर्वतः प्रतिगृह्णीयान्न तु तृप्येत्स्वयं ततः ॥ २५१ ॥

For supporting his parents, preceptors, guests, servants, wife, and family, as well as for the purposes of worshipping the deities, he can accept gifts from any person whatsoever, but not for anywise benefiting his own self. (251)

गुरुषु त्वभ्यतीतेषु बिना वा तैर्गृहे वसन् ।
आत्मनो वृत्तिमन्विच्छन्गृह्णीयात्साधुतः सदा ॥ २५२ ॥

On the death of one's parents, or in the event of his living separate from them, even when they are alive, he must always accept gifts from honest persons for his subsistence. (252)

आर्धिकः कुलमित्रं च गोपलो दासनापितौ ।
एते शूद्रेषु भोज्यान्ना यश्चात्मानं निवेदयेत् ॥ २५३ ॥

Among Śūdras, a Brāhmaṇa may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family, or of one who keeps his cows, or of his slave or barber, as well as of him who has surrendered himself to his protection. (253)

The text has Kulamitram, i.e., the descendant of a Śūdra family living in amity with that of his own from a long time.

यादृशोऽस्य भवेदात्मा यादृशं च चिकीर्षितम् ।
यथा चोपचरेदेनं तथात्मानं निवेदयेत् ॥ २५४ ॥

Let him give out to a proper person his true nature, the kind of work he intends doing, and the extent of service he is capable of rendering him. (254)

योऽन्यथा सन्तमात्मानमन्यथा सत्सु भाषते ।
स पापकृत्तमो लोके स्तेन आत्मापहारकः ॥ २५५ ॥

He, who gives himself out to honest persons as something different from what he really is, is called the worst of miscreants; truly he is a thief, inasmuch as he dissimulates his real self. (255)

वाच्यर्था नियताः सर्वे वाङ्मूला वाग्विनिःसृताः ।
तांस्तु यः स्तेनयेद्वाचं स सर्वस्तेयकृन्नरः ॥ २५६ ॥

All things are inherent in the meanings of (spoken) words, all things are founded on speech, all things emanate from speech (words); he, who speaks falsehood, is said to be a universal thief (stealer of all things). (256)

महर्षिपितृदेवानां गत्वानृण्यं यथाविधि ।
पुत्रे सर्वं समासज्य वसेन्माध्यस्थमाश्रितः ॥ २५७ ॥

Having duly discharged the debts to the great sages, to the manes and deities, and entrusted all things to his son, let him live unattached (indifferent) to all things of the world. (257)

एकाकी चिन्तयेन्नित्यं विविक्ते हितमात्मनः ।
एकाकी चिन्तयानो हि परं श्रेयोऽधिगच्छति ॥ २५८ ॥

Seated in a solitary place, let him always ponder over the good of his self; by contemplating in a solitary place, he will obtain the supreme bliss. (258)

एषोदिता गृहस्थस्य वृत्तिर्विप्रस्य शाश्वती ।
स्नातकव्रतकल्पश्च सत्त्ववृद्धिकरः शुभः ॥ २५९ ॥

Thus the eternal duties of a Brāhmaṇa house-holder, as well as the duties of the order of Snātaka, which augment the quality of Sattva in men, have been formulated. (259)

अनेन विप्रो वृत्तेन वर्तयन्वेदशास्त्रवित् ।
व्यपेतकल्मषो नित्यं ब्रह्मलोके महीयते ॥ २६० ॥

A Veda-knowing Brāhmaṇa, who maintains himself by means, laid down in the Śāstra, is absolved of all sin and is glorified in the region of Brahma. (260)

CHAPTER FIFTH

अभक्ष्यवर्णनम्

श्रुत्वैतानृषयो धर्मान्स्नातकस्य यथोदितान् ।
इदमूचुर्महात्मानमनलप्रभवं भृगुम् ॥ १ ॥

Thus having heard the duties of a Snātaka as duly promulgated before, the Ṛṣis asked the fire-origined Bhṛgu as follows. (1)

Snātaka–A Brāhmaṇa, who after the completion of the vow of a religious student, has performed the ceremonial ablution.

एवं यथोक्तं विप्राणां स्वधर्ममनुतिष्ठताम् ।
कथं मृत्युः प्रभवति वेदशास्त्रविदां प्रभो ॥ २ ॥

Brāhmaṇas who are well read in the Vedas and thus duly discharge the duties of their order, how can Death assail them, O lord, (before the appointed time). (2)

स तानुवाच धर्मात्मा महर्षीन्मानवो भृगुः ।
श्रूयतां येन दोषेण मृत्युर्विप्राञ्जिघांसति ॥ ३ ॥

He, the true-soul Bhṛgu, the son of Manu, said to the great sages, hear for what fault does Death destroy the Brāhmaṇas. (3)

The text has Anala-prabhavam, i.e., the fire-origined one. Cf. Śruti:–His first seed, which lay effulgent, was transformed into the primival sun (Āditya), and its residue took embodiment in Bhṛgu.

अनभ्यासेन वेदानामाचारस्य च वर्जनात् ।
आलस्यादन्नदोषाच्च मृत्युर्विप्राञ्जिघांसति ॥ ४ ॥

Through non-study of the Vedas, through non observance of the rules of conduct, through idleness, and through parking

of unwholesome food, Death destroys the Brāhmaṇas. (4)

लशुनं गृञ्जनं चैव पलाण्डुं कवकानि च ।
अभक्ष्याणि द्विजातीनाममेध्यप्रभवाणि च ॥ ५ ॥

The garlic, turnip, onion, and mushroom are the three (vegetables), unfit to be eaten by Brāhmaṇas, (inasmuch as) they are originated from impurities (unclean things). (5)

Cf. Inasmuch as they are cultivated with manure prepared from excreta, Vidjātani according to Yājñvalkya.
Cf. Atho khalu ya Eva Lohito, ya vā Braśchanānniryasati tasya nāsa Kāmamanyasyeti–Now, the red exudations of a tree, as well as that which exudes from a cut in the tree should not be taken, exudations of trees other than these should be taken.
—Taittireya Śruti

लोहितान्वृक्षनिर्यासान्वृश्चनप्रभवांस्तथा ।
शेलुं गव्यं च पेयूषं प्रयत्नेन विवर्जयेत् ॥ ६ ॥

Hard, red (gummy) exudations of trees, exudations (obtained by making) incisions in trees, the Shelu (fruit) and the milk of a newly parturient cow should be carefully avoided. (6)

The milk of a newly parturient cow, before the tenth day of her parturition, is formed into hard lumps when cooked.
—Kulluka.

वृथा कृसरसंयावं पायसापूपमेव च ।
अनुपाकृतमांसानि देवान्नानि हवींषि च ॥ ७ ॥

Kṛsaras, Samyāvas and cakes, not offered to the deities, unconsecrated meat, and offerings not offered to the deities, and clarified butter before being used in a fire-offering. (7)

Kṛsara is a kind of preparation of rice and sesame (Tila Taṇḍūla-Samparkāt Kṛsara So'bhidiyate.
—Chhāndogya-Pariśiṣṭam

Samyā'va– a cooked compound of clarified butter, treacle, milk, and wheat-flour.

अनिर्दशाया गोः क्षीरमौष्ट्रमैकशफं तथा ।
आविकं संधिनीक्षीरं विवत्सायाश्च गोः पयः ॥ ८ ॥

The milk of a newly parturient cow within ten days of her parturition, the milk of a she-camel, or that of a female animal

with unbifurcated hoofs, the milk of an ewe, or of a cow in her heat, or that of a cow without her calf. (8)

The text has Ekaśapha, such as a mare, etc.

The text has Sandini, which means a cow that seeks a bull. Kulluka forbids the use of Sandini-milk, on the ground that it is nothing but transformed menstrual blood.

आरण्यानां च सर्वेषां मृगाणां माहिषं विना ।
स्त्रीक्षीरं चैव वर्ज्यानि सर्वशुक्तानि चैव हि ॥ ९ ॥

The milk of all wild female beasts except that of a she-buffalo, the milk of a woman, and all naturally sweet articles (Śuktas) that have acquired an acid taste (in the course of time.) (9)

दधि भक्ष्यं च शुक्तेषु सर्वं च दधिसंभवम् ।
यानि चैवाभिषूयन्ते पुण्यमूलफलैः शुभैः ॥ १० ॥

Of Śuktas, milk curd and articles prepared from curdled milk, as well as Śuktas prepared with the addition of auspicious fruits, flowers, edible roots, etc. may be eatern. (10)

The text has Dadhisambhavān, i.e. articles prepared from milk curd such as, whey, butter, etc.

क्रव्यादाञ्छकुनान्सर्वांस्तथा ग्रामनिवासिनः ।
अनिर्दिष्टांश्चैकशफांष्टिट्टिभं च विवर्जयेत् ॥ ११ ॥

The flesh of all kinds of carnivorous birds, the flesh of a village fowl, the flesh of an unconsecrated animal with unbifurcated hoofs, and the flesh of a Tittibha bird must not be eaten (lit, avoided.) (11)

The text has Anirdiṣṭāṁśchaikaśaphān, i.e., the flesh of animals with unbifurcated hoops, not slaughtered on the occasion of a religious sacrifice. The horse–sacrifice of the Ṛg or the Yajur Veda is capable of bearing another interpretation than what is usually put upon it. A horse–sacrifice, or the use of horse–flesh as an article of fare ought to have been repugnant to the finer sensibilities of the ancient Āryans, and points to the Scythian origin of the practice of ceremony.

An attempt to ascertain the true meaning of the term Aśvamedha and the nature of the ceremony which, the Vedeic Ṛṣis used to celebrate under the denomination, may not be out of the sphere of a commentator of the Manu Saṁhitā, as it will help us to some extent in fixing the date of its recension by Bhṛgu, or in

other words, of the "Institutes of Manu" as we have it at present.

The term Aśva-medha according to its usual acceptance means a horse-sacrifice, a sacrifice in which a horse is slaughtered as an offering to the sun-god. By a fiction of Vedic ceremony the horse is supposed to absorb in his self the plaints and prayers of the celebrants and is sent to the sun-god as an atonement for their sin. Even before his immolation and at the time he is being brought to the sacrificial ground, heralded by a bleating multicoloured goat, the priests sing a hymn the first part of which ends with "may this vigorous horse bring us exemption from wickedness." (Ṛg-Veda Aṣṭaka II. S.VI. (CL.XII). According (to the Yajush XXIV, 58) and the Kātyāyana Sūtra (98 etc.), a black goat, a victim sacred to Agni, is tied to the front of the horse at the sacrificial post, and is first immolated. According to the Kātyāyana Śūḍra, twenty-one posts of various kinds of wood, each twenty one feet long, are to be set up to which the different animals are to be fastened, amounting to three hundred and forty-nine, besides two hundred and sixty wild animals, making altogether six hundred and nine. The text in the Ṛgveda does not warrant such a multiplication of posts and seems to say that a single post is intended. We wish to conclude this paragraph with the observation that, the horse, the victim in the sacrifice, must be possessed of thirtyfour ribs, according to the text of the Ṛgveda, which run as Chatustrinśah Vājino deva-bandhorvamkriraśvasya svadhitih sameti, may the axe fully penetrate the thirtyfour ribs which lie on both sides of thẹ swift goer, the beloved of the gods. (Ṛgveda, II Aṣṭaka. 162 Sūkta I & R.k.)

Such is the interpretation of the Sūtrakāras, and of Yāska, Sāyaṇa, and Mahidhara. Wilson says that, "although some of the expressions are obscure, and perhaps contradictory, yet it is undeniable that the hymn describes the actual sacrifice of a horse."

Another section of Sanskrit scholars, who hold that the Sarga of the Vedic Ṛṣis is Mongoliā of our modern geography and the Brahmarshi Deśa was a country which was situated to the north of modern Siberia along the Artic Sea, which was then habitable, finds in Rik II of this Sūkta, the first domestication of the horse which was first found in Tartary (the Sarga of the Vedas) and its employment to the service of man. "Yamenadattam Trita enamayunagindram enam prathamo adhya-tiṣthat. Gandharvo asya raśanāmagribhuat surādaśvam vasabo nirtiṣthat. These two sets of opinion practically exhaust all in favour of holding the actual sacrifice of a horse; or interpreting the term, Aśva in the usual way of accepting the term (horse).
Agni (the name of a Vedic Patriarch) gave it (horse) to Vāyu, who yoked it to the chariot, and Indra (the king of Sarga) rode first in this chariot. Gandharva (Soma) took the reins of this horse in his hands, and O ye Vasus, you originated him from the sun (Rik.II Sūkta 162, Aṣṭaka II).
We, on the other hand, beg to differ from the views of these illustrious glossits and commentators, and make bold to say that, the actual immolation of a horse was never contemplated by the inspired singers of these Riks. All shades of religious opinion in India and all forms of creed, whether Paurāṇika, Tāntrika, or pure Vedāntik, trace their origin and draw their insprations from the mantras of the Vedas and Brāhmaṇas. Even the Vāmāchārin Tāntriks find the essential tenets of their cult presaged in the musings of Agastya and Lopamudrā (A.I.Sūkta 172), and in the concluding chapter of the Brihad Āraṇyakam (Adhoyajña. Br.4, Ch.6; and manifestly the doctrines of the Vedānta and Sānkhya philosophies are found in embryo in the Sūkta 164 of the second Aṣṭaka of the Ṛgveda. These things show that the Riks may admit of different or contrary interpretations in many instances, and it may be that contrary interpretations have been made at different times in order to extort sanctions out of them for some new customs or newer forms of worship or sacrifice, which the increased contact of our forefathers with the neighbouring nations and principalities added to the national code of rituals as new accretions.
Thus we find the Anukramaṇikā enjoys that, the reputable Purusha Sūktam, the muttering of which, according to the later day Dharmaśāstras, forms the atonement for many a deadly sin, to be read out on the occasion of a human sacrifice. We fail

to detect why should it have been so enjoned,when it is capable of bearing a truly grand meaning, a meaning which at once illucidates the loftiest aspirations of the Upanishads, and more so, when we consider that the whole spirit of the Vedaic mantras is absolutely antagonistic to such cruel and barbarous rites. It sounds totally absurd when we consider that the Veda was a song of the gladness of life, sung by men with whom life was a joy, a blessing of God to be thankful for, and who would never have denied that gladness to the humblest of creatures that trails on earth. With them it was a high prerogative of man to witness the glorious birth of each song-girdled. Day on verdant fields and golden hill-tops, and such atrocities need must have been entirely foreign to their simple understanding when we consider that an act of kindness done to a peafowl has been made use of in the Vedas as a mechanism of setting the sympathy of the Universal Heart in favour of its door. Vediac civilisation was singularly conservative of life and its offerings were absolutely bloodless.

Now let us see in which connection does these two Ṛcās occur so that, in accordance with the recognised rules of interpretation (Tantrayukti) such as inference (Uhā), concord (etc.), we will be able to determine the disguised meaning of a term, if it bears any such disguise. The preceding Sūktam (CLXI. A. II) is in honour of the Ribhus, the solar rays, the personified leaders of the rays who reside in the unapprehensible sun (Aguhyasya Ādityasya), for the purpose of fertilising the earth. Indeed, the tenth verse of this Sūktam contains a reference, according to Sāyaṇa's interpretation, to the immolation of the victim and the quartering of its body, but this too may be explained in a different way; Śroṇāmekam Udakam may as well mean yellow coloured water as blood (Rudhiram), which is Sāyaṇa's explanation. The succeeding Sūktam is the 165, the same one which is called the parent of Vedantism and which will help us much in our attempt at explaining the so called Horse-Sacrifice Riks.

Even a cursory acquaintance with the Vediac literature will disclose the fact that, the explanations of Ṛcās had undergone changes in the hands of different commentators, most probably to suit the spirit of their contemporary times, and to squeeze sanctions out of them for some religious rites or ceremonies that might have been newly added to the code of rituals of the

prevailing Brāhmanism. Yāska's Nirukta deals only with that aspect of their meanings which has its exponents in the physical phenomena of the universe. The causation of rain, the births and deaths of Days, the march of seasons, and such like physical incidents of Nature are, according to him, form the inner meanings of all obscure verses of the Ṛgveda. In his work we completely lose sight of that grand metaphysical spirit of the ancient masters in interpreting the Vediac mantras, which is so markedly prominent in the Upanishads like Brihad Āraṇyaka and Chhāndogya, etc. Sāyaṇa, on the other hand, mainly contents himself with giving the lexicon meanings of the Ṛcās, quoting from the Niruktam instances where it differs from his explanations. A Ṛk of the first Aṣṭaka of the Ṛgveda may serve as an illustration of Sāyaṇa's commentary where Vṛka, which Yāska has explained as Brinkitasraś miśchhdramā, māsardhamāsamvatsaradikarttā, (the thick-rayed moon, the creator of months, half months, seasons and full years, etc., he (Sāyaṇa) explains by Araṇyaśva (forest dog i.e., wolf). However, the genious of Brahmanic philosophy can not lie asleep for good even in Sāyaṇa, the scholarly premier of prince Vakku; and hence, we find him tagging at times philosophical interpretations to those by Yāska and his self, as in the Ṛk, stṛyah sateestān Ume pumsa āhuh, etc. (Ṛk. 16, Sūkta 164, Aṣṭaka II. Ṛg). Lastly, let us consider the interpretations put upon the Vediac mantras by the immortal Śankara in his commentaries on the Upanishads, several quotations from which have been given in the preceding pages, and we will find that, they were made at a time when the doctrine of Vedantism reigned supreme in India. And all these fully substantiate our theory that, the Vediac mantras have been variously interpreted in diverse times to meet the exigencies of the then prevailing forms of faith, and that all of them are capable of bearing metaphysical meanings. In fact, it would be highly interesting to trace the gradual changes in the faith and religious ceremonies of India, if we can hit upon the exact dates of the Rāmāyaṇam, Mahābhāratam, and Yāska. We shall presently show that, there might have been no actual immolation of a horse in the Vediac Aśvamedha, and that the descriptions of the sacrifice, as contained in the Rāmāyaṇam and Mahābhāratam, strongly intimate the probability that, horse-killing sacrifices were imported from our ancient Scythean neighbours. Most probably

when the Scythean or Hungarian settlers in the country came to be assimilated in the Brahmanic faith, the contemporary Brahmanism by way of a compromise, or concession to the national ceremonies of its new proselytes, had to invent some sort of theological fiction by which they could be shown to have directly carried their sanctions from the Vediac text, but which, like all such 'fictions and stratagems, only serve to disclose the truth by its attempted concealment.

Let us now proceed to examine more closely how far we are justified in holding the view. We all know that, the terms "Vrisa" (bull) and "Aśva" (horse) denote, according to the Brāhmaṇas, the soul of the universe (viśvasya ātmā) and also its prototype entombed in the human body. The Taittiriyam is sufficiently explicit on the subject when it says, Āditya vrisaśva iti (the sun is the bull or the horse). Thus we see that, the bull, the horse, the self, and the sun are all synonymous in the mystic phraseology of the Vediac seers. Moreover, we learn from the Sūkta 164, Ṛk.II of the second Aṣṭaka of the Ṛgveda that the horses of the Sun (i.e. the solar rays), though seven in number, are virtually one; the one horse represents the collective rays of the sun, or the entire manifesting factor (Saptam yumjanti rathamekachakrameko Aśva vahati saptanāmā.)

Equipped with these clear cut definitions of "Aśva," we must now proceed to discuss the nature of the horse, for whose immolation in the sacrifice our opponents find such an unequivocal and unmistakable sanction in these Ṛks (162-164, Sūktas, II Aṣṭaka of the Ṛgveda). The third Ṛk of the 163rd Sūkta addresses the alleged horse as, "O thou goer (Arvan), thou art Yama (fire), thou art Āditya (sun) thou art Trita by a mystic act (Asi yamo Asyādityo Arvannasi Trita guhyena Vratena); Thou art associated with Soma (Asi somena samaya viprikta), thou hast three binding places in heaven, thus say the wise, (Āhuste trini divi bandhanāni). Sāyaṇa explains this mystic act by "durdinena" i.e. on a cloudy day, or by dint of yoga (yogādisādhanā rūpeṇa) ̦the sun is transformed into Trita.

We ask, how Trita, who according to Sāyaṇa, is a Ṛṣi or sage, can be transformed into a horse or the sun on a cloudy day, or by dint of Yoga? The whole explanation is absurd, but the meaning becomes intellgible enough. If we explain Tṛtah (Tra and Ita) as Tṛguṇopetah Manushyah, man or the human soul,enveloped by the three qualities of Sattva, Rajas and Tamas

as its upādhi or distinctive attributes, in contradistinction to the Āditya or the universal self (Viśvātmā). The whole meaning then runs as something like this, O Goer (i.e., human soul.) thou art one in substance with the fire, thou art identical with the universal self (Ādiya) in nature, who is transformed into thy own self through the mysteries of yoga and psychic transformation. This explanation is further borne out by "Tr̄iṇi Bandhanāni" etc. (lit.) thy three binding places, three in heaven, three upon earth, and three in the firmament. How can a mere horse have three binding places in heaven, and three in the firmament ? Sāyaṇa, not to be perplexed by anything, explains "Bandhanāni" by "Utpatti Kāraṇāni" (cause of origin), probably in the light of the tenth Ṛk of the next Sūkta (164. c.22 M. I. Aṣṭaka II) where Tisro Matrristrinpitrrinbibhradeka urdhastathau (Not befriended by any, he, the one (absolute) sun, who having three mothers and three fathers, is borne up on the high) is explained by Sāyaṇa as three mothers, the three regions of the earth, firmament and heaven (kshityādi Lokatrayam); and three fathers, by "air, fire and sun, the supporters of the three regions. The sun stands on high, according to Sāyaṇa, as the causal agent of the past, present and future (Bhūtabhavishyadādyātmanā). We fail to understand why the same acceptation may not be extended to the triṇī bandhanāni. What would be the harm, if we explain it by Sattva Raja tamānsi, i.e. (qualities of Sattva, Rajas and Tamas, which govern the entombing body of the soul on earth, in heaven and in the astral plain (antariksha)? We know the human body is called Tristhunam, Tridandi (three posted exponent of the three preceding principles). And continuing the metaphor of a horse, (self or goer–Arvan), will it not be absloutely legitimate to call the three fundamental principles of its body as its binding stakes or places? It is superfluous to add that, a smattering of Brahmanic philosophy will convince a man that the Sattva, Rajah and Tamas are identical with the future, present and past, or either (air) fire and waṭer in the parlance of Brahmanic philosophy.

The term Apsu (lit. in the waters) in the Ṛk, which Sāyaṇa explains by earth, may be interpreted to mean all created beings (Sarvam Bhūta grāmam) as he himself has done in the Ṛk XII. Ch.VII. 3 An. S. (24). As (Apaśchana praminanti Vratam Vam) where "Apas" is used by mytonemy "for all begins." And if

this view be correct, the three binding places (Trīṇi) Bāndhanāni) cannot have any other meaning than the qualities of Sattva, Rajas and Tamas.

The Vishṇupurāṇam (Ch.I.V.) explicity enunciates that, the Puruṣa includes earth, firmament, heaven etc. and on the basis of its authority we can safely say that, "Aśva" of the Aśvamedha is the Puruṣa of our subsequent philosophical systems.

We will conclude this portion of our dissertation by enquiring a little more into the nature and origin of the Aśva, as set forth in the Ṛcās themselves. In the Ṛk, I, Sūkta 162, we find that the coursing sapta (which may mean a mover expander or the horse) is originated from the energies of all the gods (Vājino Deva jātasya sapte). The Aśva is identical with various divinites. The various parts of the Aśva consists of the energies of various divinities, the Dawn goddess forming its head (Ushā vā aśvasya medhyasya Śira iti–Śruti). A little knowledge of the Upanishads will be enough to disclose that, various divinities, such as Agni, Āditya, Prajāpati etc. form (i.e.preside orer) the different senses and organs of an individualised self (Sapta), which, like its supreme prototype, is ever expanding. Even for once we could have entertained the idea of explaining "Aśva" by horse. If the Ṛcās had given it thirty six or thirty eight ribs instead of thirty four. It is our duty now to see if we can explain it in another way.

Our present contention is that, how can a horse have thirty four ribs?. We cannot deny the Vediac Ṛṣis the knowledge of veterinary anatomy, if we once admit that a horse was used to be immolated in the Aśvamedha sacrifice; since the different parts and members of the quartered body of a sacrificial victim have been enjoined to be carved and quartered in the peculiar fashion. The Aitireya Brāhmaṇa fully bears out the point. How can we then account for this anomaly? Sāyaṇa explains away the difficulty by saying that, "other animals such as, the goat; etc., have twenty six ribs, while the horse has thirty-four;" and this is manifestly an error based on the ignorance of veterinary anatomy.

First taking Aśva to mean the sun (Sūrya, the motive force or soul of the universe, (Sarvasya prerayitā) the thirty four ribs may be explained as thirteen months, consisting of the twelve solar months and the intercalary one, the fifteenth Tithis, and the six seasons. As regards the existence of the thirteenth month,

we can refer to the Ṛk XV of the Sūktam 164. Ch. XXII.M.I. Asht II. if the Ṛgveda (Śamkajānām Saptatha māhureka some assert that there are seven seasons, born of the sun etc.,) where Sāyaṇa quotes from the Śruti, "there is a thirteenth month" (Asti trayodaśo māsa iti). Now let us see if we can reconcile it to Aśva in its acceptance of self or human soul. The thirty four panjaras or essential components of an individualised self are the seven fundamental organic principles of lymph chyle, blood etc. the three Dhātus of Vāyu, Pittam and Kaphah recognised by the Veda (Cf. Tridhātu Śarma Vahantam), the ten sense organs, the ten senses, the five material elements, the five tānmātras (elementals), and Manah, Buddhi and Ahaṁkāra (sense of mineness) making thirty-four, together with the self. The essential components of the individualised Self have been differently computed by different philosophers of India. The holy Agnivesha asserts that, the five elements, together with consciousness' are called the Puruṣa (Individualised Self) Consciousness alone, according to others, forms the Puruṣa. On the other hand, the twenty four categories such as, the mind, the ten organs, the objects of the senses, etc., are collectively called the Puruṣa (Khādayascetanā dhātu Shashthastu Puruṣa Smritah; Ceetanā dhāturapyekah smritah Puruṣa samjñakah. Punaścha dhātubhedena Caturvinśatikah smritah; Mano daśendriyānyarthah Prakriti ścāṣṭadhatuki (Charaka. Śārira, Ch.I. Vs.14-15). From this it will appear that, the method of computing the constituents of the Puruṣa (individual Self) which we have adapted is not only legitmate and carries the sanction of the ancient masters, but that it would give a total of thirty four, if the common factors are eliminated from these different lists.

It will thus be seen that, the above explanation precisely fits in with the number given in the text, and it has this additional advatage that, it does away with the necessity of hypothecating an ignorance of the veterinary anatomy in the Ṛṣis of these mantras; an ignorance if they admit, will at once knock off the bottom of the arguments of our opponents, endeavouring to prove the actual immolation of a horse in the Aśvamedha.

Now let us see who is the immolator of the so called Aśva. The nineteenth Ṛk of the Sūktam 162, runs as follow: there is one immolator of the radiant Aśva, which is Time, there are two that hold him fast, i.e., the day and night, or the earth

and heaven (Ekastashtu raśvasyā Viśastā dvā yamtārā bhavatastatha rituh). Sāyaṇa explains the second line of this Ṛk by "those of thy limbs which I cut up in due season, I offer them made into balls (of meat) upon the fire (Yā te gātrānāmrituthā kṛṇomi tātā piṇḍānām pra juhomyajnau). We should rather explain it by "the waste which your limbs and organs etc. have suffered in the course of time, them I offer as oblations in the vital fire." This view has been adopted even by Sāyaṇa in his commentary on the Ṛk 14 of the Sūktam, where he explains the five hotṛs offerers) of Soma as the five vital airs which Trita, a yogin, for the acquisition of super-human powers, suppressed and concentrated with the Chakra or umbilical plexus. The line of the Ṛk under reference runs as Trito na yan pañcahotṛn abhīṣṭaye avavarttad avaran chakriya avase. He made the vital airs, desirous of issuing from himself to turn back into his own presence and to concentrate with umbilical plexus, for the entire completion of the rite) those airs, such as, Prāṇa, Apāna and the rest constituting the five ministering priests. These Ṛks clearly demonstrate the fact that, the Ṛṣis had a precise knowledge of the existence of spiritual plexuses in man, and that they used to perform a rite somewhat analogous to the Tāntrik Ṣaṭcakra Bheda (penetrating through the six occult plexuses) which most probably then went by the denomination of Aśvamedha. How easily a confusion of the two different meanings of the term (Aśvamedha) may arise may be illustrated from the last named Ṛk alone. If we explain Cakreṇa by lance or spear (Riṣtikakhyena Āyudhena) instead of explaining it by umbilical plexus, the paurāṇik conception of the rite (Horse sacrifice) will become irresistably patent; and to the mind, blinded by the legendary practice of horse-killing, the true and nobler meaning of these Ṛcās will be utterly incomprehensible. We find no reason which should hinder us from giving the preceding rendering, especially when we know that "Juhomi" in the sense of maintaining the metabolic fire of the organism either by the ingestion of food, or through the effect of the constructive or destructive metabolism of the body, occurs both in the Charaka and Sushruta, and that Lat (present tense) is used for the past and all the preterites (Lañg, Liñg, Luñg, Luṭ, etc.) in the Vedas. What can be more natural for an institutor of an Aśvamedha (sacrifice to the soul) to address his soul as, " the wastes of my body, O self, which have been made in the

course of time, have been cast in the fire of life, (which is but thy inseparable exponent) as oblations in a fire-offering and have been re-absorbed and re-assimilated in thy essence? The origin and merging of the body with its environments from, and in, the Self is sung in the Ṛks, XXX and XXXII of the Sūktam 164, portions of which have been enjoined by the Anukramaṇikā to be used in the middle portion of the Aśvamedha, which means, according to our view, a sacrifice instituted for the glorification or honorification of the soul (Aśva self, medhyate, pūjyate, is worshipped or glorified, Aśmin herein.)

The self continuing, unchanged and undecaying amidst the incessant changes of its crganic embodiment, was fitly made the highest object of veneration in the Aśvamedha. Those who doubt the identity of Self with Āditya we only refer to the R.5 of the Sūkta 164, the seven threads (dhātus, Somayajñas according to Sāyaṇa) which the sages have spread to envelop the sun, Baskaye i.e. the container of reality, the abode of all (Vatse Baskaye'dhi Sapta Tantun)

We admit that there are Ṛks in the Sūkta 162, such as, the Ṛks IX, X, XI, XIII, XV, which apparently indicate the actual immolation of a horse and contain references to the cooking of its flesh, to the distribution of the broth, to the caldron, odoriferious with its boiling contents, to its (horse's) grease smeared upon the brush or the axe.

But there is no ground for holding that, even these Ṛcās, if they are not actual interpolations, are not capable of bearing a meaning which may not shake our faith in the bloodless character of the Aśvamedha. In the Ṛk 34. Sūkta 164 Aṣṭaka II. of the Ṛgveda the Ṛṣi asks what is the seed of this showering sun (Prichchham Vrishno Aśvasya retah) and the answer to this query is supplied in the Ṛk XXV of the same Sūkta, in the statement that this soma is the seed of the horse (sun) (Ayam soma Vrishno Aśvasya retah). The Ṛk 44 of the same sūktam says, the three tresses (of the universal self), fire,air and the sun in proper seasons looks over the earth, one of them shears the tresses, (the cereals, herbs and forest leaves) at the end of the ear (Trayaj keshina rituthā vi chakshati samvatsare vapata eka eshām), and in the same Sūktam occurs the Ṛk which says, the priests cook the soma ox as their primary duty (ukshāṇam Priśnimapachanta virah prathamanirasyan). Now, considering that ox is identical with horse which signifies the sun or the

self, and that Soma plant is the body of the ox or horse, and further that the Soma is called the seed of the horse, and the cereals etc. are his tresses, are we not warranted to suppose that the cooking of the different limbs and bodily principles of the Aśva, described in the Ṛks of the Sūktam 162 of the Ṛgveda, is only a poetical mode of describing the fermentation of the Soma beverage, whose soul-exhilarating properties had been many times eulogised in the Vedas, and which especially in the glorification sacrifice offered to the self (Aśvamedha) might naturally seem to them to be the only fit and adorable offering to the Real in man? We have seen in the Ṛk XI, of the Sūktam CLXIII, that the hairs of the horse's manes are the flames of the fire which are tossed in manifold directions and spread in the forests (Tava Śringāni, Puratra-ranveshu charanti R. II.S.163. V 22 A II.

Now even if we, like Yāska, confine ourselves only to that kind of interpretation of the Ṛks which reflects only the occurrence of certain physical phenomena, we will be quite justified in holding that, the quartered members of the Aśva's body are nothing more than the cereals, foodgrains and Soma plants, which have been figuratively described as the limbs and organic principles of the Aśva, or the sun, or the fire incarcerated in the soil and the womb of the Earth.

We know that in the mystical language of the Brāhmaṇas the sun (Aśva-goer) or Indra (the burning one) is the soul of the universe; by a poetical analogy and with a little difference of meaning all these terms Indra (the holder of the senses), Aśva (the goer, the reality that goes out of the body at death, the Sūrya (the impellor) were extended to denote its human prototype. Prishni the mother of the sun or gods is the Firmament. Prishni, the Soma plant is the seed of the Aśva (Self) and Soma is the name of the most important of the organic vital principles (protoplasmic albumen) which has been described by the Ṛṣis as the quintessence of life, and which is contained in the heart and the viscera (Hṛdāveva Kukshaya Somadhānā). According to their view the sun, the self and the fire, whether called by the epithet of horse or bull, represent the three different aspects of the same substance, if it be right to call force a substance. Similarly, the Soma (protoplasmic albumen), the Soma (plant, the seed of the Self) are the food of both the gross and subtle life. The yellow juice of the red

or yellow species of Soma, and twenty four of them are recognised in the Ayurveda (And now this divine Soma may be divided into twenty four species according to the difference of its habitat, virtue, potency, structure, colour, etc.,–Atha Khalu Bhagavān Somah Sthānākṛtiguṇavīryaya viśeshaiscaturvimśatidha bhavati–Sushruta. Chik.C.29-C.3) have been termed as the blood, its bruesed stem as flesh, and these may account for interpretations which have been put upon these terms in the Aśvamedha, Sūktam, and which have led many level headed scholars to come to a positive decision about the actual immolation of a horse in the Aśvamedha.

The next point that our opponents may urge against our mode of interpretation is that acutal cooking etc. of horse flesh has been unequivocally described in these Ṛcās. But their contention falls to the ground if we say that these terms, the derivatives of the root pacha (to cook) may also unequivocally mean to grow mature to continue in existence. Kālah (Time), pachati (matures), Bhūtāni (all beings) is a Sanskrit maxim which known even to a veritable Tyro in Sanskrit. The caldron, the ladle etc. which occur in these Ṛcās may also be more consistently explained as the "caldrön of time, the ladle of seasons," and scores of instances can be quoted from the Ṛgveda where chamasau, two ladies, have been called the yoni of the sacrifice and of all creatures in the shape of Earth and Heaven.

The singers of the Aśvamedha Ṛcās were not a race of primitive nomads. They were far advanced in the arts of civilisation and knowledge. Astronomy, prosody, grammar and a rudimentary form of logic, together with works on ceremonials, and medicine, are found to have been frequently mentioned in the Ṛgveda. In fact, the fundamental principles of each abstruse system of philosophy such as, the Sānkhya and Vedānta, were presaged in the Sūktam 164, the next one to the Aśvamedha Sūktam. There is an unequivocal reference to the Prakṛti (Nature) of the Sānkhyas in Asthnāvantam Yadanasthā Bibhartti (one with bone i.e. the primal self, is borne by the boneless (illusive prakṛti.) For the first time we find the oneness of the universal self with the individual soul clearly enunciated in the Ṛk. (18) of this Sūktam which runs as, "he who knows the protector of this universe as the inferior associated with the superior, and the superior associated with the inferior, "Avah pareṇa Pitaram yo asyānaveda para evāvareṇ; and in the Ṛk XX of the same

Sūktam running as, two birds associated together, and two friends (as they are) take refuge in the same tree; one of them (individual Self) eats the sweet Pippala fruit, the other (Supreme Self,) eating not, merily looks on (Dvā saparnā Sayujā Sakhāyā Samānam Vr̀iksham, parishasva Jāti.; Tayoraṇyah Pippalam Svādvattyanaś nannanyo abhi Chākasheeti). The famous dictum of the Upanishad regarding the sexless character of the self is but the echo of the Ṛk, Stṛyah Saśeestmā Ume puṁsa āhu etc. In short, all forms of philosophic ideas had their origin in the Vedas. Under these circumstances, are we not warranted to assert that, the mysticisms of the Yoga likewise orginated from the metaphysics of the Vedas ? We have shown above that a rite analogous to the rite of Tāñtṛka yoga, commonly known as Ṣaṭcakrabheda Bheda, was not unknown to the Ṛṣis of the second Ashtaka of the Ṛgveda, and we must say that, from the metaphysical meaning which the Aśvamedha Ṛcās are capable of bearing, the Aśvamedha (the sacrifice for the glorification of self), in its original inception, must have been somewhat identical with this Ṣaṭcakrabheda. This spiritual or mystice character of the rite was not lost sight of even at the time when Bhṛgu made his famous recension of the Manu Saṁhitā. Later on in this chapter we shall come across a couplet, which lays down that, a non-killer of animal life (abstainer of meat diet) is as much meritorious as a performer of a hundred horse sacrifices. This couplet would have been ridiculously absurd, if Aśvamedha had entailed in fact the immolation of six hundred and nine animals. For in that case the couplet would mean something like this, viz, to forswear meat is as meritorious as killing six hundred and nine animals, a hundred times multiplied. Or in other words, the merit of forswearing false-hood is equal to that of telling a hundred thousand lies.

The greatest obstacle to the acceptance of our view of interpretation is the description of the horse-sacrifice in the Aśvamedha Parva of the Mahābhāratam (Anugītā Parva Ch. 88 VS 27-35 and Ch. 89.VS 1-5). Before proceeding further with this dissertation, we must add that, the arguments, which we shall adduce to account for its description in the Mahābhāratam shall apply mutatis mutandis to the description of the Aśvamedha contained in the Rāmāyaṇam. One thing, which strikes us most in the superficial view of the matter, is that both in the Ṛgveda and Mahābhārata the Aśvamedha is associated with deep and

abstruse metaphysical disquisitions. In the Ṛgveda the philosophical Sūktam follows the Aśvamedha Ṛcās, in the Mahābhāratam the philosophy precedes the description of the Aśvamedha. In the Mahābhāratam, the Aśvamedha was instructed to be instituted primarily for expiating the sin of a disastrous civil war but the actual eating of horse flesh by the priests or the institutor of the sacrifice, as seems to be sanctioned by the Sāyaṇa's commentary, was dispensed with in the Mahābhāratam. King Yudhiṣṭhira then smelled the smoke, capable of purging one of his sin, of the marrow of the horse that was thus cooked (Aśvamedha Parva.Ch.80 V.4). In the Mahābhāratam the sacrificial horse was made to wander all over the world for the purpose of collecting tributes from the kings of countries through which it had passed. The launching of a campaign of world-wide conquest as a preliminary to the institution of the Aśvamedha was never contemplated in the Ṛcās of the Ṛgveda. A little knowledge of the ancient history of the world will help us to point out the source from which this horse sacrifice was imported into Brahmanism, and to trace the steps taken by her priesthood to celebrate this horse sacrifice with the Mantras, relative to the soul-worship of the Vedas. We know that the ancestors of Hūṇs or Hungarians were proverbially fond of horse flesh, both literally and metaphorically. These worshippers of the fierce tawny coloured god, Rudra, who, in the shape of the bull, begot Maruts on Priśni, disguised as a bridled cow (Europa?), used to celebrate their victories in war with horse sacrifices. The descendants of these Hūṇs, after their conquest of, and settlement in northern India came to be assimilated in Brahmanism. And Brahmanism, in its turn, to please the fancy of the conqueror and to prove his lineage from the Vediac gods, sanctioned the sacrifice as a Vedaic sacrifice, adopting and altering the sense of the Mantras to the exigencies of the ceremony, to conceal its character of a foreign and imported innovation.

Several eminent authorities, both Indian and European, hold certain parts of the Mahābhāratam such as, the Bhagavad Gītā etc., to be interpolations; and there is nothing to show to the contrary that, the Anugitāparvādhyāya, containing the description of the horse sacrifice, is not a subsequent addition to that immortal epic, as it gives but the contemporary view of the meanings of the Aśvamedha Ṛcās as it was understood and celebrated in that age.

We can assert without the least fear of contradiction that, the Vedas have been explained in different times according to the genius and intelligence of each age. Yaṣkaś Nirukta, which reads the description of rain, thunder, lightning or storm in each Ṛk, must have been written at an age when the Brahmanic genious, devoid of its keen sighted and subtle philosophy, began to look upon the physical phenomena as the highest manifestations of the Divine. The early Sutrakaras and Mimansa (rules of interpretationof Vedaic mantras), were written at a time when the divine authorship of the Vedas came to be first seriously doubted. Sankaras interpretation of the Mantras, contained in the Upanishads, could not help being metaphysical in the face of such a keen and potent Buddistic opposition of the age (tenth century), Śayanaś commentary (14th century A.D.) reflects the spirit of an age in which the reconquest by Brahmaniam was once more complete, and all the different forms of interpretation could be equally authoritative and obligatory, and which, discarding none, tended to augment the literary fame of its erudits author. It is impossible within such a narrow compass to fully advance and elucidate all the arguments that favour the mode of interpretation we have adopted. We have given only the main heads of our argument and the line by which we have arrived at that explanationand leave it to our readers, if they approve ofour view, to carry on the investigation for themselves. The discrepancies found in Sayans, Mahidharam, and Mahābhārata etc. regarding the mode of celebrating the actual ceremoney are enough to show that the Aśvamedha originally meant somethingother than a mere horse sacrifice.

कलविङ्कं प्लवं हसं चक्राह्वं ग्रामकुक्कुटम् ।
सारसं रज्जुवालं च दाम्यूहं शुकसारिके ॥१२ ॥

(Similarly, the flesh of a *Kalavinka*, of a diving swan, of a swan, of a Cakravāka, of a domestic fowl, of a crane, of a Rajjuvalā, of a Dyatuha, of a Śuka and of a Śārika. (12)

प्रतुदाञ्जालपादांश्च कोयष्टिनखविष्किरान् ।
निमज्जतश्च मत्स्यादाञ्शौनं वल्लूरमेव च ॥१३ ॥

(And) Pratudas, web-footed birds, Koyashtis, Vishikiras, diving fish catchers, butchers meat and dry meat must be avoided. (13)

बकं चैव बलाकां च काकोलं खञ्जरीटकम् ।
मत्स्यादान्विड्वराहांश्च मत्स्यानेव च सर्वशः ॥१४॥

Nor a crane, heron, jackdaw, Khanjaritaka, nor fish-eating animals, swine that eat excreta, and all species of fish. (14)

यो यस्य मांसमश्नाति स तन्मांसाद उच्यते ।
मत्स्यादः सर्वमांसादस्तस्मान्मत्स्यान्विवर्जयेत् ॥ १५ ॥

He, who eats the flesh of an animal, is called the eater of that animal; he who eats fish eats the flesh of all animals, hence let him forswear eating fish. (15)

पाठीनरोहितावाद्यौ नियुक्तौ हव्यकव्ययोः ।
राजीवान्सिंहतुण्डांश्च सशल्कांश्चैव सर्वशः ॥ १६ ॥

Pāthina, Rohita, Rājiba, and Sakula fish, and all large-scaled fish may be eaten, but all those should be first offered to the gods and manes before being eaten. (16)

न भक्षयेदेकचरानज्ञातांश्च मृगद्विजान् ।
भक्ष्येष्वपि समुद्दिष्टान्सर्वान्पञ्चनखांस्तथा ॥ १७ ॥

He must not eat the flesh of animals that move about alone (like a snake), nor of those beasts and birds whose name and nature are not known, nor of those whose flesh is not forbidden, nor of those which are possessed of five nails. (17)

श्वाविधं शल्यकं गोधां खड्गकूर्मशशांस्तथा ।
भक्ष्यान्पञ्चनखेष्वाहुरनुष्ट्रांश्चैकतोदतः ॥ १८ ॥

The porcupine, shalyaka, lizard (Godha), rhinoceros, tortoise, and hare may be eaten among the fire-nailed animals; of animals possessed of only one pair of teeth, the flesh of a camel may be eaten (on the occasion of a religious sacrifice. (18)

छत्राकं विडवराहं च लशुनं ग्रामकुक्कुटम् ।
पलाण्डुं गृञ्जनु चैव मत्या जग्ध्वा पतद्द्विजः ॥ १९ ॥

By wilfully eating a mushroom, a domestic pig, a garlic, a domestiyc cock, an onion, or a turnip, a twice born one becomes degraded (i.e.loses the privileges of his order. (19)

अमत्यैतानि षट् जग्ध्वा कृच्छ्रं सान्तपनं चरेत् ।
यतिचान्द्रायणं वापि शेषेषूपवसेदहः ॥ २० ॥

Having unintentionally eaten these six things, (as are mentioned in the preceding stanza), he shall practise a Kṛccha Sāntapanam penance (which lasts for seven days) or a Yati-cāndrāyaṇam. For eating any thing other than the six preceding ones (such red gummy exudations of trees, etc.) he shall fast for a day and night. (20)

संवत्सरस्यैकमपि चरेत्कृच्छ्रं द्विजोत्तमः ।
अज्ञातभुक्तशुद्ध्यर्थं ज्ञातस्य तु विशेषतः ॥ २१ ॥

To remove the doubt whether he has eaten any unclean article of fare or not, a twice-born one shall practise a Krichchha penance, once within a year. Having knowingly eaten any forbidden articles of fare, he must practise penances, especially enjoined to be performed for expiating the sins of eating those articles. (21)

यज्ञार्थं ब्राह्णैर्वध्याः प्रशस्ता मृगपक्षिणः ।
भृत्यानां चैव वृत्त्यर्थमगस्त्यो ह्याचरत्पुरा ॥ २२ ॥

For the purposes of a religious sacrifice, or for the maintenance of his dependants, a Brāhmaṇa can kill the commendable beasts and birds, as did Agastya of yore. (22)

वभूवुर्हि पूरोडाशा भक्ष्याणां मृगपक्षिणाम् ।
पुराणेष्वपि यज्ञेषु ब्रह्मक्षत्रसवेषु च ॥ २३ ॥

In religious sacrifices instituted by the Ṛsis, Brāhmaṇas, and Kṣatriyas of yore, oblations of meat-cakes used to be made of the flesh of beasts and birds, (there in immolated). (23)

यत्किंचित्स्नेहसंयुक्तं भक्ष्यं भोज्यमगर्हितम् ।
तत्पर्युषितमप्याद्यं हविःशेषं च यद्भवेत् ॥ २४ ॥

Commendable articles of food, even after they have become stale, may be eaten with the addition of any oleaginous substance; residue of oblations (such as sacrificial porridge etc.), left after the performance of a fire-offering, may be eaten (even without such addition of clarified butter, etc.). (24)

चिरस्थितमपि त्वाद्यमस्नेहाक्तं द्विजातिभिः ।
यवगोधूमजं सर्वं पयसश्चैव विक्रिया ॥ २५ ॥

Articles made of barley or wheat flour, all modifications of milk even after they have become stale, or if prepared a long time ago, may be eaten by twice born ones. (25)

एतदुक्तं द्विजातीनां भक्ष्याभक्ष्यमशेषतः ।
मांसस्यातः प्रवक्ष्यामि विधिं भक्षणवर्जने ॥ २६ ॥

Thus the commendable and forbidden articles of diet in respect of twice-born ones have been specifically described, now hear me describe the mode of using or forswearing meat-diet. (26)

प्रोक्षितं भक्षयेन्मासं ब्राह्मणानां च काम्यया ।
यथाविधि नियुक्तस्तु प्राणानामेव चात्यये ॥ २७ ॥

Residue of meat-oblations, cast in the fire in a religious sacrifice, as well as that offered in a Śrāddha repast, may ne eaten; flesh may be eaten at the request of Brāhmaṇas, and in diseases, or under circumstances which imperil life. (27)

प्राणस्यान्नमिदं सर्वं प्रजापतिरकल्पयत् ।
स्थावरं जङ्गमं चैव सर्व प्राणस्य भोजनम् ॥ २८ ॥

Whatever exists in the world, all that Prajāpati has ordained to be the food of living beings; all, both mobile and immobile, is the food of creatures. (28)

चराणामन्नमचरा दंष्ट्रिणामप्यदंष्ट्रिणः ।
अहस्ताश्च सहस्तानां शूराणां चैव भीरवः ॥ २९ ॥

The immobile are the food of the mobile (creatures), the toothless ones are the food of the toothed creatures; the handless, are that of the hand-possessed ones; and the timid, that of the brave. (29)

नात्ता दुष्यत्यदन्नाद्यान्प्राणिनोऽहन्यहन्यपि ।
धात्रैव सृष्टा ह्याद्याश्च प्राणिनोऽत्तार एव च ॥ ३० ॥

An eater, eating an animal and thinking it to be his legitimate food, does not commit any sin, inasmuch as the ordainer has created some animals as eaters and the other as their food. (30)

यज्ञाय जग्धिर्मांसस्येत्येष दैवो विधिः स्मृतः ।
अतोऽन्यथा प्रवृत्तिस्तु राक्षसो विधिरुच्यते ॥ ३१ ॥

The eating of flesh on the occasion of a religious sacrifice is the divine ordination, to eat flesh for any other purpose is a monstruous practice. (31)

क्रीत्वा स्वयं वाप्युत्पाद्य परोपकृतमेव वा ।
देवान्पितृंश्चार्चयित्वा खादन्मांसं न दुष्यति ॥ ३२ ॥

He, who having brought, or procured, or received the gift of, the flesh (of an animal), eats it after having first offered it to the manes and deities, is not defiled thereby. (32)

नाद्यादविधिना मांसं विधिज्ञोऽनापदि द्विजः ।
जग्ध्वा ह्यविधिना मांसं प्रेत्य तैरद्यतेऽवशः ॥ ३३ ॥

(Otherwise than in times of distress,) a Brāhmaṇa, who eats the flesh (of an animal) in a manner condemned by the Regulation, is eaten, defenceless, by that animal in the next world. (33)

न तादृशं भवत्येनो मृगहन्तुर्धनार्थिनः ।
यादृशं भवति प्रेत्य वृथा मांसानि खादतः ॥ ३४ ॥

A huntsman, who kills animals for money, does not acquire the same demerit in after life, as one who eats flesh in violation of the ordinance. (34)

नियुक्तस्तु यथान्यायं यो मांसं नात्ति मानवः ।
स प्रेत्य पशुतां याति संभवानेकविंशतिम् ॥ ३५ ॥

But the person, who being appointed to do a religious sacrifice, does not eat the (consecrated) flesh, will be re-born as a beast for twenty-one births in succession. (35)

असंस्कृतान्पशून्मन्त्रैर्नाद्याद्विप्रः कदाचन ।
मन्त्रैस्तु संस्कृतानद्याच्छाश्वतं विधिमास्थितः ॥ ३६ ॥

Let a Brāhmaṇa never eat the flesh of an animal, unconsecrated by Mantras; conforming to the eternal ordinance, he must always eat the consecrated flesh. (36)

कुर्याद्धृतपशुं सङ्गे कुर्यात्पिष्टपशुं तथा ।
न त्वेव तु वृथा हन्तुं पशुमिच्छेत्कदाचन ॥ ३७ ॥

Desiring to eat flesh rather let him eat its effigy made of dough and clarified butter than eat the unconsecrated flesh of an animal not immolated in a religious sacrifice. (37)

यावन्ति पशुरोमाणि तावत्कृत्वो ह मारणम् ।
वृथा पशुघ्नः प्राप्नोति प्रेत्य जन्मनि जन्मनि ॥ ३८ ॥

For as many number of times does the wanton killer of animal life meets death in his successive rebirths hereafter as there are hairs on the body of the immolated animal. (38)

यज्ञार्थं पशवः सृष्टाः स्वयमेव स्वयंभुवा ।
यज्ञस्य भूत्यै सर्वस्य तस्माद्यज्ञे वधोऽवधः ॥ ३९ ॥

For the purposes of religious sacrifices the beasts were created by the self-origined one, the sacrifice is for the elevation of the whole universe, hence killing is not killing in a religious sacrifice (Yajña). (39)

ओषध्यः पशवो वृक्षास्तिर्यञ्चः पक्षिणस्तथा ।
यज्ञार्थं निधनं प्राप्ताः प्राप्नुवन्त्युत्सृतीः पुनः ॥ ४० ॥

Cereals, beasts, trees, animals of the tortoise species and birds, immolated on the occasion of a religious sacrifice, obtain the eternal status. (40)

मधुपर्के च यज्ञे च पितृदैवतकर्मणि ।
अत्रैव पशवो हिंस्या नान्यत्रेत्यब्रवीन्मनुः ॥ ४१ ॥

A Madhuparka, a Śrāddha, offered to the manes and deities, and a religious sacrifice are the occasions on which a beast should be sacrificed, and on no other occasion. This is the dictum of Manu. (41)

एष्वर्थेषु पशून्हिंसन्वेदतत्त्वार्थविद्द्विजः ।
आत्मानं च पशुं चैव गमयत्युत्तमां गतिम् ॥ ४२ ॥

By killing beasts on these occasions, a Brāhmaṇa, conversant with the inport of the Vedas, accords a more elevated status both to his own self and to the self of the (immolated) beast. (42)

गृहे गुरावरण्ये वा निवसन्नात्मवान्द्विजः ।
नावेदविहितां हिंसामापद्यपि समाचरेत् ॥ ४३ ॥

Even in times of distress, a self-controlled Brāhmaṇa, whether residing in the forest, or the house of his own, or of his preceptor, must not do an act of killing not sanctioned in the Vedas. (43)

या वेदविहिता हिंसा नियतास्मिंश्चराचरे ।
अहिंसामेव तां विद्याद्वेदाद्धर्मो हि निर्बभौ ॥ ४४ ॥

Acts of killing which the Vedas have sanctioned in the universe should be regarded as acts of non-killing, in asmuch as all virtue has emanated from the Vedas. (44)

योऽहिंसकानि भूतानि हिनस्त्यात्मसुखेच्छया ।
स जीवंश्च मृतश्चैव न क्वचित्सुखमेधते ॥ ४५ ॥

He, who in quest of his own pleasure kills the harmless animals, does not obtain any happiness, whether dead or alive. (45)

यो बन्धनवधक्लेशान्प्राणिनां न चिकीर्षति ।
स सर्वस्य हितप्रेप्सुः सुखमत्यन्तमश्नुते ॥ ४६ ॥

He, who does not wish to inflict on any animal the pain of death or captivity, is said to be the well-wisher of all, such a man obtains perfect felicity. (46)

यद्ध्यायति यत्कुरुते धृतिं बध्नाति यत्र च ।
तदवाप्नोत्ययत्नेन यो हिनस्ति न किंचन ॥ ४७ ॥

Whatever he contemplates, whatever he strives for, whatever he puts his heart upon, he gets that without effort, if he does not kill any animal life. (47)

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्मान्मांसं विवर्जयेत् ॥ ४८ ॥

Flesh cannot be obtained without killing a beast, animal-killing does not lead to heaven; hence, a man must forswear (eating flesh). (48)

समुत्पत्तिं च मांसस्य वधबन्धौ च देहिनाम् ।
प्रसमीक्ष्य निवर्तेत सर्वमांसस्य भक्षणात् ॥ ४९ ॥

Considering the origin of flesh (which is a kind of transformed menstrual blood) and the pangs of death and incarceration the beast suffers, he must forswear eating all kinds of flesh, (whether approved of or prohibited by the ordinance). (49)

न भक्षयति यो मांसं विधिं हित्वा पिशाचवत् ।
स लोके प्रियतां याति व्याधिभिश्च न पीड्यते ॥ ५० ॥

He, who does not eat flesh, like a monster, in violation of the ordinance, becomes a favourite with all and is not offlicted with any disease. (50)

अनुमन्ता विशसिता निहन्ता क्रयविक्रयी ।
संस्कर्ता चोपहर्ता च खादकश्चेतिघातका: ॥ ५१ ॥

He who sanctions the killing of an animal, he who quarters its slaughtered body, the actual immolator, the seller and buyer of its flesh, the man who cooks the flesh, he who serves that cooked flesh to the eaters, and he who eats it are called the killers. (51)

स्वमासं परमांसेन यो वर्धयितुमिच्छति ।
अनभ्यर्च्य पितृन्देवांस्ततोऽन्यो नास्त्यपुण्यकृत् ॥ ५२ ॥

He, who otherwise than for the purposes of Śrāddhas offered to the manes and deities, tries to augment the flesh of his body with the flesh of a beast, is the greatest of all sinners. (52)

वर्षे वर्षेऽश्वमेधेन यो यजेत शतं समा: ।
मांसानि च न खादेद्यस्तयो: पुण्यफलं समम् ॥ ५३ ॥

The merit of him, who forswears the use of meat, is equal to that of one who performs the Aśvamedha sacrifice, each year, for a century. (53)

फलमूलाशनैर्मेध्यैर्मुन्यन्नानां च भोजनै: ।
न तत्फलमवाप्नोति यन्मांसपरिवर्जनात् ॥५४ ॥

By living on fruit, bulbs, or foodgrains used by the holy sages, a man does not acquire the same religious merit as he does by forswearing the use of meat. (54)

मां स भक्षयिताऽमुत्र यस्य मांसमिहाद्म्यहम् ।
एतन्मांसस्य मांसत्वं प्रवदन्ति मनीषिण: ॥ ५५ ॥

He, whose flesh I eat in this life, shall eat my flesh in the next; this is the essential attribute of flesh, as disclosed by its etymological signification, according to the wise. (55)

न मासंभक्षणे दोषो न मद्ये न च मैथुने ।
प्रवृत्तिरेषा भूतानां निवृत्तिस्तु महाफला ॥ ५६ ॥

No sin is attached to wenching, flesh-eating, or wine-drinking; these are the natural propulsions of Man, but abstinence bears greater fruits. (56)

प्रेतशुद्धिं प्रवक्ष्यामि द्रव्यशुद्धिं तथैव च ।
चतुर्णामपि वर्णानां यथावदनुपूर्वशः ॥ ५७ ॥

Now I shall discourse on death-uncleanness, as it affects the members of the four social orders in the order of the enumeration, as well as on the mode of purifying the defiled articles. (57)

दन्तजातेऽनुजाते च कृतचूडे च संस्थिते ।
अशुद्धा बान्धवाः सर्वे सूतके च तथोच्यते ॥ ५८ ॥

The Bandhus (i.e., Sapiṇḍas and Samānodakas) of a male child, dead before, or after cutting his teeth, or at the age of tonsure of initiation with the thread, become unclean on his death; likewise his Bandhus become unclean on the birth of a male child. (58)

दशाहं शावमाशौचं सपिण्डेषु विधीयते ।
अर्वाक्-संचयनादस्थ्नां त्र्यहमेकाहमेववा ॥ ५९ ॥

Death–uncleanness continues for ten days among Sapiṇḍas, or until the bones are collected (i.e.for four days as in the case of a fire-keeping Brāhmaṇa), or for three days, or for an entire day and night. (59)

सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते ।
समानोदकभावस्तु जन्मनाम्नोरवेदने ॥ ६० ॥

The sapinda-relationship is extinguished in the seventh generation; Samānodaka-relationship lasts for all eternity, being extinguished only when the name and Gotra are not known. (60)

यथेदं शावमाशौचं सपिण्डेषु विधीयते ।
जननेऽप्येवमेव स्यान्निपुणं शुद्धिमिच्छताम् ॥ ६१ ॥

The term of death-uncleanness, herein laid down, should be also regarded as holding good in respect of birth-uncleanness among Sapiṇḍas, desirous of obtaining perfect purity. (61)

सर्वेषां शावमाशौचं मातापित्रोस्तु सूतकम् ।
सूतकं मातुरेव स्यादुपस्पृश्य पिता शुचिः ॥ ६२ ॥

Personal impurity during the term of a death-uncleanness is equal among all the Sapiṇḍas, but in respect of a birth-unleanness, the mother of the (new born) child remains unclean for ten days, while its father regains his purity on bathing. (62)

निरस्य तु पुमाञ्शुक्रमुपस्पृश्यैव शुद्ध्यति ।
बैजिकादभिसंबन्धादनुरुन्ध्यादघं त्र्यहम् ॥ ६३ ॥

Having wantonly cast his seed, a man shall regain his purity by bathing; but having cast his seed in a woman other than his married wife, he shall remain unclean for three days. (63)

अह्ना चैकेन रात्र्या च त्रिरात्रैरेव च त्रिभिः ।
शवस्पृशो विशुद्ध्यन्ति त्र्यहादुदकदायिनः ॥ ६४ ॥

A Brāhmaṇa, who has touched the dead body of a Sapinda relation, shall remain unclean for three times three days and one day; a Brāhmaṇa, who has touched the dead body of a Samānodaka relation shall remain unclean for three days. (64)

गुरोः प्रेतस्य शिष्यस्तु पितृमेधं समाचरन् ।
प्रेतहारैः समं तत्र दशरात्रेण शुद्ध्यति ॥ ६५ ॥

A disciple, happening to perform the funeral rites unto his deceased preceptor, shall remain unclean for ten days like the Sapiṇḍa relations of the latter. (65)

रात्रिभिर्मासतुल्याभिर्गर्भस्रावे विशुध्यति ।
रजस्युपरते साध्वी स्नानेन स्त्री रजस्वला ॥ ६६ ॥

In a case of abortion or miscarriage (of pregnancy from within three to six months), purification will be effected after the lapse of days, equal in number to that of the months of pregnancy, (the period of uncleanness being three days in respect of an abortion before three months); a chaste woman in her menses will be pure by bathing after the cessation of her flow. (66)

नृणामकृतचूडानां विशुद्धिर्नैशिकी स्मृता ।
निर्वृत्तचूडकानां तु त्रिरात्राच्छुद्धिरिष्यते ॥ ६७ ॥

(Sapiṇḍa relations of a) boy, dead before his rite of tonsure, shall remain unclean for one day and night; while on the death of one, dead after the rite of tonsure (and before his initiation

with the thread), they will remain unclean for three nights (days). (67)

ऊनद्विवार्षिकं प्रेतं निदध्युर्बान्धवा बहिः ।
अलंकृत्य शुचौ भूमावस्थिसंचयनादृते ॥ ६८ ॥

His relations shall bury the corpse of a child, dead before completing the second year of his existence, in a pure ground at the outskirt of the village, fully decorated, without performing the rite of bone-collecting. (68)

नास्य कार्योऽग्निसंस्कारो न च कार्योदकक्रिया ।
अरण्ये काष्ठवत्त्यक्त्वा क्षपेयुस्त्र्यहमेव च ॥ ६९ ॥

His (its) corpse must not be cremated, nor libations of water must be offered to his (its) spirit; leaving it in the forest, like a log of wood, they (i.e. relations) shall pass three days in uncleanness. (69)

नात्रिवर्षस्य कर्तव्या बान्धवैरुदकक्रिया ।
जातदन्तस्य वा कुर्युर्नाम्नि वापि कृते सति ॥ ७० ॥

On the death of a boy, less than three years of age, his relations must not do the rite of (offering libations of) water unto him. The departed spirit of an infant, dead after cutting his teeth, or after his rite of nomenclature, becomes happy with such a water-rite, though its performance is not obligatory on his relations. (70)

सब्रह्मचारिण्येकाहमतीते क्षपणं स्मृतम् ।
जन्मन्येकोदकानां तु त्रिरात्राच्छुद्धिरिष्यते ॥ ७१ ॥

The period of uncleanness, incidental to the death of one's fellow-student (of the Vedas), is one day only, while of the birth on one's Samānodaka, one should be regarded pure on the expiry of three days (from the date of the birth). (71)

स्त्रीणामसंस्कृतानां तु त्र्यहाच्छुद्ध्यन्ति बान्धवाः ।
यथोक्तेनैव कल्पेन शुद्ध्यन्ति तु सनाभयः ॥ ७२ ॥

On the death of a betrothed, (though) unmarried girl, her friends (such as her affianced husband, father, etc.) become purified after the expiry of three days; her Sapiṇḍa relations also become purified after the expiry of the same period. (72)

अक्षारलवणान्नाः स्युर्निमज्जेयुश्च ते त्र्यहम् ।
मांसाशनं च नाश्नीयुः शयीरंश्च पृथक् क्षितौ ॥ ७३ ॥

During the term of a (death-uncleanness) they shall eat their meals without any (artificial) salt, must bathe on each of the three days of uncleanness), forswear meat-diet, and sleep separately on the ground. (73)

सन्निधावेष वै कल्पः शावाशौचस्य कीर्तितः ।
असन्निधावयं ज्ञेयो विधिः संबन्धिबान्धवैः ॥ ७४ ॥

The mode of observing a death-uncleanness (by Bandhus and relations), residing in the vicinity, has been described; the following should be known as the mode of observing it by Bandhus and relations, residing at a distance. (74)

विगतं तु विदेशस्थं शृणुयाद्यो ह्यनिर्दशम् ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ७५ ॥

Happening to hear of the death of a relation in a distant country, within ten days of its occurrence, he shall remain unclean for the unexpired portion of (the period of) ten days. (75)

अतिक्रान्ते दशाहे च त्रिरात्रमशुचिर्भवेत् ।
संवत्सरे व्यतीते तु स्पृष्ट्वैवापो विशुद्ध्यति ॥ ७६ ॥

If he hears it after the expiry of ten days, he shall remain impure for three days only. Happening to learn it after one year of its occurrence, he shall regain his purity by bathing. (76)

निर्दशं ज्ञातिमरणं श्रुत्वा पुत्रस्य जन्म च ।
सवासा जलमाप्लुत्य शुद्धो भवति मानवः ॥ ७७ ॥

Happening to hear of the birth of his son, or of the death of his relation, ten days after its occurence, a man becomes purified by bathing with his clothes on. (77)

बाले देशान्तरस्थे च पृथक्पिण्डे च संस्थिते ।
सवासा जलमाप्लुत्य सद्य एव विशुद्ध्यति ॥ ७८ ॥

On the death of a Samānodaka relation, or of a childdead before teething in a distant country, he shall be purified by bathing with all his clothes on. (78)

अन्तर्दशाहे स्यातां चेत्पुनर्मरणजन्मनी ।
तावस्यादशुचिर्विप्रो यावत्तत्स्यादनिर्दशम् ॥ ७९ ॥

A birth or death uncleanness, occuring within the term of a pre-existing one, must abate with the expiry of the latter (i.e., the previous uncleanness). (79)

त्रिरात्रमाहुराशौचमाचार्ये संस्थिते सति ।
तस्य पुत्रे च पत्न्यां च दिवारात्रमिति स्थितिः ॥ ८० ॥

It is said that, one's uncleanness incidental to the death of his preceptor, lasts for three days; that on the death of a preceptor's son or wife is for one day and night. (80)

श्रोत्रिये तूपसंपन्ने त्रिरात्रमशुचिर्भवेत् ।
मातुले पक्षिणीं रात्रिं शिष्यर्त्विग्बान्धवेषु च ॥ ८१ ॥

On the death of one's fellow student of the Vedas in the same house, the period of uncleanness is three days: On the death of one's brother, disciple or priest, he shall remain impure for two days and the night between them (Pakshini). (81)

प्रेते राजनि सज्योतिर्यस्य स्याद्विषये स्थितः ।
अश्रोत्रिये त्वहः कृत्स्नमनूचाने तथा गुरौ ॥ ८२ ॥

On the death of the king of the country wherein he resides, let him observe a death uncleanness for the day or night in which the death has occurred. The period of uncleanness in respect of the death of a Veda-ignorant or Veda-knowing preceptor, is for the entire day or night in which the death has occurred. (82)

शुद्ध्येद्विप्रो दशाहेन द्वादशाहेन भूमिपः ।
वैश्यः पञ्चदशाहेन शूद्रो मासेन शुद्ध्यति ॥ ८३ ॥

A Brāhmaṇa shall regain his purity after ten days; a Kṣatriya, after twelve days; a Vaiśya, after fifteen days; and a Śūdra, after a month. (83)

न वर्धयेदघाहानि प्रत्यूहेन्नाग्निषु क्रियाः ।
न च तत्कर्म कुर्वाणः सनाभ्योप्यशुचिर्भवेत् ॥ ८४ ॥

Let him not extend the period of uncleanness, nor cease to make the Vediac fire offerings; if he gets them done by a Sapiṇḍa proxy, he does not become impure. (84)

दिवाकीर्तिमुदक्यां च पतितं सूतिकां तथा ।
शवं तत्स्पृष्टिनं चैव स्पृष्ट्वा स्नानेन शुद्ध्यति ॥ ८५ ॥

Happening to touch a Cāṇḍāla, a woman in her flow, a degraded person, a (newly) parturient woman, a dead body, or a person who has touched a corpse, one shall regain his purity by bathing. (85)

आचम्य प्रयतो नित्यं जपेदशुचिदर्शने ।
सौरान्मन्त्रान्यथोत्साहं पावमानीश्च शक्तितः ॥ ८६ ॥

Having seen an unholy sight after the performance of Ācamanam (sipping water) in connection with a daily religious rite, one must diligently mutter the Mantras sacred to the sungod, or any other sacred Mantras, to the best of his ability. (86)

नारं स्पृष्ट्वास्थि सस्नेहं स्नात्वा विप्रो विशुद्ध्यति ।
आचम्यैव तु निःस्नेहं गामालभ्यार्कमीक्ष्य वा ॥ ८७ ॥

Happening to touch a human skeletal bone, smeared with grease or marrow, a Brāhmaṇa shall regain his purity by bathing; having touched such a dry bone, he shall purify himself by touching a cow, or by looking at the sun. (87)

आदिष्टी नोदकं कुर्यादाव्रतस्य समापनात् ।
समाप्ते तूदकं कृत्वा त्रिरात्रेणैव शुद्ध्यति ॥ ८८ ॥

A religious student (Brahmacārin), before fulfilling his vow, must not do obsequious rites unto the spirits of his departed relations; after the completion of his vow he shall observe a death-uncleanness for three days, and thereafter regain his purity by offering libations of water unto them. (88)

वृथा संकरजातानां प्रव्रज्यासु च तिष्ठताम् ।
आत्मनस्त्यागिनां चैव निर्वर्ततोजक्रिया ॥ ८९ ॥

Unto the (souls of) persons of hybrid castes begotten by men of inferior castes on woman of superior castes) and unto the souls of ascetics and of men who have committed suicide libations of water must not be offered, after death. (89)

पाषण्डमाश्रितानां च चरन्तीनां च कामतः ।
गर्भभर्तृद्रुहां चैव सुरापीनां च योषिताम् ॥ ९० ॥

(Similarly), not unto the spirits of atheists, defilers of the Vedas, moral wantons, and wives who had been drunkards, or faithless to their husbands, or guilty of committing abortions of pregnancy. (90)

आचार्यं स्वमुपाध्यायं पितरं मातरं गुरुम् ।
निर्हृत्य तु व्रजी प्रेतान्न व्रतेन वियुज्यते ॥ ९१ ॥

For carrying, or cremating the dead body of his own initiator in Brahmanism, or of his preceptor, father, mother, or of any other superior relation, a religious student (Brahmacārin) must not be considered as dis-associated (i.e. to have broken) with his vow. (91)

दक्षिणेन मृतं शूद्रं पुरद्वारेण निर्हरेत् ।
पश्चिमोत्तरपूर्वैस्तु यथायोगं द्विजन्मनः ॥ ९२ ॥

The corpse of a deceased Śūdra must be carried out of his house through the eastern door of its southern portion; that of a Vaiśya, through the western door, that of a Kṣatriya through the northern door, and that of a Brāhmaṇa through the eastern exit. (92)

न राज्ञामघदोषोऽस्ति व्रतिनां न च सत्रिणाम् ।
ऐन्द्रं स्थानमुपासीना ब्रह्मभूता हि ते सदा ॥ ९३ ॥

Kings (i.e., crowned and duly anointed sovereigns of the Kṣatriya caste), Brahmacārins, and celebrators of Vediac sacrifices are never affected by death or birth-uncleanness, inasmuch as the kings are the representatives of Indra (on earth), and the two last named ones are those of Brahmā. (93)

राज्ञो महात्मिके स्थाने सद्यःशौचं विधीयते ।
प्रजानां परिरक्षार्थमासनं चात्र कारणम् ॥ ९४ ॥

In respect of a king, seated on the glorious cushion of sovereignty, the (period of) uncleanness is laid down as one day only, the reason being that sovereignty exists for the protection and welfare of the subjects. (94)

Kings are not governed by ordinary laws of uncleanness as their persons must be kept always pure in order to leave them morally competent to make gifts and to do other prophylactic rites for the welfare of the subjects in case of emergency such as femine, etc.–Kulluka

डिंभाहवहतानां च विद्युता पार्थिवेन च ।
गोब्राह्मणस्य चैवार्थे यस्य चेच्छति पार्थिवः ॥ ९५ ॥

No uncleanness exists in respect of the death of persons, killed in a battle not conducted by the king, or struck dead by lightning, or killed in execution of the sentences of royal tribunals (lit. king's commands), as well as in respect of the death of those whose deaths by the king's command should not give rise to such uncleanness. (95)

सोमाग्न्यर्कानिलेन्द्राणां वित्ताप्पत्योर्यमस्य च ।
अष्टानां लोकपालानां वपुर्धारयते नृपः ॥ ९६ ॥

The king is the embodiment of the (energies of the) eight lords of regions such as, the moon, the fire, the air, the sun, Indra, the lord of wealth (Kuvera), the lord of waters (Varuṇa) and Yama. (96)

लोकेशाधिष्ठितो राजा नास्याशौचं विधीयते ।
शौचाशौचं हि मर्त्यानां लोकेशप्रभवाप्ययम् ॥ ९७ ॥

Sovereignty is founded on the energies of the lords of the eight regions; hence, a king is not affected by uncleanness. How can he, whose commands make mortals subject to cleanness and uncleanness, be himself affected by uncleanness. (97)

उद्यतैराहवे शस्त्रैः क्षत्रधर्महतस्य च ।
सद्यः संतिष्ठते यज्ञस्तथाशौचमिति स्थितिः ॥ ९८ ॥

A person, killed with an uplifted weapon (such as a sword,etc.) in battle in discharge of the duties of a Kshatriya, instantaneously acquires the merit of (an Agnishtoma), sacrifice, and is at that moment purged of uncleanness. (98)

विप्रः शुद्ध्यत्यपः स्पृष्ट्वाः क्षत्रियो वाहनायुधम् ।
वैश्यः प्रतोदं रश्मीन्वा यष्टिं शूद्रः कृतक्रियः ॥ ९९ ॥

(After the performance of the Śrāddha and at the expiry of the period of uncleannes, a Brāhmaṇa is purified by sipping water; a Kṣatriya, by touching a weapon and a charger; A Vaiśya, by touching a goading stick and the reins (of a horse); and a Śūdra, by touching a stick. (99)

एतद्वोऽभिहितं शौचं सपिण्डेषु द्विजोत्तमाः ।
असपिण्डेषु सर्वेषु प्रेतशुद्धिं निबोधत ॥ १०० ॥

O you foremost of Brāhmaṇas, thus I have related to you the rules of cleanness among the Sapiṇḍa relations of the deceased, now hear me describe the rules of cleanness to be observed by the Asapiṇḍa relations of the deceased. (100)

असपिण्डं द्विजं प्रेतं विप्रो निर्हत्य बन्धुवत् ।
विशुद्ध्यति त्रिरात्रेण मातुराप्तांश्च बान्धवान् ॥ १०१ ॥

A Brāhmaṇa, having carried and cremated the corpse of an Asapiṇḍa relation, like a relation, becomes pure after three days' uncleanness. Similarly, having carried and cremated the corpse of a deceased and intimate relation (uterine brother or sister of his mother), he shall observe a period of three days' uncleanness. (101)

यद्यन्नमत्ति तेषां तु दशाहेनैव शुद्ध्यति ।
अनदन्नन्नमह्नैव न चेत्तस्मिन्गृहे वसेत् ॥ १०२ ॥

Having partaken of the food in the house of his deceased Asapiṇḍa relation (during the term of uncleanness), a Brāhmaṇa shall remain unclean for ten days, his mere residence in the house without partaking of the food (of the family) will make him unclean for one day only. (102)

अनुगम्येच्छया प्रेतं ज्ञातिमज्ञातिमेव च ।
स्नात्वा सचैलः स्पृष्ट्वाग्निं घृतं प्राश्य विशुद्ध्यति ॥ १०३ ॥

Having followed the corpse of a deceased person, whether related to him as a cognate or not, a man shall effect his purification by bathing with all his clothes on, by touching fire, and by drinking clarified butter (after that). (103)

न विप्रं स्वेषु तिष्ठत्सु मृतं शूद्रेण नाययेत् ।
अस्वर्ग्या ह्याहुतिः सा स्याच्छूद्रसंस्पर्शदूषिता ॥ १०४ ॥

In the event of his having had relations of his own, the corpse of a deceased Brāhmaṇa must not be carried by Śūdras; such a corpse (lit. bodily oblation to death), defiled by the touch of the Śūdras, leads not its spirit to heaven. (104)

ज्ञानं तपोऽग्निराहारो मृन्मनो वार्युपाञ्जनम् ।
वायुः कर्मार्ककालौ च शुद्धेः कर्तॄणि देहिनाम् ॥ १०५ ॥

Knowledge (of Brahma), yoga and penitential austerities (Tapas), the fire, food, the earth, conviction, water, pastes and unguents, the air, deed, the sun and time are the purificators of embodied creatures. (105)

सर्वेषामेव शौचानामर्थशौचं परं स्मृतम् ।
योऽर्थे शुचिर्हि स शुचिर्न मृद्वारिशुचिः शुचिः ॥ १०६ ॥

Of all purifications (or puritis) the purification or purity of the mind is the greatest purification or purity. He who is pure in intent (thought or idea) is truly pure. Purification with the help of clay and water is no (real) purification. (106)

क्षान्त्या शुद्ध्यन्ति विद्वांसो दानेनाकार्यकारिणः ।
प्रच्छन्नपापा जप्येन तपसा वेदवित्तमाः ॥ १०७ ॥

Through forbearance the erudite are purified, through gifts wrong-doers are made pure. Sinners in secret are purified by mutterring or mentally repeating (Yapya), the sacred Mantras, and the foremost of Veda-knowing Brāhmaṇas are purified through the practice of penitential austerities. (107)

मृत्तोयैः शुद्ध्यते शोध्यं नदी वेगेन शुद्ध्यति ।
रजसा स्त्री मनोदुष्टा संन्यासेन द्विजोत्तमः ॥ १०८ ॥

Things to be purified are purified with clay and water; a river is purified by its current; a woman, by her flow; and the best of Brāhmaṇas, by asceticism. (108)

अद्भिर्गात्राणि शुद्ध्यन्ति मनः सत्येन शुद्ध्यति ।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुद्ध्यति ॥ १०९ ॥

Water purifies the limbs and bodily members (of a person); truthfulness purifies the mind; the individualised Self is purified by knowledge and penitential austerities; and intellect (Discriminative faculty) is pruified by knowledge. (109)

एष शौचस्य वः प्रोक्तः शारीरस्य विनिर्णयः ।
नानाविधानां द्रव्याणां शुद्धेः शृणुत निर्णयम् ॥ ११० ॥

Thus the mode of purification in respect of your persons has been described; now hear me discourse on the mode of purifying various articles (and substances). (110)

तैजसानां मणीनां च सर्वस्याश्ममयस्य च ।
भस्मनाद्भिर्मृदा चैव शुद्धिरुक्ता मनीषिभिः ॥ १११ ॥

The purification of all gems, metallic articles, and things made of stone should be effected with the help of water, ashes and earth. This is what has been said by the wise. (111)

निर्लेपं काञ्चनं भाण्डमद्भिरेव विशुद्ध्यति ।
अब्जमश्ममयं चैव राजतं चानुपस्कृतम् ॥ ११२ ॥

A golden vessel, bereft of smear (i.e., not smeared with grease or any unclean paste), is purified by washing it with water; the same rule holds good in respect of articles made of stone, of aquatic substances, and of unstriated articles of silver. (112)

अपामग्नेश्च संयोगाद्धैमं रौप्यं च निर्बभौ ।
तस्मात्तयोः स्वयोन्यैव निर्णेको गुणवत्तरः ॥ ११३ ॥

Silver and gold have originated from the fire and water, hence the purification of gold and silver should be effected with fire and water, their parent substances. (113)

ताम्रायःकांस्यरैत्यानां त्रपुणः सीसकस्य च ।
शौचं यथार्हं कर्तव्यं क्षाराम्लोदकवारिभिः ॥ ११४ ॥

Articles, made of copper, iron, bell-metal, brass, zinc, or lead, should be respectively purified with alkali (ashes), acid and water, as suited to each of them (see Bṛhaspati Saṁhitā). (114)

द्रवाणां चैव सर्वेषां शुद्धिरुत्पवनं स्मृतम् ।
प्रोक्षणं संहतानां च दारवाणां च तक्षणम् ॥ ११५ ॥

All fluid substances (such as oil), clarified butter, etc. defiled by a crow, or by a fly) should be purified by stirring them (with a ladle). Articles, made of the combination of several other things, should be purified by sprinkling water over them, and wooden articles should be purified by scraping them. (115)

मार्जनं यज्ञपात्राणां पाणिना यज्ञकर्मणि ।
चमसानां ग्रहाणां च शुद्धिः प्रक्षालनेन तु ॥ ११६ ॥

During the celebration of a religious sacrifice, sacrificial vessels are purified by rubbing them with the palm of hand, while ladle and spoons are purified by washing them. (116)

चरूणां स्रुक्स्रुवाणां च शुद्धिरुष्णेन वारिणा ।
स्फ्यशूर्पशकटानां च मुसलोलूखलस्य च ॥ ११७ ॥

Sacrificial porridge, and sacrificial spoons and ladles, known as Sruk and Sruva, are purified by washing them with hot water; winnows, carts, pestles and mortars are purified by washing them with hot water. (117)

अद्भिस्तु प्रोक्षणं शौचं बहूनां धान्यवाससाम् ।
प्रक्षालनेन त्वल्पानामद्भिः शौचं विधीयते ॥ ११८ ॥

A pile of paddy or clothes, (defiled by any impure contact), is purified by sprinkling water over it; a small quantity of paddy, or a small mumber of clothes is purified by washing it with water. (118)

चेलवच्चर्मणां शुद्धिर्वैदलानां तथैव च ।
शाकमूलफलानां च धान्यवच्छुद्धिरिष्यते ॥ ११९ ॥

The purification of Bamboo articles, as well as of those made of leather should be effected in the manner of clothes; whereas the purification of Sākas, fruit and bulbs should be made in the manner of paddy. (119)

कौशेयाविकयोरूषैः कुतपानामरिष्टकैः ।
श्रीफलैरंशुपट्टानां क्षौमाणां गौरसर्षपैः ॥ १२० ॥

Wearing stuffs, made of the threads of silk-worm-cocoons (Kausheya), and stuffs made of sheep's wool must be purified with alkali; blankets, such as are manufactured in the country of Nepal, must be purified with Nimva leaves; cloths made of flax and Jute-twists must be purified with Vilva fruit, while those made of bark-twists (Kshauma) must be purified with white mustard seeds. (120)

क्षौमवच्छङ्खशृङ्गाणामस्थिदन्तमयस्य च ।
शुद्धिर्विजानता कार्या गोमूत्रेणोदकेन वा ॥ १२१ ॥

Let the knowing one effect the purification of articles made of horns, conch-shells, bones, or teeth (tusks) in the manner of Kshauma cloths, or with water and cow's urine. (121)

प्रोक्षणात्तृणकाष्ठं च पलालं चैव शुद्ध्यति ।
मार्जनोपाञ्जनैर्वेश्म पुनः पाकेन मृण्मयम् ॥ १२२ ॥

Wood, weeds, straws, etc., are purified by sprinkling water over them, a room is purified by washing and plastering it (with cowdung, etc.,) while earthen vessels are purified by baking them again. (122)

मद्यैर्मूत्रैः पुरीषैर्वा ष्ठीवनैः पूयशोणितैः ।
संस्पृष्टं नैव शुद्ध्येत पुनःपाकेन मृन्मयम् ॥ १२३ ॥

Earthen vesels, defiled by the touch of urine, faeces, sputam, pus or blood, are not purified by rebaking them. (123)

संमार्जनोपाञ्जनेन सेकेनोल्लेखनेन च ।
गवां च परिवासेन भूमिः शुद्ध्यति पञ्चभिः ॥ १२४ ॥

A ground, (defiled by stool, by urine, or by the residence of a Chāaṇḍāla thereon and such like causes), is purified by brooming, plastering, washing, and scraping it, or by keeping kine thereon. (124)

पक्षिजग्धं गवाघ्रातमवधूतमवक्षुतम् ।
दूषितं केशकीटैश्च मृत्प्रक्षेपेण शुद्ध्यति ॥ १२५ ॥

An article, nibled by a bird (whose flesh may be eaten), or smelled by a cow, or spitted upon, or trampled under foot, or defiled by the touch of an insect or hair, is purified by throwing earth over it. (125)

यावन्नापैत्यमेध्याक्ताद्गन्धो लेपश्च तत्कृतः ।
तपवन्मृद्वारि चादेयं सर्वासु द्रव्यशुद्धिषु ॥ १२६ ॥

An article, smeared with any impure substance, must be rubbed with earth and washed with water until the smear and its foul smell are removed. This is the rule in respect of the purification of all articles. (126)

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन् ।
अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते ॥ १२७ ॥

The gods have ordained three things as pure for Brāhmaṇas, viz., those which have not been found to be any wise polluted, those washed with water, and those declared as pure by speech (word). (127)

आपः शुद्धा भूमिगता वैतृष्ण्यं यासु गोर्भवेत् ।
अव्याप्ताश्चेदमेध्येन गन्धवर्णरसान्विताः ॥ १२८ ॥

That quantity of water, which is enough for a cow to quench her thirst with, if it stays on the ground, not bereft of its proper smell and colour, and undefiled by the contact of any impure thing, should be regarded as pure. (128)

नित्यं शुद्धः कारुहस्तः पण्ये यच्च प्रसारितम् ।
ब्रह्मचारिगतं भैक्ष्यं नित्यं मेध्यमिति स्थितिः ॥ १२९ ॥

Always pure is the hand of a maker of flower garlands, always pure in the shop is an article spread out for sale, and always pure is the article of gift in the possession of a Brahmacārin. This is the conclusion of the Śāstras. (129)

नित्यमास्यं शुचि स्त्रीणां शकुनिः फलपातने ।
प्रस्रवे च शुचिर्वत्सः श्वा मृगग्रहणे शुचिः ॥ १३० ॥

Always pure are the faces of women, pure is the bird in the act of felling down a fruit; pure is the mouth of a calf at the time of milching a cow, and pure is the mouth of a dog in catching a game in a hunt. (130)

श्वभिर्हतस्य यन्मांसं शुचि तन्मनुरब्रवीत् ।
क्रव्याद्भिश्च हतस्यान्यैश्चण्डालाद्यैश्च दस्युभिः ॥ १३१ ॥

Pure is the flesh of an animal killed by a dog; as well pure is the flesh of an animal killed by a Chāṇḍāla, or by a carnivorous beast. This is what Manu has said. (131)

ऊर्ध्वं नाभेर्यानि खानि तानि मेध्यानि सर्वशः ।
यान्यधस्तान्यमेध्यानि देहाच्चैव मलाश्च्युताः ॥ १३२ ॥

At all times pure are the external ducts of organs situated above one's umbilicus, always impure are the ducts of organs situated below the navel, as well as the refuse matter which are secreted or discharged through them. (132)

मक्षिका विप्रुषश्छाया गौरश्वः सूर्यरश्मयः ।
रजो भूर्वायुरग्निश्च स्पर्शे मेध्यानि निर्दिशेत् ॥ १३३ ॥

Flies, particles of saliva escaped out of the mouth, a shadow, the cow, the horse, the rays of the sun, dusts carried in the

air, earth, fire and air have been held as pure in respect of their touch. (133)

विण्मूत्रोत्सर्गशुद्ध्यर्थं मृद्वार्यदेयमर्थवत् ।
दैहिकानां मलानां च शुद्धिषु द्वादशस्वपि ॥ १३४ ॥

Earth and water, enough for the purpose, should be used purifying the parts after defication or urination, or after the discharge of any of the twelve aforesaid bodily excretions. (134)

वसा शुक्रमसृङ्मज्जा मूत्रविट् घ्राणकर्णविट् ।
श्लेष्माश्रु दूषिका स्वेदो द्वादशैते नृणां मलाः ॥ १३५ ॥

The fat, semen, blood, marrow, urine, faces, the waxy deposits in the ears and nostrils, phlegm (mucous) tears, sweat and the mucous deposit in the corners) of the eyes, these are the twelve refuse products of the bodies of men. (135)

एका लिङ्गे गुदे तिस्रस्तथैकत्र करे दश ।
उभयोः सप्त दातव्या मृदः शुद्धिमभीप्सता ॥ १३६ ॥

A person, wishing purification, must rub his genitals once, his anus thrice, his left hand ten times, and his both hands seven times, with earth (clay) and water. (136)

एतच्छौचं गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
त्रिगुणं स्याद्वनस्थानां यतीनां तु चतुर्गुणम् ॥ १३७ ॥

This is the (rule of) purification for house-holders; Brahmacārins, forest-dwelling hermits, and anchorites (Yatis) shall respectively double, treble and quadruple the number (of purificatory measures laid down in the preceding couplet). (137)

कृत्वा मूत्रं पुरीषं वा खान्याचान्त उपस्पृशेत् ।
वेदमध्येष्यमाणश्च अन्नमश्नंश्च सर्वदा ॥ १३८ ॥

After defecation or urination, after having eaten his meal, or wishing to study the Vedas, he shall sip water and touch the apertures of his organs. (138)

त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम् ।
शारीरं शोचमिच्छन्हि स्त्री शूद्रस्तु सकृत्सकृत् ॥ १३९ ॥

Desiring the purification of his body, he must thrice sip water and thrice wash his mouth with water. Only once must a Śūdra and a woman do each of these things. (139)

शूद्राणां मासिकं कार्यं वपनं न्यायवर्तिनाम् ।
वैश्यवच्छौचकल्पश्च द्विजोच्छिष्टं च भोजनम् ॥ १४० ॥

Following the path of equity, Śūdras must shave their heads once, each month, follow the rules of purification laid down in respect of the Vaiśyas, and eat the leavings of Brāhmaṇas food. (140)

नोच्छिष्टं कुर्वते मुख्या विप्रुषोऽङ्गे पतन्ति याः ।
न श्मश्रूणि गतान्यास्यं न दन्तान्तरधिष्ठितम् ॥ १४१ ॥

Particles of saliva falling on the limbs, hairs of the beard getting into the mouth, and the particles of food retained in the interstices between the teeth must not be regarded as leavings of food (Ucchhiṣṭam). (141)

स्पृशन्ति बिन्दवः पादौ य आचामयतः परान् ।
भौमिकैस्ते समा ज्ञेया न तैराप्रयतो भवेत् ॥ १४२ ॥

Drops of water, falling down on the feet of one at the time of helping another to rinse his mouth with water, should be regarded as pure as the water, lying on the ground. (142)

उच्छिष्टेन तु संस्पृष्टो द्रव्यहस्तः कथंचन ।
अनिधायैव तद्द्रव्यमाचान्तः शुचितामियात् ॥ १४३ ॥

A person, with an article in his hand, happening to be touched by the leaving of food, shall recover his personal purity by sipping water, without placing the same article on the ground. (143)

वान्तो विरिक्तः स्नात्वा तु घृतप्राशनमाचरेत् ।
आचामेदेव भुक्त्वान्नं स्नानं मैथुनिनः स्मृतम् ॥ १४४ ॥

After purgation or emesis (induced by a medicine) a person shall bathe and drink clarified butterr; having belched after taking his meal, *he must sip* water in the *manner* of an Ācamanam. It is said that, after visiting the beds of their wives, men must purify their persons by bathing. (144)

सुप्त्वा क्षुत्वा च भुक्त्वा च निष्ठीव्योक्त्वानृतानि च ।
पीत्वापोऽध्येष्यमाणश्च आचामेत्प्रयतोऽपि सन् ॥ १४५ ॥

After having slept, sneezed, eaten, spitted, drunk water, or spoken a lie, or before commencing his Vediac study, let him assiduosusly do an (Ācamanam). (145)

एष शौचविधिः कृत्स्नो द्रव्यशुद्धिस्तथैव च ।
उक्तो वः सर्ववर्णानां स्त्रीणां धर्मान्निबोधत ॥ १४६ ॥

Thus the mode of effecting the personal purification, as well as that of purifying (various) defiled (articles) has been elaborately and exhaustively described; now hear me discourse on the duties of women of all the (four) social orders. (146)

बालया वा युवत्या वा वृद्धया वापि योषिता ।
न स्वातन्त्र्येण कर्तव्यं किंचित्कार्यं गृहेष्वपि ॥ १४७ ॥

A girl, or a maid, or an old woman must not do anything independently (i.e., at her own will) in the house. (147)

बाल्ये पितुर्वशे तिष्ठेत्पाणिग्राहस्य यौवने ।
पुत्राणां भर्तरि प्रेते न भजेत्स्त्री स्वतन्त्रताम् ॥ १४८ ॥

In childhood let her remain under the control of her father, under the control of her husband in youth; and under the control of her son after the demise of her lord in old age. A woman must not assume independence under any circumstances whatever. (148)

पित्रा भर्त्रा सुतैर्वापि नेच्छेद्विरहमात्मनः ।
एषां हि विरहेण स्त्री गर्ह्ये कुर्यादुभे कुले ॥ १४९ ॥

She must not wish separation from her father, husband or sons; a woman living separate from these (relatives) becomes condemnable in both families. (149)

सदा प्रहृष्टया भाव्यं गृहकार्येषु दक्षया ।
सुसंस्कृतोपस्करया व्यये चामुक्तहस्तया ॥ १५० ॥

Skillful in her household duties, let her maintain a happy and cheerful frame of mind, keeping the furniture neat and tidy and avoiding extravagance. (150)

यस्मै दद्यात्पिता त्वेनां भ्राता वानुमते पितुः ।
तं शुश्रुषेत जीवन्तं संस्थितं च न लङ्घयेत् ॥ १५१ ॥

During the life-time of him unto whom her father, or her brother, with her father's consent, might have given her in marriage, him she must (devotedly) serve, and make no transgression against him, after his demise. (151)

मङ्गलार्थं स्वस्त्ययनं यज्ञश्चासां प्रजापतेः ।
प्रयुज्यते विवाहेषु प्रदानं स्वाम्यकारणम् ॥ १५२ ॥

The religious sacrifice, known as the Prajāpatiyajña and other bliss-giving rites should be instituted on the occasions of their marriage); for auspiciousness (i.e., for fruition of the object of marriage); the formal giving away (betrothel, or giving of word according to Kulluka) creates the right of husbandship. (152)

अनृतावृतुकाले च मन्त्रसंस्कारकृत्पतिः ।
सुखस्य नित्यं दातेह परलोके च योषितः ॥ १५३ ॥

The lawfully married husband, the doer of the rite of consecration by Mantra (i.e., marriage); is at liberty to visit his wife during her menstrual period, or at any other time, since it is he who gives pleasure to the wife both in this world and the next. (153)

विशीलः कामवृत्तो वा गुणैर्वा परिवर्जितः ।
उपचर्यः स्त्रिया साध्व्या सततं देववत्पतिः ॥ १५४ ॥

Like a deity a chaste wife shall always serve her husband, even if he be found devoid of learning, character and conjugal fidelity. (154)

नास्ति स्त्रीणां पृथग्यज्ञो न व्रतं नाप्युपोषणम् ।
पतिं शुश्रूषते येन तेन स्वर्ग महीयते ॥ १५५ ॥

A wife has no other religious rite of vow of her own than an unflinching devotion to her lord, whereby she will be glorified in heaven. (155)

पाणिग्राहस्य साध्वी स्त्री जीवतो वा मृतस्य वा ।
पतिलोकमभीप्सन्ती नाचरेत्किंचिदप्रियम् ॥ १५६ ॥

A virtuous wife, desiring to attain the region of the husband, must not do any thing unpleasant to her lord, in life or death. (156)

कामं तु क्षपयेद्देहं पुष्पमूलफलैः शुभैः ।
नतु नामापि गृह्णीयात्पत्यौ प्रेते परस्य तु ॥ १५७ ॥

After the demise of her lord, let her control her passion by living on auspicious flowers, bulbs, and fruit, and never dream of taking the name of another man. (157)

आसीतामरणात्क्षान्ता नियता ब्रह्मचारिणी ।
यो धर्म एकपत्नीनां काङ्क्षन्ती तमनुत्तमम् ॥ १५८ ॥

Forbearing, self-controlled, and emulating the excellent virtues of chaste wives, let her pass her whole life in the constant practice of asceticism, (for swearing meat, honey, wine and sexual intercourse, etc.) (158)

अनेकानि सहस्राणि कुमारब्रह्मचारिणाम् ।
दिवंगतानि विप्राणामकृत्वा कुलसंततिम् ॥ १५९ ॥

Many thousands of celebrated Brahmacārins (such as, Sanaka, Bālakhilyas, etc.,) and thousands of Brāhmaṇas have gone to heaven (even) without (the merit of) procreating children. (159)

मृते भर्तरि साध्वी स्त्री ब्रह्मचर्ये व्यवस्थिता ।
स्वर्गं गच्छत्यपुत्रापि यथा ते ब्रह्मचारिणः ॥ १६० ॥

After the demise of her lord, a virtuous wife, by taking to the life of asceticism, may go to heaven, even though not blessed with a child, like the Brahmacārins. (160)

अपत्यलोभाद्या तु स्त्री भर्तारमतिवर्तते ।
सेह निन्दामवाप्नोति पतिलोकाच्च हीयते ॥ १६१ ॥

Out of a greed for progeny, a wife, who makes transgressions against her lord, acquires infamy in this life and is ousted of the region of conjugal felicity (lit. region) where virtuous wives are re-united with their husbands after death. (161)

यान्योत्पन्ना प्रजास्तीह न चाप्यन्यपरिग्रहे ।
न द्वितीयश्च साध्वीनां क्वचिद्भर्तोपदिश्यते ॥ १६२ ॥

A son, begotten by a man on another's wife, and vice versa can never be called a son, and nowhere a virtuous woman has been advised to take a second husband (in the Śāstra). (162)

पतिं हित्वापकृष्टं स्वमुत्कृष्टं या निषेवते ।
निन्द्यैव सा भवेल्लोके परपूर्वेति चोच्यते ॥ १६३ ॥

A woman, who, discarding a former though inferior husband of her own marries a better and greater husband, (for the second time) is condemned in society and is called a fore-enjoyed wife (Parapurvā.) (163)

व्यभिचारात्तु: भर्तु: स्त्री लोके प्राप्नोति निन्द्यताम् ।
शृगालयोनिं प्राप्नोति पापरोगैश्च पीड्यते ॥ १६४ ॥

For acts of infidelity to her lord, a wife becomes condemnable in society; she will be reborn as a she-jackal, afflicted with many a foul disease (such as leprosy, etc.). (164)

पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकमाप्नोति सद्भिः साध्वीति चोच्यते ॥ १६५ ॥

Controlled in her speech, body and mind, a wife, who transgreses not her lord, attains the region of the husband and is glorified as a chaste woman by the world. (165)

अनेन नारीवृत्तेन मनोवाग्देहसंयता ।
इहाग्र्यां कीर्तिमाप्नोति पतिलोकं परत्र च ॥ १६६ ॥

Controlled in her speech, body and mind, and by thus faithfully discharging the duties of matrimony, a woman (wife) acquires glory in this life and attains the region of the husband, after death. (166)

एवंवृत्तां सवर्णां स्त्रीं द्विजाति: पूर्वमारिणीम् ।
दाहयेदग्निहोत्रेण यज्ञपात्रैश्च धर्मवित् ॥ १६७ ॥

A true-born one (Brāhmaṇa), shall cremate the corpse of such a dutiful wife, dead before him in the Agni Hotra fire, together with the wooden utensils used in that sacrifice. (167)

भार्यायै पूर्वमारिण्यै दत्वाग्नीनन्त्यकर्मणि ।
पुनर्दारक्रियां कुर्यात्पुनराधानमेव च ॥ १६८ ॥

Having thus cremated his deceased wife, the surviving husband shall again marry a second wife, or pass the remainder of his life in doing fire-offerings. (168)

अनेन विधिना नित्यं पञ्चयज्ञान्न हापयेत् ।
द्वितीयमायुषो भागं कृतदारो गृहे वसेत् ॥ १६९ ॥

A house-holder must not abandon the performance of the five daily sacrifices, conformably to the rules stated before, and shall reside married in his house for the second division of his life. (169)

CHAPTER SIXTH

वानप्रस्थाश्रमवर्णनम्

एवं गृहाश्रमे स्थित्वा विधिवत्स्नातको द्विजः ।
वने वसेत्तु नियतो यथावद्विजितेन्द्रियः ॥ १ ॥

Having thus duly discharged the duties of the house-holder, a Snātaka Brāhmaṇa, with all the passions of his heart sobered and tranquilised, shall live, self-controlled, in the forest. (1)

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः ।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत् ॥ २ ॥

A house-holder, when he will find his hairs turned grey and the skin of his body furrowed with lines and wrinkles and see the son of his own son, shall resort to the forest. (2)

संत्यज्य ग्राम्यमाहारं सर्वं चैव परिच्छदम् ।
पुत्रेषु भार्यां निक्षिप्य वनं गच्छेत्सहैव वा ॥ ३ ॥

Forswearing the use of all kinds of foodgrains, as well as that of vehicles and wearing apparels used by (men) in the village, and placing his wife under the protection of his son, or in her company, let him take refuge in the wood. (3)

अग्निहोत्रं समादाय गृह्यं चाग्निपरिच्छदम् ।
ग्रामादरण्यं निःसृत्य निवसेन्नियतेन्द्रियः ॥ ४ ॥

Taking the Śrauta and the Gṛhya-fires, together with the spoons and ladles, etc., used in the Agnihotra offerings, with him let him come out of the village, and live, peaceful and self-controlled, in the forest. (4)

मुन्यन्नैर्विविधैर्मेध्यैः शाकमूलफलेन वा ।
एतानेव महायज्ञान्निर्वपेद्विधिपूर्वकम् ॥ ५ ॥

With foodgrains used by Munis (divine contemplators) and holy roots, fruit and Śakas, let him duly perform these five great sacrifices. (5)

वसीत चर्म चीरं वा सायं स्नायात्प्रगे तथा ।
जटाश्च बिभृयान्नित्यं श्मश्रुलोमनखानि च ॥ ६ ॥

Let him be clad in skin, rags, or barks of trees, bathe morning and evening each day, wear beard, moustache and clotted hair, and grow finger-nails. (6)

यद्भक्ष्यं स्यात्ततो दद्याद्बलिं भिक्षां च शक्तितः ।
अम्मूलफलभिक्षाभिरर्चयेदाश्रमागतान् ॥ ७ ॥

Out of his own food let him make offerings and gifts to the best of his might to the poor, and worship (serve) the guests in his hermitage with offerings of water, fruit and edible roots. (7)

स्वाध्याये नित्ययुक्तः स्याद्दान्तो मैत्रः समाहितः ।
दाता नित्यभनादाता सर्वभूतानुकम्पकः ॥ ८ ॥

Always devoted to the study of the Vedas, with all his senses under control, beneficient and compassionate to all, let him ceaselessly make gifts without receiving them from any one, and exert for the good of all creatures. (8)

वैतानिकं च जुहुयादग्निहोत्रं यथाविधि ।
दर्शमस्कन्दयन्पर्व पौर्णमासं च योगतः ॥ ९ ॥

He must do the Vaitānika Agnihotra fire offering according to the Regulation, and perform the sacrifices on the days of the full and new moon in turn. (9)

The consecrated fire which a house-holder duly inaugurates on the altar in the house is called Gārhapatyâgni. The mising of this fire in the pit with the southern fire is called Vitānam and Vaitānika Agnihotra consists in casting libations of clarified butter in this fire.

ऋक्षेष्ट्याग्रयणं चैव चातुर्मास्यानि चाहरेत् ।
तुरायणं च क्रमशो दाक्षस्यायनमेव च ॥ १० ॥

Successively he shall institute the religious sacrifices, known as Rikṣheṣṭe, Agrayaṇa (the harvest offering), and Cāturmāsya, as well as those which are respectively to be instituted under the auspicies of the two solstices (Uttarāyaṇa and Dakṣiṇāyaṇa). (10)

वासन्तशारदैर्मेध्यैर्मुन्यन्नैः स्वयमाहृतैः ।
पुरोडाशांश्चरूंश्चैव विधिवन्निर्वपेत्पृथक् ॥ ११ ॥

Let him separately offer oblations of sacrificial porridge, etc., cooked with foodgrains used by Munis, in Spring and Autumn, which he himself must glean for the purpose. (11)

देवताभ्यस्तु तद्धुत्वा वन्यं मेध्यतरं हविः ।
शेषमात्मनि युञ्जीत लवणं च स्वयं कृतम् ॥ १२ ॥

Having first offered oblations of holy forest-grains (such as Nivāra, etc.,) duly cooked, to the deities, let him eat the residue thereof, and use the salt which he himself has manufactured. (12)

स्थलजौदकशाकानि पुष्पमूलफलानि च ।
मेध्यवृक्षोद्भवान्यद्यात्स्नेहांश्च फलसंभवान् ॥ १३ ॥

Flowers, fruits and edible roots, whether grown on land or water, and the fruit of holy forest trees, as well as oils pressed out of wild seeds he shall take. (13)

वर्जयेन्मधु मांसं च भौमानि कवकानि च ।
भूस्तृणं शिग्रुकं चैव श्लेष्मातकफलानि च ॥ १४ ॥

Let him avoid honey, flesh, mushrooms, Bhustrinam, Shigru and Sleṣmātaka fruits. (14)

त्यजेदाश्वयुजे मासि मुनयन्नं पूर्वसंचितम् ।
जीर्णानि चैव वासांसि शाकमूलफलानि च ॥ १५ ॥

In the month of Āśvina, he must give away his store of food-grains, fit to be eaten by Munis, and which he might have collected in the previous year, and cast away the old clothes and fruits, bulbs and Sākas, collected in the previous year. (15)

न फालकृष्टमश्नीयादुत्सृष्टमपि केनचित् ।
न ग्रामजातान्यार्तोऽपि मूलानि च फलानि च ॥ १६ ॥

Let him not eat anything grown on a ploughed field even if it be voluntarily offered; even under the most pressing circumstances, he must not eat any bulb or fruit, grown in a village. (16)

अग्निपक्वाशनो वा स्यात्कालपक्वभुगेव वा ।
अश्मकुट्टो भवेद्वापि दन्तोलूखलिकोऽपि वा ॥ १७ ॥

He must eat his food by cooking it over fire, or fruits spontaneously ripened in course of time, or by grinding (the edible things) with stone, or by simply grinding, or chewing them with his teeth. (17)

सद्यः प्रक्षालको वा स्यान्मासस्संचयिकोऽपि वा ।
षण्मासनिचयो वा स्यात्समानिचय एव वा ॥ १८ ॥

He must store up foodgrain enough for a day's, month's, half year's, or year's use. (18)

नक्तं चान्नं समश्नीयाद्दिवा वाहृत्य शक्तितः ।
चतुर्थकालिको वा स्यात्स्याद्वाप्यष्टमकालिकः ॥ १९ ॥

Collecting it to the best of his ability, let him eat his food in he day or night, or on the night of the second day after a fast of the previous day, or on the night of the fourth day after fasting for the three preceding days. (19)

चान्द्रायणविधानैर्वा शुक्लकृष्णे च वर्तयेत् ।
पक्षान्तयोर्वाप्यश्नीयाद्यवागूं क्वथितां सकृत् ॥ २० ॥

Or he shall live as laid down in respect of the Cāndrāyaṇa penance in the light or dark fortnight, or at the close of the fortnight (i.e., on the day of the full or new moon) he must drink barley gruel only one time. (20)

पुष्पमूलफलैर्वापि केवलैर्वर्तयेत्सदा ।
कालपक्वैः स्वयंशीर्णैर्वैखानसमते स्थितः ॥ २१ ॥

Or he shall live on fruit, roots and flowers alone, on to those which have ripened, or withered in course of time, or live the life of a forest-dwelling hermit. (21)

भूमौ विपरिवर्तेत तिष्ठेद्वा प्रपदैर्दिनम् ।
स्थानासनाभ्यां विहरेत्सवनेषूपयन्नपः ॥ २२ ॥

He shall either stroll on the ground, or stand on the tips of his toes during the day, or gently ramble in the place of his staying, and bathe at morning, noon and evening. (22)

ग्रीष्मे पञ्चतपास्तु स्याद्वर्षास्वभ्रावकाशिकः ।
आर्द्रवासास्तु हेमन्ते क्रमशो वर्धयंस्तपः ॥ २३ ॥

In summer let him practise the five penances, lie in the open during the rainy season and wear wet clothes in the forepart of winter. Thus let him gradually increase his penitential austerities. (23)

The text has Pañcatapāh which consists in placing one's self amidst five fires, i.e., the four fires blazing on his four sides and the sun shining over-head.–Translator.

उपस्पृशंस्त्रिषवणं पितृन्देवांश्च तर्पयेत् ।
तपश्चरंश्चोग्रतरं शोषयेद्देहमात्मनः ॥ २४ ॥

Thrice bathing, and offering libations of water unto the gods, Ṛṣis and manes, each day, let him purify his body by means of austere penances such as fasting for a month or fortnight at a time. (24)

अग्नीनात्मनि वैतानान्समारोप्य यथाविधि ।
अनग्निरनिकेतः स्यान्मुनिर्मूलफलाशनः ॥ २५ ॥

Having duly installed the sacrificial fire on his own self, as is practised by the forest dwelling hermits, he must observe the vow of silence; and houseless and unpossessed of fire, he must live on fruit and edible roots (of the forest). (25)

अप्रयत्नः सुखार्थेषु ब्रह्मचारी धराशयः ।
शरणेष्वममश्चैव वृक्षमूलनिकेतनः ॥ २६ ॥

Apathetic to the objects of pleasure, and continent, he must lie on the bare ground, knowing no other house than the tree-shade, and despising any other place of refuge. (26)

तापसेष्वेव विप्रेषु यात्रिकं भैक्षमाहरेत् ।
गृहमेधिषु चान्येषु द्विजेषु वनवासिषु ॥ २७ ॥

Of Tapasvins, forest dwellin or house-holder Brāhmaṇas he shall beg his necessities of life (daily food). (27)

ग्रामादाहृत्य वाश्नीयादष्टौ ग्रासान्वने वसन् ।
प्रतिगृह्य पुटेनैव पाणिना शकलेन वा ॥ २८ ॥

Or having collected it from the village, he shall eat eight morsells thereof in the wood, placing the same in the hollow of his palm, or in a chip of bark, or in a cup of tree leaf. (28)

एताश्चान्याश्च सेवेत दीक्षा विप्रो वने वसन् ।
विविधाश्चौपनिषदीरात्मसंसिद्धये श्रुतीः ॥ २९ ॥

Thus living in the wood, a forest hermit shall discharge these duties of his order; for the realisation and correct knowledge of his own self he shall ponder over the Śrutis which apertain to the science of Brahma. (29)

ऋषिभिर्ब्राह्मणैश्चैव गृहस्थैरेव सेविताः ।
विद्यातपोविवृद्ध्यर्थं शरीरस्य च शुद्धये ॥ ३० ॥

With a view to augment their penance and knowledge, and for the purification of their persons, Ṛṣis, Brāhmaṇas and (even) house-holder Brāhmaṇas have made use of (lit. served) these Upanishads. (30)

अपराजितां वास्थाय व्रजेद्दिशमजिह्मगः ।
आ निपाताच्छरीरस्य युक्तो वार्यनिलाशनः ॥ ३१ ॥

On the advent of an incurable disease, let him, living on air and water, and with his self rapt in Yoga, go straight to the north east until he quits this mortal life. (31)

आसां महर्षिचर्याणां त्यक्त्वान्यतमया तनुम् ।
वीतशोकभयो विप्रो ब्रह्मलोके महीयते ॥ ३२ ॥

By quitting his body in any of these modes of the great sages, a Brāhmaṇa, void of fear and grief, is glorified in the region of Brahma. (32)

वनेषु च विहृत्यैवं तृतीयं भागमायुषः ।
चतुर्थमायुषो भागं त्यक्त्वा सङ्गान्परिव्रजेत् ॥ ३३ ॥

Thus living in the forest, he shall pass the third period of his life; and forswearing company, he shall dedicate the fourth period of his life to the practice of asceticism. (33)

आश्रमादाश्रमं गत्वा हुतहोमो जितेन्द्रियः ।
भिक्षाबलिपरिश्रान्तः प्रव्रजन्प्रेत्य वर्धते ॥ ३४ ॥

Thus having successively passed from one order of life over to another, he, the conqueror of his senses, and institutor of many a fire-offering, tired with the labour of begging and offering oblations, shall augment or increase his pleasures in the next world by taking to asceticism. (34)

ऋणानि त्रीण्यपाकृत्य मनो मोक्षे निवेशयेत् ।
अनपाकृत्य मोक्षं तु सेवमानो व्रजत्यधः ॥ ३५ ॥

Having discharged his three debts, let him devote his thought to self-emancipation; striving to attain emancipation without dicharging these debts, a man obtains a degraded status. (35)

अधीत्य विधिवद्वेदान्पुत्रांश्चोत्पाद्य धर्मतः ।
इष्ट्वा च शक्तितो यज्ञैर्मनो मोक्षे निवेशयेत् ॥ ३६ ॥

Having studied the Vedas according to the Regulation, procreated sons according to the rules of virtue, and performed the religious sacrifices to the best of his ability, let him turn his thought to self–emancipation. (36)

अनधीत्य द्विजो वेदाननुत्पाद्य तथा सुतान् ।
अनिष्ट्वा चैव यज्ञैश्च मोक्षमिच्छन्व्रजत्यधः ॥ ३७ ॥

For seeking the emancipation of self, without having studied the Vedas, and procreated children and performed the sacrifices, a Brāhmaṇa shall obtain a very degraded status in the next world. (37)

प्राजापत्यां निरूप्येष्टिं सर्ववेदसदक्षिणाम् ।
आत्मन्यग्नीन्समारोप्य ब्राह्मणः प्रव्रजेद्गृहात् ॥ ३८ ॥

Having studied all the Vedas and paid honoraria to his preceptor, and performed the Prajāpatya sacrifice and installed the sacrificial fire on his own self, a Brāhmaṇa must abandon his home and take to the life of asceticism. (38)

यो दत्त्वा सर्वभूतेभ्यः प्रव्रजत्यभयं गृहात् ।
तस्य तेजोमया लोका भवन्ति ब्रह्मवादिनः ॥ ३९ ॥

Those Brāhmaṇas, who, declaring protection to all creatures, leave their homes and take to asceticism attain the effulgent regions. (39)

यस्मादण्वपि भूतानां द्विजान्नोत्पद्यते भयम् ।
तस्य देहाद्विमुक्तस्य भयं नास्ति कुतश्चन ॥ ४० ॥

The soul of a Brāhmaṇa who gives no cause of terror to any creature, does not obtain a fright from any creature in return, after escaping from his body. (40)

अगारादभिनिष्क्रान्तः पवित्रोपचितो मुनिः ।
समुपोढेषु कामेषु निरपेक्षः परिव्रजेत् ॥ ४१ ॥

Having abandoned his home, let him, observing the vow of silence and carrying the holy paraphernalia of asceticism (such

as,a staff and an ewer), betake the life of an ascetic, apathetic to all objects of desire (such as, palatable food, etc.). (41)

The text has Pavitropacitah. Medhātithi explains it by "Pavitrairmantra japairathavā pāvanai Kricckhrayadibhih i.e., associated with the sacred Mantras and attached to the practice of austere penances.–Tr.

एक एव चरेन्नित्यं सिद्ध्यर्थमसहायवान् ।
सिद्धिमेकस्य संपश्यन्न जहाति न हीयते ॥ ४२ ॥

Alone and unfriended, let him roam about for working out the emancipation of his self. Having thus alone achieved success, he will neither abandon, nor will be abandoned in his turn, by any body. (42)

Apathetic to feelings of pleasure and pain. He will not miss the absence of his sons and relations, nor will be missed by them.–Tr.

अनग्निरनिकेतः स्याद्ग्राममन्नार्थमाश्रयेत् ।
उपेक्षकोऽसंकुसुको मुनिर्भावसमाहितः ॥ ४३ ॥

Houseless, bereft of the sacred fire, apathetic and speechless, let him maintain the perfect equanimity, enter the village for begging his food. (43)

कपालं वृक्षमूलानि कुचेलमसहायता ।
समता चैव सर्वस्मिन्नेतन्मुक्तस्य लक्षणम् ॥ ४४ ॥

The carrying of alms bowl, the housing about the roots of trees, companionlessness, the wearing of rags and non-destinction of friends and foes are the characteristics of an emancipated individual. (44)

नाभिनन्देत मरणं नाभिनन्देत जीवितम् ।
कालमेव प्रतीक्षेत निर्देशं भृतको यथा ॥ ४५ ॥

Life or death he must not court; like a servant waiting for the receipt of his salary, he must bide the time of Death. (45)

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं जलं पिबेत् ।
सत्यपूतां वदेद्वाचं मनःपूतं समाचरेत् ॥ ४६ ॥

With his sight he must purify his each foot-step, drink water

which has been strained through a piece of linen, speak the speech which truth has purified, and do whatever his conscience would approve of. (46)

अतिवादांस्तितिक्षेत नावमन्येत कंचन ।
न चेमं देहमाश्रित्य वैरं कुर्वीत केनचित् ॥ ४७ ॥

Dispassionately he must bear with his revilers, nor offer affront to any one; let him not, for the sake of this (frail and pathogenic) body, create enmity with any person whomsoever. (47)

क्रुद्ध्यन्तं न प्रतिक्रुद्ध्येदाक्रुष्टः कुशलं वदेत् ।
सप्तद्वारावकीर्णां च न वाचमनृतां वदेत् ॥ ४८ ॥

Let him not enrage an already angry or infuriated person, speak sweetly and gently to one who is not angry, and refrain from uttering any word about any temporal subject through any of the seven speaking appliances of the mind (i.e., speak about nothing but Supreme Brahma). (48)

The text has Saptadvārāvakirṇānca, lit. promulgated through the seven doors of the mind, which, according to the Vedānta comprise the eye, the nose, the ear, the tongue, the skin, the intellect, and discrimination. Govindarāja, on the other hand, explains it by speech originating from its seven objects such as, virtue and wealth, desire and virtue, wealth and desire, and virtue and desire. Certain authorities explain it by "seven regions," as correlated to speech. In short, the meaning is that he must not speak of any object of sight, touch, taste, smell etc., which belongs to the earth and is earthly, and does not appertain to Brahma, the only reality in the universe.–Tr.

अध्यात्मरतिरासीनो निरपेक्षो निरामिषः ।
आत्मनैव सहायेन सुखार्थी विचरेदिह ॥ ४९ ॥

Always brooding upon the thought of Brahma, non-attached to any thing of this world, and desiring nothing (both here and hereafter), let him in the company of his self alone roam about in the world for the pleasure of emancipation. (49)

न चोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
नानुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित् ॥ ५० ॥

He must not desire to obtain gifts by reading portends and omens, nor by practising divination or astrology; nor by reading physiognomy, nor by interpreting and preaching Śāstras. (50)

न तापसैर्ब्राह्मणैर्वा वयोभिरपि वा श्वभिः ।
आकीर्णं भिक्षुकेर्वान्यैरगारमुपसंव्रजेत् ॥ ५१ ॥

He must not enter a room, crowded by hermits, Brāhmaṇas, birds, beggars or others. (51)

क्लृप्तकेशनखश्मश्रुः पात्री दण्डी कुसुम्भवान् ।
विचरेन्नियतो नित्यं सर्वभूतान्यपीडयन् ॥ ५२ ॥

With his hair, beard and finger-nails clipped, and carrying a staff and an ewer, he shall wander without creating hardship on any creature. (52)

अतैजसानि पात्राणि तस्य स्युर्निर्व्रणानि च ।
तेषामद्भिः स्मृतं शौचं चमसानाभिवाध्वरे ॥ ५३ ॥

His ewers, etc., shall be made of unbroken (non-metallic vegetable) substances; like that of sacrificial ladles during the celebration of a religious sacrifice, their purification should be made with water. (53)

अलाबुं दारुपात्रं च मृन्मयं वैदलं तथा ।
एतानि यतिपात्राणि मनुः स्वायंभुवोऽब्रवीत् ॥ ५४ ॥

Veesels made of gourds, wood, earth or bamboo, should be used by the fourth order of ascetics (Yatis). This is what Manu has said on the subject. (54)

एककालं चरेद्भैक्षं च प्रसज्जेत विस्तरे ।
भैक्षे प्रसक्तो हि यतिर्विषयेष्वपि सज्जति ॥ ५५ ॥

Once a day, let him stroll out for begging alms and refrain from attempting to secure a large quantity of food-stuff by begging; through attachment to a larger alms-collecting, a yati (ascetic) may ultimately become attached to things of the senses. (55)

विधूमे सन्नमुसले व्यङ्गारे भुक्तवज्जने ।
वृत्ते शरावसंपाते भिक्षां नित्यं यतिश्चरेत् ॥ ५६ ॥

After (the hearths of house-holders) have ceased to emit smoke, after pestles and mortars have been laid aside for the day, after the hearth-fires have been extinguished, after the

house-holders have all eaten their meals, and plates with leavings have been cast away, let an ascetic stroll out for alms, each day (in the evening). (56)

अलाभे न विषादी स्याल्लाभे चैव न हर्षयेत् ।
प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः ॥ ५७ ॥

He must not be sorry, if he obtains no alms, nor rejoice at its receipt; collecting alms (food), enough for the purposes of barest existence, he must free himself from the sensibilities of contraries, (pleasure, pain, heat or cold, etc.). (57)

अभिपूजितलाभांस्तु जुगुप्सेतैव सर्वशः ।
अभिपूजितलाभैश्च यतिर्मुक्तोऽपि बद्ध्यते ॥ ५८ ॥

By all means, let him condemn gifts (alms), given with honour; by such glorfying gifts, a Yati though emancipated, is enchained again. (58)

अल्पान्नाभ्यवहारेण रहःस्थानासनेन च ।
ह्रियमाणानि विषयैरिन्द्रियाणि निवर्तयेत् ॥ ५९ ॥

By taking small food, and by residing in solitude, he must withdraw his senses from their attacting objects of enjoyment. (59)

इन्द्रियाणां निरोधेन रागद्वेषक्षयेण च ।
अहिंसया च भूतानाममृतत्वाय कल्पते ॥ ६० ॥

By restraining the senses, by annihilating love and version, by extending compassion to all creatures, (a Yati) attains immortality. (60)

अवेक्षेत गतीर्नृणां कर्मदोषसमुद्भवाः ।
निरये चैव पतनं यातनाश्च यमक्षये ॥ ६१ ॥

He must ponder on the sufferings of human life, brought about through the effect of evil deeds such as, the consignment of (souls) to the tortures of hell, and the dreadful sufferings therein to be endured. (61)

विप्रयोगं प्रियैश्चैव संयोगं च तथाऽप्रियैः ।
जरया चाभिभवनं व्याधिभिश्चोपपीडनम् ॥ ६२ ॥

On separation from objects of love and association with those who are loathsome, on the ravages of age and imbelicity, and afiliction from desease. (62)

देहादुत्क्रमणं चास्मात्पुनर्गर्भे च संभवम् ।
योनिकोटिसहस्रेषु सृतीश्चास्यान्तरात्मनः ॥ ६३ ॥

On the exit of the soul from the body, and its rebirth in another womb, after death, and on the transmigration of this inner spirit through tens of millions of wombs. (63)

अधर्मप्रभवं चैव दुःखयोगं शरीरिणाम् ।
धर्मार्थप्रभवं चैव सुखसंयोगमक्षयम् ॥ ६४ ॥

On the affliction which is endured by all embodied creatures through the predominance of sin, and on the eternal felicity they enjoy through the effect of their virtue and virtuous wealth. (64)

सूक्ष्मतां चान्ववेक्षेत योगेन परमात्मनः ।
देहेषु च समुत्पत्तिमुत्तमेष्वधमेषु च ॥ ६५ ॥

By means of yoga he must comprehend the disembodied self of Supreme Brahma, which in its gross form, runs through all types of living beings, good or bad, high or low. (65)

दूषितोऽपि चरेद्धर्मं यत्र तत्राश्रमे रतः ।
समः सर्वेषु भूतेषु न लिङ्गं धर्मकारणम् ॥ ६६ ॥

Placed in whatsoever station of society, and (howsoever) defiled, let him practise virtue and be equally (compassionate) to all creatures. The mere cloak of virtue (garb of holy orders) is no virtue. (66)

फलं कतकवृक्षस्य यद्यप्यम्बुप्रसादकम् ।
न नामग्रहणादेव तस्य वारि प्रसीदति ॥ ६७ ॥

It is the (actual contact of) a Kataka seed which tends to clear water of its impurities, the mere mention of its name can not make (tur bid) water, clear. (67)

संरक्षणार्थं जन्तूनां रात्रावहनि वा सदा ।
शरीरस्यात्यये चैव समीक्ष्य वसुधां चरेत् ॥ ६८ ॥

In day or night, and even in disease, he must, for the protection of (small animals such as, the ant, etc.,) walk by carefully observing the ground. (68)

अह्ना रात्र्या च याञ्जन्तून्हिनस्त्यज्ञानतो यतिः ।
तेषां स्नात्वा विशुद्ध्यर्थं प्राणायामान्षडाचरेत् ॥ ६९ ॥

For expiating the sin of unconsciously or unknowingly killing animal lives in the night, a Yati must bathe, and six times suppress his breath in the manner of a Prāṇāyama. (69)

प्राणायामा ब्राह्मणस्य त्रयोऽपि विधिवत्कृताः ।
व्याहृतिप्रणवैर्युक्ता विज्ञेयं परमं तपः ॥ ७० ॥

Even three Prāṇāyāmas coupled with Praṇava and Vyāhṛtis and duly practised should be understood as forming the highest penance of a Brāhmaṇa. (70).

दह्यन्ते ध्मायमानानां धातूनां हि यथा मलाः ।
तथेन्द्रियाणां दह्यन्ते दोषाः प्राणस्य निग्रहात् ॥ ७१ ॥

As burning metals are purged off their dross, so the impurities of the senses are burnt off by practising the Prāṇāyāma. (71)

प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्विषम् ।
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान्गुणान् ॥ ७२ ॥

Let him burn down the defects of his senses (mental propulsions) with Prāṇāyāma; sin, by concentrating his mind on Self; attachment to the world, by withdrawing the senses from the external objects; and ungodly attributes of his self, by means of divine contemplation. (72)

उच्चावचेषु भूतेषु दुर्ज्ञेयामकृतात्मभिः ।
ध्यानयोगेन संपश्येद्गतिमस्यान्तरात्मनः ॥ ७३ ॥

The all-pervadingness of this Inner Self, which runs through all creatures, whether high or low, is unintelligible to untrained and uncultured intellects, let him witness this all-pervadingness by means of communionstic contemplation (Dhyāna Yoga). (73)

सम्यग्दर्शनसंपन्नः कर्मभिर्न निबद्ध्यते ।
दर्शनेन विहीनस्तु संसारं प्रतिपद्यते ॥ ७४ ॥

Him, who had fully witnessed this (all-pervadingness of supreme) Self, the acts do not enchain; bereft of this witnessing, a man shall revert to this world. (74)

अहिंसयेन्द्रियासङ्गैर्वैदिकैश्चैव कर्मभिः ।
तपसश्चरणैश्चोग्रैः साधयन्तीह तत्पदम् ॥ ७५ ॥

Universal compassion, annihilation of all killing and injuring (desires), control of the senses, institution of religious rites

enjoined in the Vedas, and practice of austere penances are the factors by which one can realise the Supreme Self in life. (75)

अस्थिस्थूणं स्नायुयुतं मांसशोणितलेपनम् ।
चर्मावनद्धं दुर्गन्धिपूर्णं मूत्रपुरीषयोः ॥ ७६ ॥

Supported by the pillars of bones, bound by ligaments, plastered over with flesh and blood, and covered with skin, this body should he understood as the foul smelling refuge of urine and excreta. (76)

जराशोकसमाविष्टं रोगायतनमातुरम् ।
रजस्वलमनित्यं च भूतावासमिमं त्यजेत् ॥ ७७ ॥

He shall have to quit this bodily frame subject to age and imbecility, the abode of diseases, afflicted with pain and suffering, the transitory embodiment of material elemnets, characterised by the quality of Rajas. (77)

नदीकूलं यथा वृक्षो वृक्षं वा शकुनिर्यथा ।
तथा त्यजन्निमं देहं कृच्छ्राद्ग्रहाद्विमुच्यते ॥ ७८ ॥

As a tree tumbles down from the bank of a river, as a bird quits a tree (at day break), so the self, like an aquatic animal freed from the jaws of an aquatic monster (crocodile), with the greatest difficulty, becomes liberated from this body. (78)

प्रियेषु स्वेषु सुकृतमप्रियेषु च दुष्कृतम् ।
विसृज्य ध्यानयोगेन ब्रह्माभ्येति सनातनम् ॥ ७९ ॥

Leaving his good to his dear ones and his evil to his enemies, let him, by dint of contemplation, attain the eternal Brahma. (79)

Let him leave the good he has done to his friends and the evil which he has suffered at the hands of his enemies work out their respective effects in them, and let him not any wise associate his Self with them and banish their thoughts from his mind.–Tr.

यदा भावेन भवति सर्वभावेषु निःस्पृहः ।
तदा सुखमवाप्नोति प्रेत्य चेह च शाश्वतम् ॥ ८० ॥

When through the effect of contemplation he will be entirely desireless about things of the world, then he shall acquire eternal felicity both here and hereafter. (80)

अनेन विधिना सर्वांस्त्यक्त्वा सङ्गाञ्छनैः शनैः ।
सर्वद्वन्द्वविनिर्मुक्तो ब्रह्मण्येवावतिष्ठते ॥ ८१ ॥

Thus by gradually abandoning all associations, and becoming free from pairs of contraries, his self will merge in Brahma. (81)

ध्यानिकं सर्वमेवैतद्यदेतदभिशब्दितम् ।
न ह्यनध्यात्मवित्कश्चित्क्रियाफलमुपाश्नुते ॥ ८२ ॥

All these aforementioned, (latent possibilities of his nature such as, the knowledge of identity of his self with Supreme Brahma, extinction of all feelings of mineness, etc., become parents only through the practice of meditation; he who has not acquired the knowledge of the identity will not obtain the highest good (emancipation of self) through meditation. (82)

अधियज्ञं ब्रह्म जपेदाधिदैविकमेव च ।
आध्यात्मिकं च सततं वेदान्ताभिहितं च यत् ॥ ८३ ॥

He must constantly mutter the sacred mantras which are related to the peformance of Vediac deities, or to the knowledge of self, as well as those of the Vedanta which treats of eternal realities. (83)

The text has Adhiyajñam which means the spirit of Vishṇu (all pervading self) residing as the tutilary divinity of religious sacrifice in his eternal and infinite embodiment. Compare Adhiyajñohamevatradehe (I am Adhiyajña in this body).

—Bhagavatgitā.–Tr.

इदं शरणमज्ञानामिदमेव विजानताम् ।
इदमन्विच्छतां स्वर्गमिदमानन्त्यमिच्छताम् ॥ ८४ ॥

This Brahma is the refuge of all knowing as well as ignorant beings It is the final goal of the aspirations of all heaven-desiring individuals. (84)

अनेन क्रमयोगेन परिव्रजति यो द्विजः ।
स विधूयेह पाप्मानं परं ब्रह्माधिगच्छति ॥ ८५ ॥

A Brāhmaṇa, who, following these graduated steps, takes to asceticism, shakes off all sin and attains the supreme Brahma. (85)

एष धर्मोऽनुशिष्टो वो यतीनां नियतात्मनाम् ।
वेदसंन्यासिकानां तु कर्मयोगं निबोधत ॥ ८६ ॥

Thus have I disclosed to you the duties of the self-controlled Yatis (fourth order of ascetics), now hear me promulgate the duties of Vediac Sannyāsikas. (86)

Veda Saṁnyāsihas, cottage-dwelling anchorites who have abandoned the performance of Agni-hotras and other religious sacrifices enjoined to be performed in the Vedas.–Tr.

ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।
एते गृहस्थप्रभवाश्चत्वारः पृथगाश्रमाः ॥ ८७ ॥

Brahmacārins, house holders, forest dwellers and Yatis (fourth order of ascetics), all these four several orders have sprung from the order of house-holder. (87)

सर्वेऽपि क्रमशस्त्वेते यथाशास्त्रं निषेविताः ।
यथोक्तकारिणं विप्रं नयन्ति परमां गतिम् ॥ ८८ ॥

All these orders, adapted and gone through according to the Regulation, lead a Brāhmaṇa, who has duly discharged the duties they respectively entail, to the supreme status. (88)

सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान्बिभर्ति हि ॥ ८९ ॥

Of all these orders, the order of house-holder is said to be the highest according to the ordinance of the Vediac Law code, since it is the order of house-holder that supports all the other three orders. (89)

यथा नदीनदाः सर्वे सागरे यान्ति संस्थितिम् ।
तथैवाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम् ॥ ९० ॥

As all rivers, whether bearing masculine or feminine names, finally draw their support from the ocean, so all the orders (of ascetic, Brahmacārins, etc.) draw their maintenance from the order of householder. (90)

चतुर्भिरपि चैवैतैर्नित्यमाश्रमिभिर्द्विजैः ।
दशलक्षणको धर्मः सेवितव्यः प्रयत्नतः ॥ ९१ ॥

By Brāhmaṇas, belonging to all these four orders, should be assiduously pursued the ten-attributed virtue. (91)

धृतिः क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।
धीर्विद्या सत्यमक्रोधो दशकं धर्मलक्षणम् ॥ ९२ ॥

Contentment, forbearance, non-attachment to worldly concerns, non-avarice, purity, subjugation of the senses, knowledge of the immutable, are the ten specific attributes of virtue. (92)

दश लक्षणानि धर्मस्य ये विप्राः समधीयते ।
अधीत्य चानुवर्तन्ते ते यान्ति परमां गतिम् ॥ ९३ ॥

Brāhmaṇa, who having thoroughly learnt of these ten attributes of virtues, practise them in life, attain the most exalted status.(93)

दशलक्षणकं धर्ममनुतिष्ठन्समाहितः ।
वेदान्तं विधिवच्छ्रुत्वा संन्यसेदनृणो द्विजः ॥ ९४ ॥

A Brāhmaṇa, having discharged the three-fold debt of life and practised the ten-attributed virtue and heard the discourse on Vedanta according to the Regulation, must be taken to asceticism. (94)

संन्यस्य सर्वकर्माणि कर्मदोषानपानुदन् ।
नियतो वेदमभ्यस्य पुत्रैश्वर्ये सुखं वसेत् ॥ ९५ ॥

Having abandoned all acts and annihilated the demerit arising from work, let him constantly study the Vedas, living in the maintenance of his son. (95)

एवं संन्यस्य कर्माणि स्वकार्यपरमोऽस्पृहः ।
संन्यासेनापहत्यैनः प्राप्नोति परमां गतिम् ॥ ९६ ॥

Bereft of all work, apathetic to the pleasures of heaven as factors of enchainment, on account of the privilege of witnessing his Self, and by constantly brooding over Brahma, a Brāhmaṇa attains the highest bliss. (96)

एव वोऽभिहितो धर्मो ब्राह्मणस्य चतुर्विधः ।
पुण्योऽक्षयफलः प्रेत्य राज्ञां धर्मं निबोधत ॥ ९७ ॥

Thus the fourfold virtue of Brāhmaṇas, auspicious and bearing eternal fruits, has been narrated to you now hear me discourse on the duties of kings. (97)

CHAPTER SEVENTH

राज्यशासनधर्मवर्णनम्

राजधर्मान्प्रवक्ष्यामि यथावृत्तो भवेन्नृपः ।
संभवश्च यथा तस्य सिद्धिश्च परमा यथा ॥ १ ॥

Now I shall relate the rules of conduct which should be followed by the king, and the mode by which he shall achieve the highest success. (1)

ब्राह्मं प्राप्तेन संस्कारं क्षत्रियेण यथाविधि ।
सर्वस्यास्य यथान्यायं कर्तव्यं परिरक्षणम् ॥ २ ॥

The protection of all should be just and lawfully made by a Kṣatriya (king), intiated with all the initiatory rites inculcated in the Vedas, according to the laws of his own realm and in the exercise of the functions peculiar to his own order). (2)

अराजके हि लोकेऽस्मिन्सर्वतो विद्रुते भयात् ।
रक्षार्थमस्य सर्वस्य राजानमसृजत्प्रभुः ॥ ३ ॥

Out of terror all creatures run about when the world suffers anarchy; hence, the lord created the king for the protection of all. (3)

इन्द्रानिलयमार्काणामग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥ ४ ॥

Out of the eternal essence of the deities, Indra, Wind god, Yama (Death god), Sun, Fire, Varuṇa (Water god), Moon, and Vittesha (the lord of riches). (4)

यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्मितो नृपः ।
तस्मादभिभवत्येष सर्वभूतानि तेजसा ॥ ५ ॥

Since the king has been made out of the essence of Indra, and such like deities, his energy overwhelms all creatures in the world. (5)

तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च ।
न चैनं भुवि शक्नोति कश्चिदप्यभिवीक्षितुम् ॥ ६ ॥

Like the sun, he dazzles the sight and mind; no one can look at his face in this world. (6)

सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्मराट् ।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥ ७ ॥

In his energy he is like unto Agni (fire), Vāyu (Wind god), Arka (sun) Soma (moon), the Lord of virtue Yama, Kuvera, Varuṇa and the great Indra. (7)

बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः ।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ ८ ॥

The king, if he be an infant, must not be belittled in the knowledge of his human birth, he is the great divinity manifest in the shape of a man. (8)

एकमेव दहत्यग्निर्नरं दुरुपसर्पिणम् ।
कुलं दहति राजाग्निः सपशुद्रव्यसंचयम् ॥ ९ ॥

Fire does consume a man who may unconsciously come in its contact, the fire of king's wrath burns down one's whole family with all its animals and possessions. (9)

कार्यं सोऽवेक्ष्य शक्तिं च देशकालौ च तत्त्वतः ।
कुरुते धर्मसिध्यर्थं विश्वरूपं पुन पुनः ॥ १० ॥

He (the king), in due consideration of the exigencies of the work, force, country and time, assumes diverse attributes under diverse circumstances for the realisation of the inceptive principle of his existence. (10)

यस्य प्रसादे पद्मा श्रीर्विजयश्च पराक्रमे ।
मृत्युश्च वसति क्रोधे सर्वतेजोमयो हि सः ॥ ११ ॥

He, in whose grace dwells the goddess of opulence, in whose prowess resides victory and in whose wrath abides death, needs must be full of all energy (i.e., all effulgent). (11)

तं यस्तु द्वेष्टि संमोहात्स विनश्यत्यसंशयम् ।
तस्य ह्याशु विनाशाय राजा प्रकुरुते मनः ॥ १२ ॥

He, who, out of folly, incurs the enemity of the king, certainly meets his doom; speedily does the king resolves his destruction. (12)

तस्माद्धर्मं यमिष्टेषु व व्यवस्येन्नराधिपः ।
अनिष्टं चाप्यनिष्टेषु तं धर्मं न विचालयेत् ॥ १३ ॥

Hence, let not a man violate the gracious or ungracious command of the king which he might be pleased to make in respect of his friends or foes. (13)

तस्यार्थे सर्वभूतानां गोप्तारं धर्ममात्मजम् ।
ब्रह्मतेजोमयं दण्डमसृजत्पूर्वमीश्वरः ॥ १४ ॥

For the achievement of his (king's) end, the lord (Brahmā) created, out of his own essence, his son, the punishing rod of sovereignty for the protection of all creatures. (14)

तस्य सर्वाणि भूतानि स्थावराणि चराणि च ।
भयाद्भोगाय कल्पन्ते स्वधर्मान्न चलन्ति च ॥१५ ॥

Out of fear of that (rod), all created things, whether mobile or unmobile, are enabled to enjoy their respective enjoyments and do not diviate from their specific duties in life. (15)

तं देशकालौ शक्तिं च विद्यां चावेक्ष्य तत्त्वतः ।
यथार्हतः संप्रणयेन्नरेष्वन्यायवर्तिषु ॥ १६ ॥

In due consideration of the time, place, knowledge and specific nature of his offence he must inflict proper punishment on an offender. (16)

स राजा पुरुषो दण्डः स नेता शासिता च सः ।
चतुर्णामाश्रमाणां च धर्मस्य प्रतिभूः स्मृतः ॥ १७ ॥

That rod of sovereignty is in fact the sovereign; he is said to be the leader and regulator (of society), the surety for the due discharge of their duties by (the members of) the four social orders. (17)

दण्डः शास्ति प्रजाः सर्वा दण्ड एवाभिरक्षति ।
दण्डः सुप्तेषु जागर्ति दण्डं धर्मं विदुर्बुधाः ॥ १८ ॥

That rod of sovereignty governs the subjects, the rod of punishment protects all the subject people; it is the rod of punishment that wakes up by the side of those who are asleep, the erudite ones call punishment the embodiment of virtue. (18)

समीक्ष्य स धृतः सम्यक्सर्वा रञ्जयति प्रजाः ।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्वतः ॥ १९ ॥

Punishment, justly inflicted after due deliberation, endears all subjects; unjustly inflicted, it destroys them all. (19)

यदि न प्रणयेद्राजा दण्डं दण्ड्येष्वतन्द्रितः ।
शूले मत्स्यानिवापक्ष्यन्दुर्बलान्बलवत्तराः ॥ २० ॥

When the king fails to unremittingly inflict punishments on offenders the powerful will torture the weak, like fishes fried on gird irons. (20)

अद्यात्काकः पुरोडाशं श्वा च लिह्याद्धविस्तथा ।
स्वाम्यं च न स्यात्कस्मिंश्चित्प्रवर्तेताधरोत्तरम् ॥ २१ ॥

(Had there been no terror of punishment), crows would have drunk the sacrificial porridge, the dogs would have licked off sacrificial clarified butter, no one would have had the right of ownership in anything and the miscreants would have been paramount in society. (21)

सर्वो दण्डजितो लोको दुर्लभो हि शुचिर्नरः ।
दण्डस्य हि भयात्सर्वं जगद्भोगाय कल्पते ॥ २२ ॥

Men are dominated by the fear of punishment, rare is the man who is moral for the sake of morality; it is the terror of punishment that enables all men to enjoy their earnings or possessions. (22)

देवदानवगन्धर्वा रक्षांसि पतगोरगाः ।
तेऽपि भोगाय कल्पंते दण्डेनैव निपीडिताः ॥ २३ ॥

Even gods, and demons, Gandharvas, Rākṣas, and celestial serpents and birds, dominated by the fear of divine retribution, tend to discharge the irrespective duties (for the advancement of the universe). (23)

दुष्येयुः सर्ववर्णाश्च भिद्येरन्सर्वसेतवः ।
सर्वलोकप्रकोपश्च भवेद्दण्डस्य विभ्रमात् ॥ २४ ॥

Extinction, or anomaly of, punishment will vitiate all the social orders, cause all bridges to be broken down, and create a panic among all ranks of the society. (24)

यत्र श्यामो लोहिताक्षो दण्डश्चरति पापहा ।

प्रजास्तत्र न मुह्यन्ति नेता चेत्साधु पश्यति ॥ २५ ॥

Subjects are not agitated (in the country where stalks the blue-coloured, red-eyed rod of punishment, if its wielder (king) fails not to see things in their true light. (25)

तस्याहुः संप्रणेतारं राजानं सत्यवादिनम् ।
समीक्ष्यकारिणं प्राज्ञं धर्मकामार्थकोविदम् ॥ २६ ॥

Such a truthful, intelligent, inflictor of punishments, who is possessed of good deliberations and understands the principles of virtue, desire and wealth, men call the king. (26)

तं राजा प्रणयन्सम्यक् त्रिवर्गेणाभिवर्धते ।
कामात्मा विषमः क्षुद्रो दण्डेनैव निहन्यते ॥ २७ ॥

The three categories (of virtue, desire and wealth) of the sovereign, who justly and properly inflicts punishment, become augmented; while punishment destroys a self-seeking, sensuous, deceitful, and arrogant king. (27)

दण्डो हि सुमहत्तेजो दुर्धरश्चा कृतात्मभिः ।
धर्माद्विचलितं हन्ति नृपमेव सबान्धवम् ॥ २८ ॥

This mighty rod of punishment, which is too heavy to be borne by an uncultured king, will destroy, with his friends and relations, a sovereign, who has deviated from the path of virtue. (28)

ततो दुर्गं च राष्ट्रं च लोकं च सचराचरम् ।
अन्तरिक्षगतांश्चैव मुनीन्देवांश्च पीडयेत् ॥ २९ ॥

After that (i.e., after the complete ruin of an iniquitous king with his progeny etc.,) an unjustly inflicted punishment (will) lead to the destruction of his kingdom, forts and subjects, both mobile and immobile, and then proceed to oppress the gods and holy sages, who reside in heaven, (by making the offering of oblations to them impossible). (29)

सोऽसहायेन मूढेन लुब्धेनाकृतबुद्धिना ।
न शक्यो न्यायतो नेतुं सक्तेन विषयेषु च ॥ ३० ॥

Devoid of the co-operation of his allies (ministers, generals, priests etc.), foolish, greedy, uncultured, and attached to the pleasures of the senses, such a king becomes incapable of inflicting punishments in proper cases. (30)

शुचिना सत्यसंधेन यथाशास्त्रानुसारिणा ।

प्रणेतुं शक्यते दण्डः सुसहायेन धीमता ॥ ३१ ॥

A pure, truth-seeking, intelligent king, possessed of good allies (cohorts) and acting conformably to the teachings of the Śāstra, is alone capable of exercising the rod of punishment. (31)

स्वराष्ट्रे न्यायवृत्तः स्याद्भृशदण्डश्च शत्रुषु ।
सुहृत्स्वजिह्मः स्निग्धेषु ब्राह्मणेषु क्षमान्वितः ॥ ३२ ॥

Let him be just and equitable in his own dominion, hard-hitting in respect of his enemies, straight in his dealings with his friends, and, forbearing to the peaceful Brāhmaṇas. (32)

एवंवृत्तस्य नृपतेः शिलोञ्छेनापि जीवतः ।
विस्तीर्यते यशो लोके तैलबिन्दुरिवाम्भसि ॥ ३३ ॥

The fame of a kind of such conduct, even if he lives on fares of poverty, shall expand in this world, like-oil, drops on water. (33)

अतस्तु विपरीतस्य नृपतेरजितात्मनः ।
संक्षिप्यते यशो लोके घृतबिन्दुरिवाम्भसि ॥ ३४ ॥

The fame of a king of (contrary) conduct, who has not controlled his senses, shall contract in this world, like drops of clarified butter on water. (34)

स्वे स्वे धर्मे निविष्टानां सर्वेषामनुपूर्वशः ।
वर्णानामाश्रमाणां च राजा सृष्टोऽभिरक्षिता ॥ ३५ ॥

Of the members of all the (four) several castes in their order of enumeration, true to the duties of their respective orders, the king has been created the protector. (35)

तेन यद्यत्सभृत्येन कर्तव्यं रक्षता प्रजाः ।
तत्तद्वोऽहं प्रवक्ष्यामि यथावदनुपूर्वशः ॥ ३६ ॥

Now I shall enumerate to you in due order the duties of the king and his servants in protecting the subjects. (36)

ब्राह्मणान्पर्युपासीत प्रातरुत्थाय पार्थिवः ।
त्रैविद्यवृद्धान्विदुषस्तिष्ठेत्तेषां च शासने ॥ ३७ ॥

A king, leaving his bed at early dawn, shall worship old Brāhmaṇas, well-versed in the three Vedas, and abide by their instructions. (37)

वृद्धांश्च नित्यं सेवेत विप्रान्वेदविदः शुचीन् ।
वृद्धसेवी हि सततं रक्षोभिरपि पूज्यते ॥ ३८ ॥

Daily he shall abide by the instructions of pure, old, and Veda-knowing Brāhmaṇas; a king, who acts according to the instructions of the old, is certainly and always worshipped even by Rākshas. (38)

तेभ्योऽधिगच्छेद्विनयं विनीतात्मापि नित्यशः ।
विनीतात्मा हि नृपतिर्न विनश्यति कर्हिचित् ॥ ३९ ॥

Even though humble in spirit, he must learn humility from them (Brāhmaṇas), each day; a king, who is humble in spirit, can never be destroyed. (39)

बहवोऽविनयान्नष्टा राजानः सपरिच्छदाः ।
वनस्था अपि राज्यानि विनयात्प्रतिपेदिरे ॥ ४० ॥

Many kings, with their progenies, have been destroyed through arrogance (hauteur); and kings,who had been exiled in forests, have regained their kingdoms, through humility. (40)

वेनो विनष्टोऽविनयान्नहुषश्चैव पार्थिवः ।
सुदाः पैजवनश्चैव सुमुखो निमिरेव च ॥ ४१ ॥

Vena, King Nahusha, Sudāsa, Yāvani, Sumukha and Nimi were destroyed through hauteur. (41)

पृथुस्तु विनयाद्राज्यं प्राप्तवान्मनुरेव च ।
कुबेरश्च धनैश्वर्यं ब्राह्मण्यं चैव गाधिजः ॥ ४२ ॥

Through humility, Pṛthu and Manu regained their kingdoms; through humility Kuvera obtained wealth and opulence; and the son of Gādhi (Viśvāmitra), the status of a Brāhmaṇa. (42)

त्रैविद्येभ्यस्त्रयीं विद्यां दण्डनीतिं च शाश्वतीम् ।
आन्वीक्षिकीं चात्मविद्यां वार्तारम्भांश्च लोकतः ॥ ४३ ॥

From Brāhmaṇas, well-versed in the three Vedas, he must learn the three vedas, the eternal principle of punishment, the science of reasoning, the science of self-knowledge, the principles of trade, agriculture, and cattle rearing and the science of wealth. (43)

इन्द्रियाणां जये योगं समातिष्ठेद्दिवानिशम् ।
जितेन्द्रियो हि शक्नोति वशे स्थापयितुं प्रजाः ॥ ४४ ॥

Day and night, he must be engaged in conquering his senses; a king, who has conquered his senses, is enabled to keep his subjects under control. (44)

दश कामसमुत्थानि तथाष्टौ क्रोधजानि च ।
व्यसनानि दुरन्तानि प्रयत्नेन विवर्जयेत् ॥ ४५ ॥

Let him assiduously avoid the ten evil habits, which originate from desire (lust), as well as those eight, which result from anger, and which are sure to end in grief. (45)

कामजेषु प्रसक्तो हि व्यसनेषु महीपतिः ।
वियुज्यतेऽर्थधर्माभ्यां क्रोधजेष्वात्मनैव तु ॥ ४६ ॥

A king, addicted to vices resulting from desire (lust), becomes dis-asociated with virtue and wealth; addicted to those which result from anger, he meets his doom. (46)

मृगयाऽक्षो दिवास्वप्नः परिवादः स्त्रियो मदः ।
तौर्यत्रिकं वृथाट्या च कामजो दशको गणः ॥ ४७ ॥

A hunting excursion, a game with dice, day-sleep, calumny, promiscuous intercourse (lit. a large concourse of wives), intoxication, singing, dancing, music, and idle rambling, these are the ten vices which originate from desire. (47)

पैशुन्यं साहसं द्रोह ईर्ष्यासूयार्थदूषणम् ।
वाग्दण्डजं च पारुष्यं क्रोधजोऽपि गणोऽष्टकः ॥ ४८ ॥

Deceit, or crookedness of temper, rashness, the seeking of other men's discomfiture, envy, the spirit of fault-finding, the robbing of other men's money or non-payment of just debts, use of abusive language, and battery, these are the eight vices which originate from anger. (48)

द्वयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः ।
तं यत्नेन जयेल्लोभं तज्जावेतावुभौ गणौ ॥ ४९ ॥

Assiduously he must conquer that greed which all erudite men have described to be the parent of these two sets of vices. (49)

पानमक्षाः स्त्रियश्चैव मृगया च यथाक्रमम् ।
एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥ ५० ॥

Abuse of wine, gambling with dice, promiscuous sexual intercourse, and a hunting excursion, these four should be successively regarded as the most inveterate of vices originating from desire. (50)

दण्डस्य पातनं चैव वाक्पारुष्यार्थदूषणे ।
क्रोधजेऽपि गणे विद्यात्कष्टमेतत्त्रिकं सदा ॥५१ ॥

Battery with a club, use of abusive language, and encroachment on other men's wealth, these three should be always regarded as the most inveterate of vices resulting from irascibility (anger).(51)

सप्तकस्यास्य वर्गस्य सर्वत्रैवानुषङ्गिणः ।
पूर्वं पूर्वं गुरुतरं विद्याद्व्यसनमात्मवान् ॥ ५२ ॥

A self-controlled king must know these seven concomitant evils (such as, the abuse of wine, gambling with dice, promiscuous intercourse, hunting excursion, assault, use of abusive language, and encroachment on other men's wealth) of the two (preceding) sets of vices as most heinous, each preceding one being more heinous than the one immediately following it in the list. (52)

व्यसनस्य च मृत्योश्च व्यसनं कष्टमुच्यते ।
व्यसन्यधोधो व्रजति स्वर्यात्यव्यसनी मृतः ॥ ५३ ॥

Of vice and death, vice is more painful, in as much as a vicious man, after death, will sink down to lower and lower status, whereas a non-vicious man will ascend to heaven. (53)

मौलाञ्छास्त्रविदः शूराँल्लब्धलक्षान्कुलोद्भवान् ।
सचिवान्सप्त चाष्टौ वा प्रकुर्वीत परीक्षितान् ॥ ५४ ॥

He shall select seven or eight ministers of tested virtue and ability who would be conversant with the prices of lands, well-versed in the Śāstras, valorous, and born of noble familes, with unmissing aims in archery or in the use of arms. (54)

अपि यत्सुकरं कर्म तदप्येकेन दुष्करम् ।
विशेषतोऽसहायेन किं तु राज्यं महोदयम् ॥ ५५ ॥

Even a work, which may be easily accomplished, may appear

difficult to an unaided man to accomplish; how can a kindgom, which involves so many mighty issues, be governed by a single, unaided person. (55)

तैः सार्धं चिन्तयेन्नित्यं सामान्यं संधिविग्रहम् ।
स्थानं समुदयं गुप्तिं लब्धप्रशमनानि च ॥ ५६ ॥

With them he must deliberate on all general topics of treaty and war, on the maintenance of forces, on the state of the exchequer, on the capacity of the capital and the kingdom as regards the location and food-supply of their inmates, on ways and means, on the protection of his person and kingdom, and the distribution of revenue among its worthy recipients (public officers). (56)

तेषां स्वं स्वमभिप्रायमुपलभ्य पृथक् पृथक् ।
समस्तानां च कार्येषु विदध्याद्धितमात्मनः ॥ ५७ ॥

Having heard the several and independent opinions of these counsellors, let him carry that much of those opinions into practice which conduces to his welfare. (57)

सर्वेषां तु विशिष्टेन ब्राह्मणेन विपश्चिता ।
मन्त्रयेत्परमं मन्त्रं राजा षाड्गुण्यसंयुतम् ॥ ५८ ॥

The king shall deliberate with the most erudite Brāhmaṇa among these concellors on the most important topic regarding the six predicatives of the kingdom (viz. treaty, war, expedition, etc.). (58)

नित्यं तस्मिन्समाश्वस्तः सर्वकार्याणि निःक्षिपेत् ।
तेन सार्धं विनिश्चित्य ततः कर्म समारभेत् ॥ ५९ ॥

Having been confident of his integrity, let him entrust all works to him (i.e.of the Brāhmaṇa premier) and undertake all works, after first having deliberated with him. (59)

अन्यानपि प्रकुर्वीत शुचीन्प्राज्ञानवस्थितान् ।
सम्यगर्थसमाहर्तॄनमात्यान्सुपरीक्षितान् ॥ ६० ॥

Other councillors, pure, intelligent, affluent in wealth, and of tested virtue and comprehension, he shall also appoint. (60)

निर्वर्तेतास्य यावद्भिरितिकर्तव्यता नृभिः ।
तावतोऽतन्द्रितान्दक्षान्प्रकुर्वीत विचक्षणान् ॥ ६१ ॥

Kings shall appoint so many skillful, intelligent and hard-working officials, as may be considered necessary for the due discharge of their kingly duties. (61)

तेषामर्थे नियुञ्जीत शूरान्दक्षान्कुलोद्भवान् ।
शुचीनाकरकर्मान्ते भीरूनन्तर्निवेशने ॥ ६२ ॥

Out of these he must appoint skillful, valorous men of noble parentage in protecting the wealth of the kingdom, and in supervising the mines (sources of revenue); and conscientious men he shall appoint in matters of domestic economy. (62)

दूतं चैव प्रकुर्वीत सर्वशास्त्रविशारदम् ।
इङ्गिताकारचेष्टज्ञं शुचिं दक्षं कुलोद्भवम् ॥ ६३ ॥

An intelligent, pure-hearted man of noble family, efficient, well-versed in all the Śāstras, and capable of interpreting other men's feelings from their means and demeanours he shall appoint as an ambassador. (63)

अनुरक्तः शुचिर्दक्षः स्मृतिमान्देशकालवित् ।
वपुष्मान्वीतभीर्वाग्मी दूतो राज्ञः प्रशस्यते ॥ ६४ ॥

A person, handsome-looking intelligent, skillful, pure-hearted, devoted to his person, capable of judging the spirit of the place and time, fearless and eloquent, is recommended to be the ambassador of the king. (64)

अमात्ये दण्ड आयत्तो दण्डे वैनयिकी क्रिया ।
नृपतौ कोशराष्ट्रे च दूते संधिविपर्ययौ ॥ ६५ ॥

The forces of the realm, as well as the maintenance of its internal peace should be in the hands of the General (Amātya); the government and treasury in the hands of the king, and the declaration of war and treaty in the hands of the ambassador. (65)

दूत एव हि संधत्ते भिनत्त्येव च संहतान् ।
दूतस्तत्कुरुते कर्म भिद्यन्ते येन मानवाः ॥ ६६ ॥

The ambassador is fit to create or break an alliance; he does that, by which those who are not united are united in alliance, and those who are allies are severed from one another. (66)

स विद्यादस्य कृत्येषु निगूढेङ्गितचेष्टितैः ।
आकारमिङ्गितं चेष्टां भृत्येषु च चिकीर्षितम् ॥ ६७ ॥

He (the ambassador) shall ascertain from the gestures and demeanours of the intimate friends (associates) and relations (of a foreign king), as well as from those of his servants, the scope and nature of his works and undertakings. (67)

बुद्ध्वा च सर्वं तत्त्वेन परराजचिकीर्षितम् ।
तथा प्रयत्नमातिष्ठेद्यथात्मानं न पीडयेत् ॥ ६८ ॥

Having ascertained the nature and scope of the works (of a foreign king), he shall so deport himself (in his realm) so as not to any wise imperil his personal safety. (68)

जाङ्गलं सस्यसंपन्नमार्यप्रायमनाविलम् ।
रम्यमानतसामन्तं स्वाजीव्यं देशमावसेत् ॥ ६९ ॥

He, (the king) must live in a dry, fertile country, (enjoying much of sun light and bereft of swamps and jungles), containing large stores of food-grain and a large population of Āryan settlers, clear (free from disease and disturbing physical phenomena), beautiful with shady trees and creepers, bordered by (adjacent to the territories of his submissive vassals, and which offers means of livelihood (by trade or agriculture). (69)

धन्वदुर्गं महीदुर्गमब्दुर्गं वार्क्षमेव वा ।
नृदुर्गं गिरिदुर्गं वा समाश्रित्य वसेत्पुरम् ॥ ७० ॥

He shall live by taking refuge either in a fort (girdled by deserts), or in a land-fort, or in a water-fort, or in a wood-fort, or in a fort composed of men (i.e. guarded by troops of soldiers). (70)

सर्वेण तु प्रयत्नेन गिरिदुर्गं समाश्रयेत् ।
एषां हि बाहुगुण्येन गिरिदुर्गं विशिष्यते ॥ ७१ ॥

By all endeavours let him take refuge in a hill-fortress; a hil-fort is the best of all forts for its many excellent features and advantages. (71)

त्रीण्याद्यान्याश्रितास्त्वेषां मृगगर्ताश्रयाऽप्सराः ।
त्रीण्युत्तराणि क्रमशः प्लवङ्गमनरामराः ॥ ७२ ॥

Of these, the first three forms of forts are respectively inmated by quadrupeds, hole dwelling animals, and aquatic creatures,and the remaining three are respectively inmated by monkeys (quadrumanas), men and deities. (72)

यथा दुर्गाश्रितानेतान्नोपहिंसन्ति शत्रवः ।
तथारयो न हिंसन्ति नृपं दुर्गसमाश्रितम् ॥ ७३ ॥

As huntsmen cannot hurt these animals, while residing in these fortresses, so his enemies cannot assail a king who has taken refuge in any of them. (73)

एकः शतं योधयति प्राकारस्थो धनुर्धरः ।
शतं दशसहस्राणि तस्माद्दुर्गं विधीयते ॥ ७४ ॥

Since from behind the battlement of a castle an archer can fight a hundred archers, and a hundred archers can fight a ten thousand archers, so the building of a castle is imperatively obligatory (on a king.) (74)

तत्स्यादायुधसंपन्नं धनधान्येन वाहनैः ।
ब्राह्मणैः शिल्पिभिर्यन्त्रैर्यवसेनोदकेन च ॥ ७५ ॥

The fort should he equipped with weapons, money, food-grains, transport-animals, Brāhmaṇas, artisans, engines, forage and water. (75)

तस्य मध्ये सुपर्याप्तं कारयेद्गृहमात्मनः ।
गुप्तं सर्वर्तुकं शुभ्रं जलवृक्षसमन्वितम् ॥ ७६ ॥

Within this fort the king shall cause his palace to be built, commodious, secret, white, fit for all seasons of the year, and provided with trees and water. (76)

तदध्यास्योद्वहेद्भार्यां सवर्णां लक्षणान्विताम् ।
कुले महति संभूतां हृद्यां रूपगुणान्विताम् ॥ ७७ ॥

Residing therein, he must marry a wife, beautiful, accomplished possessed of commendable bodily features, born of noble parentage, and belonging to his own caste. (77)

पुरोहितं च कुर्वीत वृणुयादेव चर्त्विजः ।
तेऽस्य गृह्याणि कर्माणि कुर्युर्वैतानिकानि च ॥ ७८ ॥

He shall appoint a priest and a Ṛtvik, who will respectively perform his domestic sacrifices and the Vaitānika fire-offerings. (78)

यजेत राजा क्रतुभिर्विविधैराप्तदक्षिणैः ।
धर्मार्थं चैव विप्रेभ्यो दद्याद्भोगान्धनानि च ॥ ७९ ॥

The king shall institute various sacrifices, and pay honoraria

to priests officiating at them; for the acquisition of virtue likewise he shall make gifts of money and articles of enjoyment to Brāhmaṇas. (79)

सांवत्सरिकमाप्तैश्च राष्ट्रादाहारयेद्बलिम् ।
स्याच्चाम्नायपरो लोके वर्तेत पितृवन्नृषु ॥ ८० ॥

At the end of the year, he shall collect revenue from men appointed to collect it (from his subjects); and he shall be like a father unto persons, true to the Śāstra, and residing in his dominion. (80)

अध्यक्षान्विविधान्कुर्यात्तत्र तत्र विपश्चितः ।
तेऽस्य सर्वाण्यवेक्षेरन्नृणां कार्याणि कुर्वताम् ॥ ८१ ॥

And in those matters he will appoint efficient supervisors (agents?), who will superintend the works of men (appointed by the king). (81)

आवृत्तानां गुरुकुलाद्विप्राणां पूजको भवेत् ।
नृपाणामक्षयो ह्येष निधिर्ब्राह्मोऽभिधीयते ॥ ८२ ॥

The king must be the worshipper (pecuniary helper) of Brāhmaṇas, returned from the houses of their preceptors. This (worship) is said to be the eternal treasure of a king in Brahma. (82)

न तं स्तेना न चामित्रा हरन्ति न च नश्यति ।
तस्माद्राज्ञा निधातव्यो ब्राह्मणेष्वक्षयो निधिः ॥ ८३ ॥

That (treasure), the thieves steal not, nor enemies destroy; hence a king should deposit that eternal treasure in Brāhmaṇas. (83)

न स्कन्दते न व्यथते न विनश्यति कर्हिचित् ।
वरिष्ठमग्निहोत्रेभ्यो ब्राह्मणस्य मुखे हुतम् ॥ ८४ ॥

Oblations (food) cast in the mouths of Brāhmaṇas are superior (in respect of merit) to those offered in Agnihotra fire-offerings, in as much as they do not deteriorate nor wither, nor decay. (84)

सममब्राह्मणे दानं द्विगुणं ब्राह्मणब्रुवे ।
प्राधीते शतसाहस्त्रमनन्तं वेदपारगे ॥ ८५ ॥

A gift, made to a non-Brāhmaṇa, bears ordinary merit; those made to a degraded Brāhmaṇa, to a well-read one, and to a Veda-knowing Brāhmaṇa respectively bear double, hundred thousand and eternal merit. (85)

पात्रस्य हि विशेषेण श्रद्दधानतयैव च ।
अल्पं वा बहु वा प्रेत्य दानस्य फलमश्नुते ॥ ८६ ॥

Through the difference of characters of its recipients, and the variation in the sincerity of feeling with which it is offered, a gift acquires a greater or lesser merit in the next world. (86)

समोत्तमाधमै राजा त्वाहूतः पालयन्प्रजाः ।
न निवर्तेत संग्रामात्क्षात्रं धर्ममनुस्मरन् ॥ ८७ ॥

A king, protecting his subjects, if called by an equally powerful or more or less powerful adversary to battle, must not be reluctant to fight in consideration of his martial duties. (87)

संग्रामेष्वनिवर्तित्वं प्रजानां चैव पालनम् ।
शुश्रुषा ब्राह्मणानां च राज्ञां श्रेयस्करं परम् ॥ ८८ ॥

A non-reluctance to fight, the protection of subects and serving the Brāhmaṇas are the most auspicious duties of kings. (88)

आहवेषु मिथोऽन्योन्यं जिघांसन्तो महीक्षितः ।
युध्यमानाः परं शक्त्या स्वर्गं यान्त्यपराङ्मुखाः ॥ ८९ ॥

Of two kings, trying to kill each other with superior forces, the one, who does not turn his back on the battle-field, goes to heaven, after death. (89)

न कूटैरायुधैर्हन्याद्युध्यमानो रणे रिपून् ।
न कर्णिभिर्नापि दिग्धैर्नाग्निज्वलिततेजनैः ॥ ९० ॥

Fighting, he must not kill his enemies in battle with hidden weapons, nor with barbed, poisoned, burning or fire-mouthed arrows. (90)

न च हन्यात्स्थलारूढं न क्लीबं न कृताञ्जलिम् ।
न मुक्तकेशं नासीनं न तवास्मीति वादिनम् ॥ ९१ ॥

Himself riding in a chariot, he must not kill an adversary, standing on the ground, nor one who is a eunuch, or prays for life, or surrenders himself. (91)

न सुप्तं न विसन्नाहं न नग्नं न निरायुधम् ।
नायुध्यमानं पश्यन्तं न परेण समागतम् ॥ ९२ ॥

Nor one who is asleep or unarmoured, nor one who is unarmed or stript of clothes, nor one who is a mere non-fighting onlooker, or is engaged with another. (92)

नायुधव्यसनप्राप्तं नार्तं नातिपरिक्षतम् ।
न भीतं न परावृत्तं सतां धर्ममनुस्मरन् ॥ ९३ ॥

Nor one whose weap on is broken, or who is bemoaning the loss of a killed relation, or is seriously wounded; nor one who is afraid of life, or flying from the battlefield in consideration of his martial duties. (93)

यस्तु भीतः परावृत्तः संग्रामे हन्यते परैः ।
भर्तुर्यद्दुष्कृतं किंचित्तत्सर्वं प्रतिपद्यते ॥ ९४ ॥

Afraid of life, if one, while flying from the field of battle, is killed by the enemy, he acquires all the demerit of his master (employer). (94)

यच्चास्य सुकृतं किंचिदमुत्रार्थमुपार्जितम् ।
भर्ता तत्सर्वमादत्ते परावृत्तहतस्य तु ॥ ९५ ॥

All the merit, which such a run-away (from battle) might have acquired for heaven, his master will acquire in the event of his being killed during flight. (95)

रथाश्वं हस्तिनं छत्रं धनं धान्यं पशून्स्त्रियः ।
सर्वद्रव्याणि कुप्यं च यो यज्जयति तस्य तत् ॥ ९६ ॥

A car, a horse, or an elephant, as well as paddy, wealth (money), women and all other articles, or any metal other than gold or silver, whatever one might have conquered (captured in war), would be his own. (96)

राज्ञश्च दद्युरुद्धारमित्येषा वैदिकी श्रुतिः ।
राज्ञा च सर्वयोधेभ्यो दातव्यमपृथग्जितम् ॥ ९७ ॥

"The residue shall go to the king" is the dictum of the Vediac law on the subject; a thing, which has not been captured by any particular man. (i.e., all such articles), he (king) shall divide among all the soldiers. (97)

एषोऽनुपस्कृतः प्रोक्तो योधधर्मः सनातनः ।
अस्माद्धर्मान्न च्यवेत क्षत्रियो घ्नन्रणे रिपून् ॥ ९८ ॥

The eternal and commendable duty of a warrior is (thus) described; a Kṣatriya, while engaged in killing his adversaries in battle, must not deviate from this duty. (98)

अलब्धं चैव लिप्सेत लब्धं रक्षेत्प्रयत्नतः ।
रक्षितं वर्धयेच्चैव वृद्धं पात्रेषु निःक्षिपेत् ॥ ९९ ॥

(A king) must covet what has not been acquired, assiduously protect what has been acquired, augment what has been kept and protected, and distribute this augmented wealth among worthy recipients (i.e.,) spend it on worthy projects. (99)

एतच्चतुर्विधं विद्यात्पुरुषार्थप्रयोजनम् ।
अस्य नित्यमनुष्ठानं सम्यक्कुर्यादतन्द्रितः ॥ १०० ॥

The preceding four acts he must regard as the highest good in his life; and hence, assiduously he must do them from day to day. (100)

अलब्धमिच्छेद्दण्डेन लब्धं रक्षेदवेक्षया ।
रक्षितं वर्धयेद्वृद्ध्या वृद्धं पात्रेषु निःक्षिपेत् ॥ १०१ ॥

A king shall covet a thing ungained by means of force; keep the acquired wealth by giving due attention to its increase (i.e., the acquired wealth with interest accrued thereon), and pay over the increase to worthy recipients. (101)

नित्यमुद्यतदण्डः स्यान्नित्यं विवृतपौरुषः ।
नित्यं संवृतसंवार्यो नित्यं छिद्रानुसार्यरिः ॥ १०२ ॥

Each day, he must maneuver his forces, each day, he must mainfest his prowess; each day, he must conceal the performances of incantationary rites; and each day, seek the week points (watch the discomfitures) of his enemies. (102)

नित्यमुद्यतदण्डस्य: कृत्स्नमुद्विजते जगत् ।
तस्मात्सर्वाणि भूतानि दण्डेनैव प्रसाधयेत् ॥ १०३ ॥

The world is overwhelmed with the terror of a king, who dailymaneuvers his forces; hence, he must bring to submission all the world with the (show of his) might. (103)

अमाययैव वर्तेत न कथंचन मायया ।
बुद्ध्येतारिप्रयुक्तां च मायां नित्यं स्वसंवृतः ॥ १०४ ॥

Secret in his design, he must be straight-forward in his dealings, and never live by deceit; but he must be wise enough to understand the stratagem of his adversary. (104)

नास्यं छिद्रं परो विद्याद्विद्याच्छिद्रं परस्य तु ।
गूहेत्कूर्म इवाङ्गानि रक्षेद्विवरमात्मनः ॥ १०५ ॥

He must not let his enemies know of his weak points, but he must learn them of his adversaries; like a tortoise hiding his limbs (within the cavity of its shell), he must conceal his own weaknesses (lit. holes). (105)

बकवच्चिन्तयेदर्थान्सिंहवच्च पराक्रमेत् ।
वृकवच्चावलुम्पेत शशवच्च विनिष्पतेत् ॥ १०६ ॥

(Patiently, and concealed) like a heron, he must watch his own interests (i.e., the discomfiture of a fishlike fickle adversary), attack his enemy (even if big like an elephant) with the courage and prowess of a lion, dart upon (his prey) like a leopard, and beat out a retreat (with the fleetness and subtility of) a hare. (106)

एवं विजयमानस्य येऽस्य स्युः परिपन्थिनः ।
तानानयेद्वशं सर्वान्सामादिभिरुपक्रमैः ॥ १०७ ॥

Those, who will (dare) being the enemies of such a conquering king, he must bring under his control with the appliances of conciliation, etc. (107)

यदि ते तु न निष्ठेयुरुपायैः प्रथमैस्त्रिभिः ।
दण्डेनैव प्रसह्यैतांश्छनकैर्वशमानयेत् ॥ १०८ ॥

If they do not stand (i.e., can not be conquered with) the application of the first three appliances (conciliation, buying off and division,) he must conquer them at once or gradually with his forces. (108)

सामादीनामुपायानां चतुर्णामपि पण्डिताः ।
सामदण्डौ प्रशंसन्ति नित्यं राष्ट्राभिवृद्धये ॥ १०९ ॥

Of the four expedients (of Government such as, conciliation, buying off, division and war), wise men recommend the adoption of conciliation and war for the advancement of the kingdom. (109)

यथोद्धरति निर्दाता कक्षं धान्यं च रक्षति ।
तथा रक्षेन्नृपो राष्ट्रं हन्याच्च परिपन्थिनः ॥ ११० ॥

As a weeder weeds out the weeds and preserves the paddy plants in the field, so a king must protect the kingdom (loyal subjects) and destroy its enemies. (110)

मोहाद्राजा स्वराष्ट्रं यः कर्षयत्यनवेक्षया ।
सोऽचिराद्भ्रश्यते राज्याज्जीविताच्च सबान्धवः ॥१११ ॥

A king, who has indiscriminately ploughed (the field of) his kingdom, shall be ousted there of; he shall meet destruction with his relations (progeny, etc.). (111)

शरीरकर्षणात्प्राणाः क्षीयन्ते प्राणिनां यथा ।
तथा राज्ञामपि प्राणाः क्षीयन्ते राष्ट्रकर्षणात् ॥११२ ॥

As the vitality of a man ebbs away (on account of the aggravation of his bodily humours) through fasting (and such like depletory casuses), so the life of a king ebbs away through the enragement of his subjects. (112)

राष्ट्रस्य संग्रहे नित्यं विधानमिदमाचरेत् ।
सुसंगृहीतराष्ट्रो हि पार्थिवः सुखमेधते ॥ ११३ ॥

The measure should be always adopted for the management of the state; a king whose kingdom is well-managed (weel-ordered) attains happiness. (113)

द्वयोस्त्रयाणां पञ्चानां मध्ये गुल्ममधिष्ठितम् ।
तथा ग्रामशतानां च कुर्याद्राष्ट्रस्य संग्रहम् ॥ ११४ ॥

For the orderly management of the state, he shall appoint governing officers over each circle (gulma) of one hundred, two hundred, three hundred, or five hundred villages. (114)

ग्रामस्याधिपतिं कुर्याद्दशग्रामपतिं तथा ।
विंशतीशं शतेशं च सहस्रपतिमेव च ॥ ११५ ॥

He shall appoint a head man of each village, a headman over ten villages, a headman over twenty villages, a headman over hundred villages, and a head man over a thousand villages. (115)

ग्रामदोषान्समुत्पन्नान्ग्रामिकः शनकैः स्वयम् ।
शंसेद्ग्रामदशेशाय दशेशो विंशतीशिने ॥११६ ॥
विंशतीशस्तु तत्सर्वं शतेशाय निवेदयेत् ।
शंसेद्ग्रामशतेशस्तु सहस्रपतये स्वयम् ॥ ११७ ॥

The governor of the village shall try all cases of offence occurring therein, cases which he is not competent to decide, he shall refer to the governor of ten villages. In cases of doubt or incompetency, the lord of ten villages shall refer to the lord of twenty villages; and the latter, to the lord of a hundred villages; and he too under similar circumstances, to the lord of a thousand villages. (116-117)

यानि राजप्रदेयानि प्रत्यहं ग्रामवासिभिः ।
अन्नपानेन्धनादीनि ग्रामिकस्तान्यवाप्नुयात् ॥ ११८ ॥

The king's daily dues from the inmates of a village, (such as articles of food or drink, and fuel etc.,) the governor of the village shall receive (enjoy, each day). (118)

दशी कुलं तु भुञ्जीत विंशी पञ्च कुलानि च ।
ग्रामं ग्रामशताध्यक्षः सहस्राधिपतिः पुरम् ॥ ११९ ॥

A governor of ten villages shall enjoy a Kula measure of land; a governor of twenty villages, five Kulas; a governor of a hundred villages shall enjoy a village; a govenor of a thousand villages, a town. (119)

The measure of land which a cultivator can plough with a plough yoked with six bullocks, in a day (morning and evening) of six hours..

तेषां ग्राम्याणि कार्याणि पृथक्कार्याणि चैव हि ।
राज्ञोऽन्यः सचिवः स्निग्धस्तानि पश्येदतन्द्रितः ॥ १२० ॥

Other confidential ministers of the king shall assiduously supervise the works of these village-governors and other works as well. (120)

नगरे नगरे चैकं कुर्यात्सर्वार्थचिन्तकम् ।
उच्चैःस्थानं घोररूपं नक्षत्राणामिव ग्रहम् ॥ १२१ ॥

In each city the king shall appoint officers, mighty like the mighly planets, seen among the stars in the higher spaces of heaven, who will think of all matters relating to its government. (121)

स ताननुपरिक्रामेत्सर्वानेव सदा स्वयम् ।
तेषां वृत्तं परिणयेत्सम्यग्राष्ट्रेषु तच्चरैः ॥ १२२ ॥

He (city governor) shall go out on tours, inspecting the works

of headmen of villages, and of the works of these city-governors the king shall be cognisant through spies. (122)

राज्ञो हि रक्षाधिकृताः परस्वादायिनः शठाः ।
भृत्या भवन्ति प्रायेण तेभ्यो रक्षेदिमाः प्रजाः ॥ १२३ ॥

The king's servants, connected with the government of the realm, are often found to be exacting and deceitful; the king shall protect his subjects from (the exactions of) these officials. (123)

ये कार्यिकेभ्योऽर्थमेव गृह्णीयुः पापचेतसः ।
तेषां सर्वस्वमादाय राजा कुर्यात्प्रवासनम् ॥ १२४ ॥

The king shall excommunicate from the country corrupt officials, who would receive undue gratifications from suitors (at their courts), and confiscate their goods as well. (124)

राजा कर्मसु युक्तानां स्त्रीणां प्रेष्यजनस्य च ।
प्रत्यहं कल्पयेद्वृत्तिं स्थानं कर्मानुरूपतः ॥ १२५ ॥

Maids, messengers, and menials, engaged in the king's service, shall be daily paid their wages at rates varying according to the nature of their posts and services. (125)

पणो देयोऽवकृष्टस्य षडुत्कृष्टस्य वेतनम् ।
षाण्मासिकस्तथाच्छादो धान्यद्रोणस्तु मासिकः ॥ १२६ ॥

One Pana (Anna) should be the daily wages of menial servants, and six Panas those of higher ones. Each menial should get one Drona of paddy, every month; and a higher servant, six Dronas; each menial should obtain a cloth, every six month, while a higher servant should get six pieces (three pairs). (126)

क्रयविक्रयमध्वानं भक्तं च सपरिव्ययम् ।
योगक्षेमं च संप्रेक्ष्य वणिजो दापयेत्करान् ॥१२७ ॥

Taking into consideration the bought-price as well as the sale-price of his goods, the cost of conveyance, the costs of his daily living, and other contingent expenses, as well as the cost of ensuring safety to his goods (Yoga-kṣema), the cost of policing the forests, rivers, hill-passes, etc., he shall levy taxes on merchants. (127)

तथा फलेन युज्येत राजा कर्ता च कर्मणाम् ।
तथावेक्ष्य नृपो राष्ट्रे कल्पयेत्सततं करान् ॥ १२८ ॥

The king, after due deliberation, shall always impose (taxes on profits of traders and cultivators, as well as on those of the state. (128)

यथाल्पाल्पमदन्त्याद्यं वार्योकोवत्सषट्पदाः ।
तथाल्पाल्पो ग्रहीतव्यो राष्ट्राद्राज्ञाब्दिकः करः ॥ १२९ ॥

As leeches, calves and bees, little by little, draw their respective sustenances, so the king shall draw his revenue from his realm, little by little, each year. (129)

पञ्चाशद्भाग आदेयो राज्ञा पशुहिरण्ययोः ।
धान्यानामष्टमो भागः षष्ठो द्वादश एव वा ॥ १३० ॥

A fiftieth part of its value should be the tax on gold or animal; and a sixth, eighth or twelfth part of its value on food-grain, according to circumstances, should be collected by the king, each year, from his subjects. (130)

आददीताथ षड्भागं द्रुमांसमधुसर्पिषाम् ।
गन्धौषधिरसानां च पुष्पमूलफलस्य च ॥ १३१ ॥

He shall take a sixth part of profits derived from trees, honey, clarified butter, scents, cereals, saps, flowers, roots and fruits. (131)

पत्रशाकतृणानां च चर्मणां वैदलस्य च ।
मृण्मयानां च भाण्डानां सर्वस्याश्ममयस्य च ॥ १३२ ॥

As well as of that derived from leaves, Śākas, weeds, leather, bamboo-made articles, earthen vessels, and all kinds of stone-ware. (132)

म्रियमाणोऽप्याददीत न राजा श्रोत्रियात्करम् ।
न च क्षुधास्य संसीदेच्छ्रोत्रियो विषये वसन् ॥ १३३ ॥

A king, even at the point of death, must not receive any revenue from a Śrotrirya Brāhmaṇa; nor must he suffer a Śrotṛya, living in his territory, to be oppressed with hunger. (133)

यस्य राज्ञस्तु विषये श्रोत्रियः सीदति क्षुधा ।
तस्यापि तत्क्षुधा राष्ट्रमचिरेणैव सीदति ॥ १३४ ॥

The kingdom of a king, wherein a Śrotṛya is overwhelmed with hunger, is soon consumed by that hunger. (134)

श्रुतवृत्ते विदित्वास्य वृत्तिं धर्म्यां प्रकल्पयेत् ।
संरक्षेत्सर्वतश्चैनं पिता पुत्रमिवौरसम् ॥ १३५ ॥

Informed of his Vediac knowledge and holy rituals, the king shall provide for his proper means of subsistense; and like a son of his own loins, he shall protect him (Śrotrya) from thieves, etc. (135)

संरक्ष्यमाणो राज्ञा यं कुरुते धर्ममन्वहम् ।
तेनायुर्वर्धते राज्ञो द्रविणं राष्ट्रमेव च ॥ १३६ ॥

The religious rites which a Śrotrya, protected by the king, performs every day, tend to increase the longevity, riches, and territories of the king. (136)

यत्किंचिदपि वर्षस्य दापयेत्करसंज्ञितम् ।
व्यवहारेण जीवन्तं राजा राष्ट्रे पृथग्जनम् ॥ १३७ ॥

The king shall levy a nominal tax on poor men, living by plying small trades in his kingdom. (137)

कारुकाञ्छिल्पिनश्चैव शूद्रांश्चात्मोपजीविनः ।
एकैकं कारयेत्कर्म मासि मासि महीपतिः ॥ १३८ ॥

The king shall cause each artisan, manufacturer, Śūdra and labourer, to work for him for a day, each month. (138)

नोच्छिन्द्यादात्मनो मूलं परेषां चातितृष्णया ।
उच्छिन्दन्ह्यात्मनो मूलमात्मानं तांश्च पीडयेत् ॥ १३९ ॥

Out of affection for his subjects, he must not bring about his own ruin by forswearing to collect his revenue from them, nor cause their ruin by his greed; by so bringing about his own ruin, he will become an oppressor of his own self, as well as of his subjects. (139)

तीक्ष्णश्चैव मृदुश्च स्यात्कार्यं वीक्ष्य महीपतिः ।
तीक्ष्णश्चैव मृदुश्चैव राजा भवति संमतः ॥ १४० ॥

The king must be mild or sharp (hard) according to the exigency of each case. Endeared to all is the king who can be thus mild not hard. (140)

अमात्यमुख्यं धर्मज्ञं प्राज्ञं दान्तं कुलोद्गतम् ।
स्थापयेदासने तस्मिन्खिन्नः कार्येक्षणे नृणाम् ॥ १४१ ॥

Tired or incapable of personally attending to the affairs of the state, the king shall place in his own stead (i.e., delegate his authority to) his wise, nobly born premier, who has controlled his senses. (141)

एवं सर्वं विधायेदमितिकर्तव्यमात्मनः ।
युक्तश्चैवाप्रमत्तश्च परिरक्षेदिमाः प्रजाः ॥ १४२ ॥

An energetic sovereign, free from folly, thus formulating and ascertaining his duties, shall protect his subjects. (142)

विक्रोशन्त्यो यस्य राष्ट्राद्ध्रियन्ते दस्युभिः प्रजाः ।
संपश्यतः सभृत्यस्य मृतः स नतु जीवति ॥ १४३ ॥

The king, who with his ministers and officials, sees and suffers his subjects to be harassed by thieves and robbers, is a dead, and not living, king. (143)

क्षत्रियस्य परो धर्मः प्रजानामेव पालनम् ।
निर्दिष्टफलभोक्ता हि राजा धर्मेण युज्यते ॥ १४४ ॥

The highest duty of a Kshatriya (king) is the protection of his subjects; a king, who enjoys the just and properly levied revenue (of his realm) becomes associated with (i.e., acquires) virtue. (144)

उत्थाय पश्चिमे यामे कृतशौचः समाहितः ।
हुताग्निर्ब्राह्मणांश्चार्च्य प्रविशेत्स शुभां सभाम् ॥ १४५ ॥

Having left his bed in the last watch of the night, and attended to the calls of nature, and carefully washed himself, he, after having cast oblations in the fire and worshipped the Brāhmaṇas, shall enter the auspicious hall of assembly. (145)

तत्र स्थितः प्रजाः सर्वाः प्रतिनन्द्य विसर्जयेत् ।
विसृज्य च प्रजाः सर्वा मन्त्रयेत्सह मन्त्रिभिः ॥ १४६ ॥

Seated in that (assembly-hall), he shall graciously speak to and (courteously) dismiss his subjects; and having disimissed them all, he shall deliberate with his ministers. (146)

गिरिपृष्ठं समारुह्य प्रासादं वा रहोगतः ।
अरण्ये निःशलाके वा मन्त्रयेदविभाविताः ॥ १४७ ॥

On the hill-top, in the solitary chamber of his palace, or in the dense solitude of a lonely forest where even birds cannot penetrate, he must deliberate (with his ministers without) letting his resolution being in any way detected (by them). (147)

यस्य मन्त्रं न जानन्ति समागम्य पृथग्जनाः ।
स कृत्स्नां पृथिवीं भुङ्क्ते कोशहीनोऽपि पार्थिवः ॥ १४८ ॥

A king, whose counsels the vulgar can not detect, is enabled to enjoy the whole world, even if he be bereft of treasure. (148)

जडमूकान्धबधिरांस्तैर्यग्योनान्वयोतिगान् ।
स्त्रीम्लेच्छव्याधितव्यङ्गान्मन्त्रकालेऽपसारयेत् ॥ १४९ ॥

He must avoid the (presence of) idiots, of dumb or deaf ones, of birds (such as parrots, etc.), of extremely old men, of women, of Mlecchhas (barbarous people), of sick folks, and of those who have got limbs in less. (149)

भिन्दन्त्यवमता मन्त्रं तैर्यग्योनास्तथैव च ।
स्त्रियश्चैव विशेषेण तस्मात्तत्राद्दतो भवेत् ॥ १५० ॥

It is fickleness, and parrots and women in special, who disclose the counsels of kings; hence, they should be studiously avoided at the time of deliberation. (150)

मध्यंदिनेऽर्धरात्रे वा विश्रान्तो विगतक्लमः ।
चिन्तयेद्धर्मकामार्थान्सार्धं तैरेक एव वा ॥ १५१ ॥

Reposed and refreshed, either alone, or in their (i.e.,minister's) company, he must ponder on (themes) of virtue, desire and wealth at midday, or at midnight. (151)

परस्परविरुद्धानां तेषां च समुपार्जनम् ।
कन्यानां संप्रदानं च कुमारुणां च रक्षणम् ॥ १५२ ॥

Acquisitions of virtue, desire and wealth, which do not conflict with one another, should be made; the daughters should be married; and sons, protected. (152)

दूतसंप्रेषणं चैव कार्यशेषं तथैव च ।
अन्तःपुरप्रचारं च प्रणिधीनां च चेष्टितम् ॥ १५३ ॥

The sending of spies (into the realm of his adversary), the execution of acts already undertaken, the contemplation of deportments, of the female inmates of the palace,[1] as well as of the endeavours of his spies in foreign countries, should be made (by the king). (153)

His queen killed king Viduratha with a weapon, which she previously kept concealed within the braid of her hair. and the queen of the king of Kāsī killed her lord with the contact of her poisoned anklets (Nūpur).

कृत्स्नं चाष्टविधं कर्म पञ्चवर्गं च तत्वतः ।
अनुरागापरागौ च प्रचारं मण्डलस्य च ॥ १५४ ॥

His entire eight-fold duty, his five-fold espionage (Varga) love and aversion of (his subjects, and the usages of his country he must ponder on. (154)

Ādānecha Visargecha tathāpraisha-niṣedhayoh' Pancham-ethārrtha-vachane Vyavahārasya chekṣaṇe. Daṇda Śuddhyoh Sadā Yuktastenāshtagatikonṛpah.–Ushanā.

Collection of revenue, disbursement of the revenue in the shape of salaries to state-officials, restraint on ministers and officials in affairs of the state, declarationof injunctions in respect of hostile acts done by the king's servants, supervision of the administration of justice, infliction of punishment, and the institution of purificatory rites for expiating the sin of an iniquitous act , these are the eight duties of the king. Kulluka gives the above extract from Ushanā in support of the explanation he has offered. Medhātithi, on the other hand, describes the duties of sovereignty as undertaking of acts not already undertaken (Akritārambha), completion or execution of those, already undertaken (Kritānushthānam, specification of an act already executed (Anushthita-viśeṣaṇam).
Construction of roads, caravans and bridges, the building of forts, repairing forts and other public buildings already constructed, capture of elephants, working of mines, construction of barracks for soldiers, and clearing of forests, according to others.

Appointment of spies such as, those who disguise themselves as (1) students (Kapatikas), or (2) Sannyāsins, or (3) peaceful householders, (4) or Merchants (Vaidehikas) or as (5) shaven-headed ascetics (Tapasvins).

मध्यमस्य प्रचारं च विजिगीषोश्च चेष्टितम् ।
उदासीनप्रचारं च शत्रोश्चैव प्रयत्नतः ॥ १५५ ॥

He must assiduously watch the expansion of a Madhyama or Udāsina sovereign, and the movements of a Vijigishu king (lit. of a king bent on conquest i.e., the central monarch). (155)

A king whose territory lies between the realm of a conquest intending sovereign (i.e. central monarch) and that of his adversary (Ari) and who is capable of doing good to them when combined, but is powerful enough to subdue them severally when not allied with each other, is called a (Madhyama, intermediate) sovereign.–Kulluka

Uddāsina (lit. indifferent) means a sovereign who is capable of benefitting or suppressing the Madhyama, Ari and Vijigishu kings at will, whether they are combined or uncombined.–Kulluka

एताः प्रकृतयो मूलं मण्डलस्य समासतः ।
अष्टौ चान्याः समाख्याता द्वादशैव तु ताः स्मृताः ॥ १५६ ॥

These four sovereigns ((Prakṛtis) collectively form the basis of the circle of sovereignty (Maṇḍalam, balance of power). Together with the eight other Prakṛtis, they are twelve in number, and constitute (constituent elements of the state and allies, etc.). (156)

अमात्यराष्ट्रदुर्गार्थदण्डाख्याः पञ्च चापराः ।
प्रत्येकं कथिता ह्येताः संक्षेपेण द्विसप्ततिः ॥ १५७ ॥

Each of these twelve Prakṛtis (sovereigns, allies) has five Prakṛtis (essential constituents of the state) of their own such as, ministers, government, forts, treasury, and punishment (administration of justice), thus forming seventy two in all. (157)

अनन्तरमरिं विद्यादरिसेविनमेव च ।
अरेरनन्तरं मित्रमुदासीनं तयोः परम् ॥ १५८ ॥

The king, whose realm adjoins that of his own, (2) he must reckon as his adversary (Ari), as well as him who is the ally of that adversary; him a whose realm is contiguous to that of his foe as his ally (Mitram); and him who is other than these two (foe and ally) as indifferent (Udāsina). (158)

तान्सर्वानभिसंदध्यात्सामादिभिरुपक्रमैः ।
व्यस्तैश्चैव समस्तैश्च पौरुषेण नयेन च ॥ १५९ ॥

With the expedient meaures of state-craft such as, conciliation, division (breach-making among allies), etc., either jointly or severally applied, or with prowess or diplomacy, he must bring these (sovereigns) under his control. (159)

संधिं च विग्रहं चैव यानमासनमेव च ।
द्वैधीभावं संश्रयं च षड्गुणांश्चिन्तयेत्सदा ॥१६० ॥

He must constantly ponder on the six political expedients of treaty, war, military expedition, toleration (i.e., waiting for opportunity), dividing the army and attacking the enemy in detachments, and making alliance with a more powerful king (when attacked by an enemy). (160)

The text has Dvaidhibhāvam, which, according to several authorities, implies double-dealing, i.e., keeping an apparently friendly relation with the enemy. We, however, have adopted Kulluka's explanation.

आसनं चैव यानं च संधिं विग्रहमेव च ।
कार्यं वीक्ष्य प्रयुञ्जीत द्वैधं संश्रयमेव च ॥१६१ ॥

According to circumstances, he (the king) must take recourse to the expedients of toleration, expedition, treaty, war, guerilla skirmishes (Dvaidhi), or alliance with a more powerful sovereign. (161)

संधिं तु द्विविधं विद्याद्राजा विग्रहमेव च ।
उभे यानासने चैव द्विविधः संश्रयः स्मृतः ॥ १६२ ॥

Of twofold nature is treaty, of twofold nature is war, of twofold nature is expedition, of twofold nature is toleration (waiting for opportunity) and of twofold nature is an alliance with a more powerful ally. (162)

समानयानकर्मा च विपरीतस्तथैव च ।
तदात्वायतिसंयुक्तः संधिर्ज्ञेयो द्विलक्षणः ॥ १६३ ॥

A treaty entered into by two sovereigns, for offensive (and defensive) purposes for the time being, is called Samāna-yāna-karmā; while the one, which is entered into for a prospective benefit and which takes effect in some future time, is called Viparīta. These are the two forms of treaty. (163)

स्वयंकृतश्च कार्यार्थमकाले काल एव वा ।
मित्रस्य चैवापकृते द्विविधो विग्रहः स्मृतः ॥ १६४ ॥

A war, whether declared in the proper or improper season,[1] by a king for his own good, and a war so declared by him for the protection of his ally (illustrate) the two kinds of war. (164)

Akāle (lit. at an improper time) i.e. in any month of the year other than that of Mārgaśīrṣa. –Kulluka

Kāle (at the proper time), i.e., when the enemy is in distress.

एकाकिनश्चात्ययिके कार्ये प्राप्ते यदृच्छया ।
संहतस्य च मित्रेण द्विविधं यानमुच्यते ॥ १६५ ॥

Twofold is the nature of a military expedition (campaigning) according as it is undertaken at will by a king alone (on the sudden discomfiture of his enemy) or in combination with an ally. (165)

क्षीणस्य चैव क्रमशो दैवात्पूर्वकृतेन वा ।
मित्रस्य चानुरोधेन द्विविधं स्मृतमासनम् ॥ १६६ ॥

Two fold is the nature of Āsanam (toleration of, or bearing with, the rising supremacy of his enemy, according as it is either made by a king on account of the loss of his forces through his past follies or as the effect of sin of his former birth; or as it is resorted to by a capable or powerful sovereign at the request (and for the welfare) of his ally. (166)

बलस्य स्वामिनश्चैव स्थितिः कार्यार्थसिद्धये ।
द्विविधं कीर्त्यते द्वैधं षाड्गुण्यगुणवेदिभिः ॥ १६७ ॥

Twofold is the nature of the division of the army, accordingly as it is made for the achievement of the object (of the war), or for the protection of the sovereign. This is what has been said by experts on the six expedients of state-craft. (167)

अर्थसंपादनार्थं च पीड्यमानस्य शत्रुभिः ।
साधुषु व्यपदेशार्थं द्विविधः संश्रयः स्मृतः ॥ १६८ ॥

Twofold is said to be the nature of alliance with a more powerful ally, according as it is made by (a sovereign) hardly pressed by his enemy at the time, or only as a pretext to intimidate his future and intending invaders. (168)

यदावगच्छेदायत्यामाधिक्यं ध्रुवमात्मनः ।
तदात्वे चाल्पिकां पीडां तदा संधिं समाश्रयेत् ।। १६९ ।।

A sovereign,when he shall find that, at the cost of an inconsiderable pain or loss for the present, he can purchase his permanent superiority in future, must then enter into a treaty even at the cost of that little pain or loss (payment of money). (169)

यदा प्रकृष्टा मन्येत सर्वास्तु प्रकृतीर्भृशम् ।
अत्युच्छ्रितं तथात्मानं तदा कुर्वीत विग्रहम् ।। १७० ।।

A king, when he shall find his subjects and allies fully contented (with his gifts and honours, etc.,) and himself in a very exalted position in respect of his forces (i.e., at the head of a spirited and well-equipped army), shall then declare war (with his adversary). (170)

यदा मन्येत भावेन हृष्टं पुष्टं बलं स्वकम् ।
परस्य विपरीतं च तदा यायाद्रिपुं प्रति ।। १७१ ।।

When he shall find his forces exhilarated and largely augmented and those of his adversary in a contrary condition, then the king must go out campaigning against him. (171)

यदा तु स्यात्परिक्षीणो वाहनेन बलेन च ।
तदासीत प्रयत्नेन शनकैः सांत्वयन्नरीन् ।। १७२ ।।

Having lost his forces and transport animals, he shall gradually conciliate his enemy, and enter into defensive alliance with a more powerful ally. (172)

मन्येतारिं यदा राजा सर्वथा बलवत्तरम् ।
तदा द्विधा बलं कृत्वा साधयेत्कार्यमात्मनः ।। १७३ ।।

The king, when he shall consider his adversary more powerful than his own self in every respect, then having divided his army into divisions, shall proceed to achieve his own purpose. (173)

यदा परबलानां तु गमनीयतमो भवेत् ।
तदा तु संश्रयेत्क्षिप्रं धार्मिकं बलिनं नृपम् ।। १७४ ।।

The king, when he shall apprehend to be made a captive by the forces of his adversary, shall then enter into an alliance with (lit. place himself under the protection of) a virtuous, powerful sovereign (ally). (174)

निग्रहं प्रकृतीनां च कुर्याद्योऽखिलस्य च ।
उपसेवेत तं नित्यं सर्वयत्नैर्गुरुं यथा ॥ १७५ ॥

Him (i.e.the ally), who is capable of punishing both the subjects (generals ministers, etc.,) through whose infidelity his capture was made possible) and the adversary, the king must daily and assiduously worship as his preceptor. (175)

यदि तत्रापि संपश्येद्दोषं संश्रयकारितम् ।
सुयुद्धमेव तत्रापि निर्विशङ्कः समाचरेत् ॥ १७६ ॥

If he detects any treachery in that ally, let him fearlessly wage an honourable war against[1] him. (176)

The text has Suyuddham, Kulluka explains it by Sobhanam yuddham, honourable war. Though there is little chance of his coming victorious out of the contest with such a powerful, though treacherous ally, and although there is every probability of his being killed in the conflict, yet it isinfinitely more honourable to die like a hero, than to put up with affronts offered by a cowardly though powerful potentate, who can violate the laws of hospitality and take advantage of an ally in distress.

सर्वोपायैस्तथा कुर्यान्नीतिज्ञः पृथिवीपतिः ।
यथास्याभ्याधिका न स्युर्मित्रोदासीनशत्रवः ॥ १७७ ॥

By means of all political expedients, a king, well-versed in the laws of state-craft, shall so exert that, his allies, foes, and indifferent sovereigns may not acquire a higher supremacy than his own Self. (177)

आयतिं सर्वकार्याणां तदात्वं च विचारयेत् ।
अतीतानां च सर्वेषां गुणदोषौ च तत्त्वतः ॥ १७८ ॥

He must rightly ponder on all works (of the state) in their relations to the past, present and future, as well as on the good or evil accruing therefrom. (178)

आयत्यां गुणदोषज्ञस्तदात्वे क्षिप्रनिश्चयः ।
अतीते कार्यशेषज्ञः शत्रुभिर्नाभिभूयते ॥ १७९ ॥

A king, who can rightly and speedily ascertain the good or evil of all past, present, or future issues, suffers no discomfiture at the hands of his adversary. (179)

यथैनं नाभिसंदध्युर्मित्रोदासीनशत्रवः ।
तथा सर्वं संविदध्यादेष सामासिको नयः ॥ १८० ॥

The king shall so arrange all matters that, neither his enemies and allies, nor indifferent kings (Udāsānas) may deceive him (surprise him unprepared). This is the synopsis of the Law of state-craft. (180)

यदा तु यानमातिष्ठेदरिराष्ट्रं प्रति प्रभुः ।
तदानेन विधानेन यायादरिपुरं शनैः ॥ १८१ ॥

When the lord (king) shall march on the capital of his adversary in a campaign, he shall slowly approach it by arranging all matters in the aforesaid manner. (181)

मार्गशीर्षे शुभे मासि यायाद्यात्रां महीपतिः ।
फाल्गुनं वाथ चैत्रं वा मासौ प्रति यथाबलम् ॥ १८२ ॥

In the auspicious month of Mārgaś īrsha (November-December), or in the month of Phālguṇa (February-March), or in Chaitra (March-April), the king, at the head of (the four divisions of) his army, shall march out (against his adversary). (182)

अन्येष्वपि तु कालेषु यदा पश्येद्ध्रुवं जयम् ।
तदा यायाद्विगृह्यैव व्यसने चोत्थिते रि ॥ १८३ ॥

In seasons (months) other than the afor said ones, he (the king) shall break all treaties, h ou th his forces against his adversary, if he will find pros ct of a sure victory, or the (internal) distress of his enemies' (realm), due to the infidelity of his ministers, (etc). (183)

कृत्वा विधानं मूले तु यात्रिकं च यथाविधि ।
उपगृह्यास्पदं चैव चारान्सभ्यग्विधाय च ॥ १८४ ॥

Conformably to all rules which should be followed in respect of the protection of his own realm at the time of marching, and having won over the servants and officials of that part his

Strengthening the fortifications of his own kingdom, protection of the rear of his realm with trustworthy rear-guard allies (Pārshingrahas), distribution of proper forces for the prese. ation of its internal peace, collection of food, forage, water, transport animals, armours and arsenals, etc.

enemie's territory where in he intends to mobilise; and having stationed spies in due order. (184)

संशोध्य त्रिविधं मार्गं षड्विधं च बलं स्वकम् ।
सांपरायिककल्पेन यायादरिपुरं शनैः ॥ १८५ ॥

And having cleared the three kinds of ways, and purified the six kinds of his own forces, he (the king), fully equipped with all the munitions of war, shall slowly march into the kingdom of his adversary. (185)

शत्रुसेविनि मित्रे च गूढे युक्ततरो भवेत् ।
गतप्रत्यागते चैव स हि कष्टतरो रिपुः ॥ १८६ ॥

An ally, who secretly serves the adversary, and who had once been openly in alliance with the enemy but has again been won over to his side, thus serving as a link between the two beligerents, should be regarded by a king as the more dreadful (treacherous) of the two enemies. (186)

दण्डव्यूहेन तन्मार्गं यायात्तु शकटेन वा ।
वराहमकराभ्यां वा सूच्या वा गरुडेन वा ॥ १८७ ॥

With his forces drawn up in the array, known as Daṇḍa Śakaṭa, Varāha, Makara, Śuci or Garuḍa-vyūha, he shall march that way (i.e., on the road to his objective). (187)

The array, in which the gereral (Balādhyakṣa) leads the van; the king, the centre; and the lieutenant gereral, the rear of the army and each of its wings is composed of elephant-men., cavalry soldiers and infantry in the order of their enumeration viz, first the elephant-men, flanked by the cavalry, and the cavalry, flanked by the infantry, is called the Daṇḍaka Vyūha.

The array, in which the van of an army is drawn up in a narrow and compact order, its rear expanding in extended columns like the back of an Indian cart (Śakata), is called the Śakata Vyūha (cart array).

The array, in which the army is drawn up in the order, narrow at the van and rear, and thick and extended at its centre, is called the Varāha Vyūha (boar-array).

The reverse of Varāha Vyūha is called the Makara Vyuha.

The array of soldiers in extended columns, one man, following one another like a swarm of ants, is called the Śuci

Vyūha.

The array, in which the centre of the army is thick, and bulges out both ways, is called the Garuḍa Vyūha.

एतश्च भयमाशङ्केत्ततो विस्तारयेद्बलम् ।
पद्मेन चैव व्यूहेन निविशेत सदा स्वयम् ॥ १८८ ॥

He shall extend the (front of his) forces in the quarter from whence he will apprehend any danger, and shall himself remain in the midst of the corps guarded by soldiers, drawn up in the array, known as Padma Vyūha. (188)

The array, in which the king is protected by troops drawn up in circles, within a compact square of soldiers, is called Padma (lotus) array.

सेनापतिबलाध्यक्षौ सर्वदिक्षु निवेशयेत् ।
यतश्च भयमाशङ्केत्प्राचीं तां कल्पयेद्दिशम् ॥ १८९ ॥

Let him place Senapati and Balādhyakṣas in all quarters, first placing them in that quarter from whence the danger is apprehended. (189)

The leader of one elephantman, one horseman, and ten foot-soldiers is called a Pattika. An officer who commands ten such Pattikas is called a Senāpati, the leader of ten Senāpatis is called a Balādhyakṣa (general).

गुल्मांश्च स्थापयेदाप्तान्कृतसंज्ञान्समंततः ।
स्थाने युद्धे च कुशलानभीरूनविकारिणः ॥ १९० ॥

He shall place piquets or patrols of trusted (Gulma) troops, to fall in at the sound of any particular instrument, expert in fighting as well as in covering the retreat, valorous and incorruptible, (for the purpose of guarding the entrance of hostile soldiers into the line). (190)

9 Elephant–soldiers, 9 charioteers, 27 horsemen, and 45 foot- soldiers from a Gulma (group).
For a better knowledge of the formations of brigades, army-corpses, battle-arrays and orders of attack and retreat, the reader is referred to the English translation of the Agnipurāṇam (Wealth of India series), Vol. II, CH. CCXLII, pp. 871-880.

संहतान्योधयेदल्पान्कामं विस्तारयेद्बहून् ।
सूच्या वज्रेण चैवैतान्व्यूहेन व्यूह्य योधयेत् ॥ १९१ ॥

He shall fight, placing the soldiers of lesser fighting capacities in compact squads, and placing the veterans in extended lines; drawing up his troops in the Suci (needle) or Vajra (thunderbolt) array, he shall fight (the hostile army). (191)

स्यन्दनाश्वैः समे युद्ध्येदनूपे नौद्विपैस्तथा ।
वृक्षगुल्मावृत्ते चापैरसिचर्मायुधैः स्थले ॥ १९२ ॥

On the even ground he shall engage his charioteers and cavalry, in swamps he shall engage his elephant riders, on the water he shall engage his flotilla, on grounds covered with trees and shrubs he shall engage his archers, and on the level ground he shall engage his bucklers and swordsmen. (192)

कुरुक्षेत्रांश्च मत्स्यांश्च पञ्चालाञ्शूरसेनतान् ।
दीर्घाल्लघूंश्चैव नरानग्रानीकेषु योजयेत् ॥ १९३ ॥

He shall fight placing in the front line of fighting such tall and light-limbed soldiers as men of Kuuākshetra, Matsya, Pāñcāla and Surasena countries. (193)

प्रहर्षयेद्बलं व्यूह्य तांश्च सम्यक्परीक्षयेत् ।
चेष्टाश्चैव विजानीयादरीन्योधयतामपि ॥ १९४ ॥

Drawn up in the battle array, let him supervise and encourage his troops and ascertain their feelings towards the enemy. (194)

उपरुद्ध्यारिमासीत राष्ट्रं चास्योपपीडयेत् ।
दूषयेच्चास्य सततं यवसान्नोदकेन्धनम् ॥ १९५ ॥

Let him closely besiege the enemy and harass his territories; likewise he must constantly vitiate (envenom) its food stuffs, forage and water. (195)

भिन्द्याच्चैव तडागानि प्राकारपरिखास्तथा ।
समवस्कन्दयेच्चैनं रात्रौ वित्रासयेत्तथा ॥ १९६ ॥

Let him demolish fortwalls and cut down the banks of dykes and water-tanks (of the enemies' country); safely encamped for the night, he must constantly harrow his enemy with terror. (196)

उपजप्यानुपजपेद्बुध्येतैव च तत्कृतम् ।
युक्ते च दैवे युध्येत जयप्रेप्सुरपेतभीः ॥ १९७ ॥

Having severed those (such as, ministers of the enemy who would be capable of being severed (from the cause of their master) and ascertained the intention of the enemy, he (the king), fearless and intending to win the victory shall fight his enemy on the auspicious moment (i.e., watched by auspicious stars). (197)

साम्ना दानेन भेदेन समस्तैरथवा पृथक् ।
विजेतुं प्रयतेतारीन्न युद्धेन कदाचन ॥ १९८ ॥

With conciliation, payment, and breach-making, severally or combinedly applied, he must endeavour to conquer his enemy; and never by fighting. (198)

अनित्यो विजयो यस्माद्दृश्यते युध्यमानयोः ।
पराजयश्च संग्रामे तस्माद्युद्धं विवर्जयेत् ॥ १९९ ॥

Since, dubious is victory in a battle between two belligerents; and since, defeat in battle is sometimes seen, let him accordingly avoid war. (199)

त्रयाणामप्युपायानां पूर्वोक्तानामसंभवे ।
तथा युध्येत संपन्नो विजयेत रिपून्यथा ॥ २०० ॥

In cases when the three aforesaid expedients (of conciliation, etc.,) would be unavailing, let him, fully equipped, so fight his enemies that, victory might certainly wait on his banner. (200)

जित्वा संपूजयेद्देवान्ब्राह्मणांश्चैव धार्मिकान् ।
प्रदद्यात्परिहारांश्च ख्यापयेदभयानि च ॥ २०१ ॥

Having won the victory, he must worship the deities and virtuous Brāhmaṇas, give gratuities to the inhabitants of the conquered country (for the advancement of the public weal), and declare a general pardon (amnesty). (201)

सर्वेषां नु विदित्वैषां समासेनचिकीर्षितम् ।
स्थापयेत्तत्र तद्वंश्यं कुर्याच्च समयक्रियाम् ॥ २०२ ॥

Thus having ascertained the intention (of the ministers, etc., of the conquered king), he shall reinstate a scion of that family on the throne of the country, and determine (formulate) his duties and obligations. (202)

प्रमाणानि च कुर्वीत तेषां धर्म्यान्यथोदितान् ।
रत्नैश्च पूजयेदेनं प्रधानपुरुषैः सह ॥ २०३ ॥

He shall verify their laws and usages, and glorify the (newly-appointed) king and his ministers with presents of gems. (203)

आदानमप्रियकरं दानं च प्रियकारकम् ।
अभीप्सितानामर्थानां काले युक्तं प्रशस्यते ॥ २०४ ॥

Unpleasant is the non-giving (confiscation or withholding) of the desired objects (of individuals) and pleasant is their giving; but such withholding is recommended under certain circumstances. (204)

सर्वं कर्मेदमायत्तं विधाने दैवमानुषे ।
तयोर्दैवमचिन्त्यं तु मानुषे विद्यते क्रिया ॥ २०५ ॥

All these works are contingent on the laws of men and gods; unthinkable (unscrutable) is the divine dispensation, while measures are possible in respect of human affairs. (205)

सह वापि व्रजेद्युक्तः संधिं कृत्वा प्रयत्नतः ।
मित्रं हिरण्यं भूमिं वा संपश्यंस्त्रिविधं फलम् ॥ २०६ ॥

Having found the three kinds of benefit such as, land or territory (ceded to him), gold and an ally (in the person of the conquered sovereign), let the king depart with his (forces and allies) after assiduously making the treaty. (206)

पार्ष्णिग्राहं च संप्रेक्ष्य तथाक्रन्दं च मण्डले ।
मित्रादथाप्यमित्राद्वा यात्राफलमवाप्नुयात् ॥ २०७ ॥

Having judged the attitude of the hostile king in the rear of his realm (Pārshnigrāha), as well as that of one (Ākranda), whose conduct controls the action of the former, and from their amity or enemity, let him infer the success of the expedition. (207)

हिरण्यभूमिसंप्राप्त्या पार्थिवो न तथैधते ।
यथा मित्रं ध्रुवं लब्ध्वा कृशमप्यायतिक्षमम् ॥ २०८ ॥

With the acquisition of gold or territory a king does not prosper so much as with the acquisition of a true and steady ally, who can be powerful in future. (208)

धर्मज्ञं च कृतज्ञं च तुष्टप्रकृतिमेव च ।
अनुरक्तं स्थिरारम्भं लघु मित्रं प्रशस्यते ॥ २०९ ॥

An ally, virtuous, grateful, contented, devoted, and resolute in his undertakings, even if he be weak, is recommended (as worth-having.) (209)

प्राज्ञं कुलीनं शूरं च दक्षं दातारमेव च ।
कृतज्ञं धृतिमन्तं च कष्टमाहुररिं बुधाः ॥ २१० ॥

An enemy, who is intelligent, well-born, valorous, efficient, grateful, munificent and possessed of a good comprehension, the wise call the most inveterate of foes. (210)

आर्यता पुरुषज्ञानं शौर्यं करुणवेदिता ।
स्थौललक्ष्यं च सततमुदासीनगुणोदयः ॥ २११ ॥

Urbanity, with a knowledge of men, valour, generosity, and munificence in gifts, are the excellent traits in an Udāsīna (indifferent) sovereign ally; (and hence, the alliance of such a one should be always courted). (211)

क्षेम्यां सस्यप्रदां नित्यं पशुवृद्धिकरीमपि ।
परित्यजेन्नृपो भूमिमात्मार्थमविचारयन् ॥ २१२ ॥

A king, in consideration of his own safety (i.e., in the absence of any other means of self-protection), shall unhesitatingly give up a land (country), possessed of auspicious traits, fertile (i.e.,well-watered by rivers), and always affording excellent facilities for the rearing and increase of cattle. (212)

आपदार्थं धनं रक्षेद्दारान्रक्षेद्धनैरपि ।
आत्मानं सततं रक्षेद्दारैरपि धनैरपि ॥ २१३ ॥

Let him preserve money for (time of) distress, protect (his) wives at the sacrifice of wealth, and always protect himself at the cost of wealth and wives. (213)

सह सर्वाः समुत्पन्नाः प्रसमीक्ष्यापदो भृशम् ।
संयुक्तांश्च वियुक्तांश्च सर्वोपायान्सृजेद्बुधः ॥ २१४ ॥

Finding all dire distresses to be simultaneously present, let a wise man apply these expedients either severally or combinedly. (214)

उपेतारमुपेयं च सर्वोपायांश्च कृत्स्नशः ।
एतत्त्रयं समाश्रित्य प्रयतेतार्थसिद्धये ॥ २१५ ॥

Considering his own self (his own capacity), the nature of the object to be obtained, and the expedients (to be applied for its realisation), he must proceed to achieve his own end. (215)

एवं सर्वमिदं राजा सह संमन्त्र्य मन्त्रिभिः ।
व्यायम्याप्लुत्य मध्याह्ने भोक्तुमन्तःपुरं विशेत् ॥ २१६ ॥

The king, having thus deliberated on all these subjects with his ministers and taken physical exercise, shall enter the seraglio to eat his meal at midday. (216)

तत्रात्मभूतैः कालज्ञैरहार्यैः परिचारकैः ।
सुपरीक्षितमन्नाद्यमद्यान्मन्त्रैर्विषापहैः ॥ २१७ ॥

There he shall eat his meal, well-tested (as to its being free from poison) by trusted, incorruptible (lit. inseparable) cooks, who are acquainted with the hours of his meals, by consecrating it with Mantras of antitoxic virtues. (217)

विषघ्नैरगदैश्चास्य सर्वद्रव्याणि योजयेत् ।
विषघ्नानि च रत्नानि नियतो धारयेत्सदा ॥ २१८ ॥

All articles of his (royal) use should be protected with the admixture of anti-toxic drug-compounds (Agadas), and he must always bear on his person gems of venom-destroying properties. (218)

परीक्षिताः स्त्रियश्चैनं व्यजनोदकधूपनैः ।
वेषाभरणसंशुद्धाः स्पृशेयुः सुसमाहिताः ॥ २१९ ॥

Respectful and well-dressed ladies,well-examined that they do not secrete any weapon or poison in the folds of their garments, shall fan him, and carry his water goblets, and burn (fragrant) incense before him. (219)

एवं प्रयत्नं कुर्वीत यानशय्यासनाशने ।
स्नाने प्रसाधने चैव सर्वालंकारकेषु च ॥ २२० ॥

Thus he must exercise caution in respect of his vehicles, beds, seats, baths, toilet, and all personal decorations. (220)

भुक्तवान्विहरेच्चैव गीभिरन्तःपुरे सह ।
विहृत्य तु यथाकालं पुनः कार्याणि चिन्तयेत् ॥ २२१ ॥

Having eaten his meal, he must sport in the company of the ladies of the seraglio; and having reposed a little, he must again ponder on the affairs of the state. (221)

अलंकृतश्च संपश्येदायुधीयं पुनर्जनम् ।
वाहनानि च सर्वाणि शस्त्राण्याभरणानि च ॥ २२२ ॥

Decorated, he must inspect his troops, arsenals, animals of transport and conveyance, and all weapons and ornaments (i.e., state jewels, etc.). (222)

संध्यां चोपास्य शृणुयादन्तर्वेश्मनि शस्त्रभृत् ।
रहस्याख्यायिनां चैव प्रणिधीनां च चेष्टितम् ॥ २२३ ॥

Having performed his Sandhyā (prayer), he,armed with weapons, shall hear tales of wonder and the reports of his in inner chamber of the palace. (223)

गत्वा कक्षान्तरं त्वन्यत्समनुज्ञाप्य तं जनम् ।
प्रविशेद्भोजनार्थं च स्त्रीवृतोऽन्तःपुरं पुनः ॥ २२४ ॥

Then having entered another chamber and directed them (spies) as to their fresh undertakings, he, surrounded by the ladies (of the palace), shall enter it again to take his (night) meal. (224)

तत्र भुक्त्वा पुनः किंचित्तूर्यघोषैः प्रहर्षितः ।
संविशेत्तु यथाकालमुत्तिष्ठेच्च गतक्लमः ॥ २२५ ॥

Then having eaten, and been exhilarated for a while with the sounds of music, he shall go to bed and leave it, fully refreshed, at the proper time (i.e. at early dawn). (225)

एतद्विधानमातिष्ठेदरोगः पृथिवीपतिः ।
अस्वस्थः सर्वमेतत्तु भृत्येषु विनियोजयेत् ॥ २२६ ॥

The king (lit. lord of the world) shall observe these rules of conduct in health; and in disease he shall delegate these duties to his servants. (226)

CHAPTER EIGHTH

राज्यधर्मदण्डविधानवर्णनम्

व्यवहारान्दिदृक्षुस्तु ब्राह्मणैः सह पार्थिवः ।
मन्त्रज्ञैर्मन्त्रिभिश्चैव विनीतः प्रविशेत्सभाम् ॥ १ ॥

Wishing to see (i.e., attend to adjudications of) law suits, the king, in the company of Brāhmaṇas and ministers, versed in law (lit. judgement or deliberation), and in a gentle man, shall enter the assembly (court). (1)

तत्रासीनः स्थितो वापि पाणिमुद्यम्य दक्षिणम् ।
विनीतवेषाभरणः पश्येत्कार्याणि कार्यिणाम् ॥ २ ॥

Seated in, or staying at, that (assembly) in plain (i.e.,as opposed to gaudy or majestic) garments and ornament. he shall supervise the cases of suitors. (2)

प्रत्यहं देशदृष्टैश्च शास्त्रदृष्टैश्च हेतुभिः ।
अष्टादशसु मार्गेषु निबद्धानि पृथक्पृथक् ॥ ३ ॥

Each day, conformably to the rules of the Śāstra and usages of the country, he shall severally adjudicate (cases arising from) the eighteen sources of lawsuits (subjects of legal contest such as, the non-payment of a money debt, etc.). (3)

तेषामाद्यमृणादानं निक्षेपोऽस्वामिविक्रयः ।
संभूय च समुत्थानं दन्तस्यानपकर्म च ॥ ४ ॥
वेतनस्यैव चादानं संविदश्च व्यतिक्रमः ।
क्रयविक्रयानुशयो विवादः स्वामिपालयोः ॥ ५ ॥
सीमाविवादधर्मश्च पारुष्ये दण्डवाचिके ।
स्तेयं च साहसं चैव स्त्रीसंग्रहणमेव च ॥ ६ ॥

स्त्रीपुंधर्मो विभागश्च द्यूतमाह्वय एव च ।
पदान्यष्टादशैतानि व्यवहारस्थिताविह ॥ ७ ॥

Of these (subjects of contention), the non-discharge of a debt, creation of a trust, sale of a property by one other than its lawful owner, co-partnership transactions (mercantile causes), resumptionof a gift, non-payment of his salary to a servant, non-performance of a promise or contract, non-delivery or non-claiming of a good bought or sold, dispute between a cowherd and an owner of cattle, dispute in respect of a boundary, assult and use of abusive language, theft, rash act (robbery) , adultery, duties of husbands and wives, the division of an ancestral estate, gambling with dice, and wagers in respect of animal-fights, form the eighteen legs (subjects of law suits). (4-7)

एषु स्थानेषु भूयिष्ठं विवादं चरतां नृणाम् ।
धर्मं शाश्वतमाश्रित्य कुर्यात्कार्यविनिर्णयम् ॥ ८ ॥

In these matters of men, variously contesting with one another, he conformably to the eternal law, shall adjudicate. (8)

यदा स्वयं न कुर्यात्तु नृपतिः कार्यदर्शनम् ।
तदा नियुज्याद्विद्वांसं ब्राह्मणं कार्यदशने ॥ ९ ॥

When the king can not himself attend to the adjudication of alaw suit, he must delegate his authority to an erudite Brāhmaṇa for its decision. (9)

सोऽस्य कार्याणि संपश्येत्सभ्यैरेव त्रिभिर्वृतः ।
सभामेव प्रविश्याग्र्यामासीनः स्थित एव वा ॥ १० ॥

He, the appointed Brāhmaṇa, accompanied by three other jurors, shall enter the assembly-room (court room); and there, either seated or standing, they shall witness these transactions. (10)

यस्मिन्देशे निषीदन्ति विप्रा वेदविदस्त्रयः ।
राज्ञश्चाधिकृतो विद्वान्ब्रह्मणस्तां सभां विदुः ॥ ११ ॥

(The assembly), wherein are present (seated) three Veda-knowing Brāhmaṇas and an official of the state (judge) is called a Brahma assembly. (11)

धर्मो विद्धस्त्वधर्मेण सभां यत्रोपतिष्ठते ।
शल्यं चास्य न कृन्तन्ति विद्धास्तत्र सभासदः ॥ १२ ॥

All the members of the tribunal, in which truth (or justice) is conquered by falsehood (or injustice) and falsehood is not pierced by the needle of justice, should be regarded as smitten with impiety. (12)

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसम् ।
अब्रुवन्विब्रुवन्वापि नरो भवति किल्बिषी ॥ १३ ॥

Rather one should not attend a tribunal, but once there, he must speak nothing but truth; by keeping silent or speaking falsehood in a tribunal, a man becomes guilty of vice. (13)

यत्र धर्मो ह्यधर्मेण सत्यं यत्रानृतेन च ।
हन्यते प्रेक्षमाणानां हतास्तत्र सभासदः ॥ १४ ॥

The members of a tribunal, wherein truth is killed by untruth, and virtue by vice, are killed by that (partial or prejudiced) sight. (14)

धर्म एव हतो हन्ति धर्मो रक्षति रक्षतः ।
तस्माद्धर्मो न हन्तव्यो मानो धर्मो हतोऽवधीत् ॥ १५ ॥

Virtue (justice), killed, kills (in its turn); virtue (justice), preserved, protects (in its turn); hence,virtue should not be destroyed; may not killed virtue (i.e., failure of justice) destroy us all. (15)

वृषो हि भगवान्धर्मस्तस्य यः कुरुते ह्यलम् ।
वृषलं तं विदुर्देवास्तस्माद्धर्मं न लोपयेत् ॥ १६ ॥

Virtue (justice) is the showerer; he, who impedes the (full working of virtue, is called Vṛshala; hence, virtue should not be obliterated. (16)

Vṛṣa (which usually means a bull) is the term that occurs in the text. Vṛṣa here means a showerer of desired benefits, Kāmānām Varshitā. The whole meaning of the couplet is that, by birth alone a man does not become a Śūdra; a man of easy virtue is as much a Śūdra as one born of Śūdra parents.

एक एव सुहृद्धर्मो निधनेऽप्यनुयाति यः ।
शरीरेण समं नाशं सर्वमन्यद्धि गच्छति ॥ १७ ॥

Virtue is the one true friend of man who follows him even after death; with the death of (his) body all other (friends) fall off. (17)

पादोऽधर्मस्य कर्तारं पादः साक्षिणमृच्छति ।
पादः सभासदः सर्वान्पादो राजानमृच्छति ॥ १८ ॥

A quarter part of the (sin of) injustice is attached to the person making the false complaint, a quarter part is attached to his false witnesses, a querter part is attached to the members of the tribunal, and another quarter part is attached to the king. (18)

राजा भवत्यनेनास्तु मुच्यन्ते च सभासदाः ।
एनो गच्छति कर्तारं निन्दार्हो यत्र निन्द्यते ॥ १९ ॥

The king becomes sinless, the members of the tribunal are absolved of the sin, and sin goes to its perpetrator, when the offender is rightly condemned (punished). (19)

जातिमात्रोपजीवी वा कामं स्याद्ब्राह्मणब्रुवः ।
धर्मप्रवक्ता नृपतेर्न तु शूद्रः कथंचन ॥ २० ॥

The judical officer of a king must be a Brāhmaṇa, even if he be a mere Brāhmaṇa by birth (and bereft of the virtues of his order), or a mere professional adjudicator of issues, and not a Śūdra under any circumstances whatsoever. (20)

यस्य शूद्रस्तु कुरुते राज्ञो धर्मविवेचनम् ।
तस्य सीदति तद्राष्ट्रं पङ्के गौरिव पश्यतः ॥ २१ ॥

The realm of a king, whereina Śūdra official administers justice, is destroyed under his very eyes, like a cow merged in the mide. (21)

यद्राष्ट्रं शूद्रभूयिष्ठं नास्तिकाक्रान्तमद्विजम् ।
विनश्यत्याशु तत्कृत्स्नं दुर्भिक्षव्याधिपीडितम् ॥ २२ ॥

The kingdom, wherein Śūdras abound and which is infested with an atheistic, non-Brāhmaṇa population, is soon destroyed in its entirety, stricken with famine and pestilence. (22)

धर्मासनमधिष्ठाय संवीताङ्गः समाहितः ।
प्रणम्य लोकपालेभ्यः कार्यदर्शनमारभेत् ॥ २३ ॥

Seated on the judicial seat, the king, with his body well-covered, and having bade obeisance to the lords of the quarters of heaven, shall commence to witness the affairs of the court (adjudications of law-suits). (23)

अर्थानर्थावुभौ बुद्धा धर्माधर्मौ च केवलौ ।

वर्णक्रमेण सर्वाणि पश्येत्कार्याणि कार्यिणाम् ॥ २४ ॥

Bearing in mind the good (of the protection of subjects) and the evil (of their destruction), and piety (justice) and impiety (injustice) alone, (so that they may not clash with each other), the king shall attend to the (judicial) matters in court, and take up cases in preference to the castes of the suitors. (24)

वाह्यैर्विभावयेल्लिङ्गैर्भावमन्तर्गतं नृणाम् ।
स्वरवर्णेङ्गिताकारैश्चक्षुषा चेष्टितेन च ॥ २५ ॥

From external features such as, their meins, demeanours, tones of voice, gestures, and looks, he shall ascertain the inner feelings of men. (25)

आकारैरिङ्गितैर्गत्या चेष्टया भाषितेन च ।
नेत्रवक्त्रविकारैश्च गृह्यतेऽन्तर्गतं मनः ॥ २६ ॥

From meins, gestures, movements, depotments, tones of voice, and expressions of faces and eyes should be comprehended the inner mind. (26)

बालदायादिकं रिक्थं तावद्राजानुपालयेत् ।
यावत्स स्यात्समावृत्तो यावच्चातीतशैशवः ॥ २७ ॥

The estates of friendless orphans the king shall keep in his custody for so long as they do not come up to age and marry. (27)

वशाऽपुत्रासु चैवं स्याद्रक्षणं निष्कुलासु च ।
पतिव्रतासु च स्त्रीषु विधवास्वातुरासु च ॥ २८ ॥

So shall he protect the estates belonging to sterile or sonless women, to women who have not got any Sapiṇḍa relation (and whose husbands are absent in distant countries, to widows, and to chaste but sickly wives. (28)

जीवन्तीनां तु तासां ये तद्धरेयुः स्वाबान्धवाः ।
ताञ्छिष्याच्चौरदण्डेन धार्मिकः पृथिवीपतिः ॥ २९ ॥

A virtuous king shall punish, like thieves, those of their male (relations) who might have attempted to rob them (of their estates) during their life-times. (29)

प्रणष्टस्वामिकं रिक्थं राजा त्र्यब्दं निधापयेत् ।
अर्वाक् त्र्यब्दाद्धरेत्स्वामी परेण नृपतिर्हरेत् ॥ ३० ॥

For three years, the king shall hold in trust a property whose rightful owner cannot be ascertained; after three years, he shall

confiscate it (by law of escheat.) (30)

ममेदमिति यो ब्रूयात्सोऽनुयोज्यो यथाविधि ।
संवाद्य रूपसंख्यादीन्स्वामी तद्द्रव्यमर्हति ॥ ३१ ॥

"Saying it mine," he who shall claim such a treasure, must give its exact measure and description, and if they be found correct, the king shall make it over to him. (31)

अवेदयानो नष्टस्य देशं कालं च तत्त्वतः ।
वर्णं रूपं प्रमाणं च तत्समं दण्डमर्हति ॥ ३२ ॥

Failing to give the correct colour, size and description of the lost article which he has claimed, as well as the time and place of its loss, the king shall fine him its equal value in money. (32)

आददीताथ षड्भागं प्रणष्टाधिगतान्नृपः ।
दशमं द्वादशं वापि सतां धर्ममनुस्मरन् ॥ ३३ ॥

The king shall receive from the owner of a lost article in case of its recovery, a sixteenth or twelfth part of its value according to the superior, middling, or in ferior status of its owner. (33)

प्रणष्टाधिगतं द्रव्यं तिष्ठेद्युक्तैरधिष्ठितम् ।
यांस्तत्र चौरान्गृह्णीयात्तान्राजेभेन घातयेत् ॥ ३४ ॥

The king's official shall make over to the king all lost articles which might have come into their possessions, and the king shall cause all thieves caught (in his realm) to be (trampled down) killed by elephants. (34)

ममायमिति यो ब्रूयान्निधिं सत्येन मानवः ।
तस्याददीत षड्भागं राजा द्वादशमेव वा ॥ ३५ ॥

From the man, who shall truly claim a lost treasure as his own, the king shall realise a sixth or twelfth part of its value. (35)

अनृतं नु वदन्दण्ड्यः स्ववित्तस्यांशमष्टमम् ।
तस्यैव वा निधानस्य संख्यायाल्पीयसीं कलाम् ॥ ३६ ॥

In the event of one's falsely claiming such a lost article, the king shall fine him an eighth part of its value, or a lesser fine in the case of doubt. (36)

विद्वांस्तु ब्राह्मणो दृष्ट्वा पूर्वोपनिहितं निधिम् ।
अशेषतोऽप्याददीत सर्वस्याधिपतिर्हि सः ॥ ३७ ॥

An erudite Brāhmaṇa, having received a treasure previously given by another, shall take the whole of it, inasmuch as he is the lord of all (wealth). (37)

यं तु पश्येन्निधिं राजा पुराणं निहितं क्षितौ ।
तस्माद्द्विजेभ्यो दत्त्वार्धमर्धं कोशे प्रवेशयेत् ॥ ३८ ॥

The king having found an old treasure, buried underneath the ground, shall give a half thereof to Brāhmaṇas, and half he shall deposit in his treasury. (38)

निधीनां तु पुराणानां धातूनामेव च क्षितौ ।
अर्धभाग्रक्षणाद्राजा भूमेरधिपतिर्हि सः ॥ ३९ ॥

Of old treasures, and metals (and minerals, etc.) found underneath the soil, the king shall retain a moiety thereof, inasmuch as he is the owner and protector (of mines). (39)

दातव्यं सर्ववर्णेभ्यो राज्ञा चौरैर्हृतं धनम् ।
राजा तदुपयुञ्जानश्चौरस्याप्नोति किल्बिषम् ॥ ४० ॥

The king shall recover from thieves all articles they have stolen, and make them over to their respective owners without any distinction of castes; a king, by enjoying such stolen articles, acquires the sin of a thief. (40)

जातिजानपदान्धर्मान्श्रेणीधर्मांश्च धर्मवित् ।
समीक्ष्य कुलधर्मांश्च स्वधर्मं प्रतिपादयेत् ॥ ४१ ॥

The king, cognisant of laws, and in consideration of the duties, of the (four) several orders of society, as well as of usages and customs of different localities, guilds, communities and families, (not incompatible with the doctrines of the Vedas) shall discharge his own duties (i.e., enact and enforce laws, recognizing the valid authority of those customs and usages). (41)

स्वानि कर्माणि कुर्वाणा दूरे सन्तोऽपि मानवाः ।
प्रिया भवन्ति लोकस्य स्वे स्वे कर्मण्यवस्थिताः ॥ ४२ ॥

Men, discharging their own specific duties, even if they happen to be remote, become endeared to the world for the fact of their being true to their respective works (duties). (42)

नोत्पादयेत्स्वयं कार्यं राजा नाप्यस्य पूरुषः ।
न च प्रापितमन्येन ग्रसेदर्थं कथंचन ॥ ४३ ॥

The king, or king's officials (judges, etc.) shall never fabricate a false case, (or institute a false law-suit) out of greed, nor put off (lit. be indifferent to) the hearing of a case for (illegal) gratifications. (43)

The king, out of partiality or greed, must not drag non-litigant men into a law-suit; he must not fabricate false cases, nor falsely start law-suits against his subjects for money.

—Kālyana

यथा नयत्यसृक्पातैर्मृगस्य मृगयुः पदम् ।
नयेत्तथानुमानेन धर्मस्य नृपतिः पदम् ॥ ४४ ॥

As a huntsman traces the wounded quarry to its lair by means of its blood-streaked foot-prints on the ground, so the king shall administer justice (i.e., adjudicate cases) by means of inference and positive proof. (44)

सत्यमर्थं च सपंश्येदात्मानमथ साक्षिणः ।
देशं रूपं च कालं च व्यवहारविधौ स्थितः ॥ ४५ ॥

The king, presiding over a tribunal, shall ascertain the truth and determine the correctness of the (allegation regarding) the subject of the suit, the correctness of the testimonies of witnesses, the description, time, and place (country) of the transaction (or incident) giving rise to the case, as well as its usages, and pronounce the true judgement in consideration of the merit he will acquire (in heaven by so doing). (45)

सद्भिराचरितं यत्स्याद्धार्मिकैश्च द्विजातिभिः ।
तद्देशकुलजातीनामविरुद्धं प्रकल्पयेत् ॥ ४६ ॥

Whatever has been done by good men, or whatever has been done by virtuous Brāhmaṇas, should be regarded as valid, if they be not contrary to the law and usages of (their country), and the king shall give judgement in conformity therewith. (46)

अधमर्णार्थसिदध्यर्थमुत्तमर्णेन चोदितः ।
दापयेद्धनिकस्यार्थमधमर्णाद्विभावितम् ॥ ४७ ॥

If a creditor makes an allegation (institutes a suit) against a

debtor for the recovery of his money, the king, after the debt has been proved, shall cause such money to be realised from the debtor, and make it over to the creditor. (47)

यैर्यैरुपायैरर्थं स्वं प्राप्नुयादुत्तमर्णिकः ।
तैस्तैरुपायैः संगृह्य दापयेदधमर्णिकम् ॥ ४८ ॥

By those means, by which the creditor can realise the amount of claim from the debtor, the king shall cause it to be realised from the debtor and make it over to the creditor. (48)

धर्मेण व्यवहारेण छलेनाचरितेन च ।
प्रयुक्तं साधयेदर्थं पञ्चमेन बलेन च ॥ ४९ ॥

By means of friendly pursuasion, by getting its payment assured by a bond or oath, by means of fraud, by arresting the person of his son, etc., or by employing force, which forms the fifth means, a creditor can realise the money from his debtor. (49)

The text has Dharma, Suhrit Sambandhi-sandishtaih Śamena Chānugamenacha; Prāyeṇa Vārṇi dāpyo dharma esha Udāhṛtah.

Realisation of a debt by a creditor from a debtor by means of gentle pursuasion, or by following him, or through the pursuasion of his friends is called Dharmah.

The hypothecation of his property to, or execution of a bond by him in favour of, his creditor by a debtor is called Vyavahāra.

As by seizing another man's money kept with or in the possession of the debtor (Anyahṛtādi Vāhṛtya dapyate tatra sopadhih).

By dragging him bound to his (creditors) own house and intimidating him with sticks and cudgels (Baddhā Svagrhamāniya tādanādyairūpa Kramaih).

यः स्वयं साधयेदर्थमुत्तमर्णोऽधमर्णिकात् ।
न स राज्ञाभियोक्तव्यः स्वकं संसाधयन्धनम् ॥ ५० ॥

He, who will thus realise his money from his creditor, must not be indicted by the king for his having realised the same. (50)

अर्थेऽपव्ययमानं तु करणेन विभावितम् ।
दापयेद्धनिकस्यार्थं दण्डलेशं च शक्तितः ॥ ५१ ॥

If a debtor does not admit the debt, and if that debt be subsequently proved in court (by means of documents, etc.,) the king shall recover and make over the debtal amount to the creditor, and impose a small fine upon the debtor according to his pecuniary circumstances. (51)

अपह्नवेऽधमर्णस्य देहीत्युक्तस्य संसदि ।
अभियोक्तादिशेद्देश्यं करणं वान्यदुद्दिशेत् ॥ ५२ ॥

In the event of the debtor not admitting the debt even after the tribunal has ordered him to pay it off, the complainant shall substantiate his claim with documents (and witnesses), and the king, after the proving of the debt, shall impose a fine upon the debtor for this fraudulent denial. (52)

अदेश्यं यश्च दिशति निर्दिश्यापह्नुते च यः ।
यश्चाधरोत्तरानर्थान्विगीतान्नावबुध्यते ॥ ५३ ॥

[The king shall dismiss the suit, instituted by] a plaintiff who has cited witnesses, who cannot be possibly present at the time of the transaction (i.e.payment of the money, or has purposely failed to produce witnesses, he has already cited, or does not understand that his later allegations contradict his former ones. (53)

अपदिश्यापदेश्यं च पुनर्यस्त्वपधावति ।
सम्यक्प्रणिहितं चार्थं पृष्टः सन्नाभिनन्दति ॥ ५४ ॥

Or tries to amend a former statement by alleging a new and different fact, or who, relevantly interrrogated by the court, refuses to give any answer. (54)

As for example, having said that, the debtor took a Palam weight (four tollas) of gold from my hand, the creditor or the plaintiff corrects himself afterwards, "yes the debtor took a Palam weight of gold from my son." –Kulluka

The text has Samyakpraṇihitaṁcārtham i.e., interrogated as to why did he lend that money in the darkness of the night and in the absence of any witness, the plaintiff does not give any reply (Kasmāt tvayā rātradvasākṣikam dattamityevamādi prādvivekena priṣṭah Sanna Samudhatte).–Kullūka

असंभाष्ये साक्षिभिश्च देशे संभाषते मिथः ।
निरुच्यमानं प्रश्नं च नेच्छेद्यश्चापि निष्पतेत् ॥ ५५ ॥

Or consults with his witnesses in a solitary place where he should not so consult, or does not answer questions by the court, or hurriedly leaves the premises of the court. (55)

ब्रूहीत्युक्तश्च न ब्रूयादुक्तं च न विभावयेत् ।
न च पूर्वापरं विद्यात्तस्मादर्थात्स हीयते ॥ ५६ ॥

Or refuses, when asked (by the court to speak out or fails to prove his allegation, or understands not what is required to be proved and the means by which that proof can bve establised. In such cases creditors shall not be entitled to recover from debtors their claims. (56)

साक्षिणः सन्ति मेत्युक्त्वा दिशेत्युक्तो दिशेन्न यः ।
धर्मस्थः कारणैरेतैर्हीनं तमपि निर्दिशेत् ॥ ५७ ॥

And for these reasons the judge shall dismiss the suit of a plaintiff, who having alleged to have witnesses, shall fail to produce them in court, after being so directed by it to do. (57)

अभियोक्ता न चेद्ब्रूयाद्बध्यो दण्ड्यश्च धर्मतः ।
न चेत्त्रिपक्षात्प्रब्रूयाद्धर्मं प्रति पराजितः ॥ ५८ ॥

A complainant who refuses to depose any thing in court after filing his written statement (plaint or complaint) shall be punished with death in a complaint of grave and serious nature), or with a lighter penalty (in a light case); and his case shall he dismissed if he refuses to answer for three weeks. (58)

यो यावन्निह्नुवीतार्थं मिथ्या यावति वा वदेत् ।
तौ नृपेण ह्यधर्मज्ञौ दाप्यौ तद्द्विगुणं दमम् ॥ ५९ ॥

If a (defendant fraudulently disowns a true debt, or if a plaintiff sets up a false claim, in court, the king shall fine them double the amount, so fraudently disowned or claimed. (59)

पृष्टोऽपव्ययमानस्तु कृतावस्थो धनैषिणा ।
त्र्यवरैःसाक्षिभिर्भाव्यो नृपब्राह्मणसंनिधौ ॥ ६० ॥

If a debtor (defendant), interrogated by the judge denies the debt, then he shall have to prove his non indebtedness before the king and Brāhmaṇas with (the testimony at least) three witnesses. (60)

याद्दशा धनिभिः कार्या व्यवहारेषु साक्षिणः ।
ताद्दशान्संप्रवक्ष्यामि यथावाच्यमृतं च तैः ॥ ६१ ॥

Now I shall discourse on witnesses by whom creditors shall get their transactions attested and the mode in which they shall bear the true testimony. (61)

गृहिणः पुत्रिणो मौलाः क्षत्रविट्शूद्रयोनयः ।
अर्थ्युक्ताः साक्ष्यमर्हन्ति न ये केचिदनापदि ॥ ६२ ॥

Kṣatriya, Vaiśya and Śūdra house-holders who are residents of the same village or town with the creditor, are fit to be witnesses. In times of distress any person may be a witness. (62)

आप्ताः सर्वेषु वर्णेषु कार्याः कार्येषु साक्षिणः ।
सर्वधर्मविदो लुब्धा विपरीतांस्तु वर्जयेत् ॥ ६३ ॥

In all matters, trustworthy, non-avaricious men, who are conversant with all forms of virtue, should be made witnesses; and men of contrary characters should be avoided. (63)

नार्थसंबन्धिनो नाप्ता न सहाया न वैरिणः ।
न द्दष्टदोषाः कर्तव्या न व्याध्यातौ न दूषिताः ॥ ६४ ॥

Persons having pecuniary relations with the parties (or having any interest in the transaction), or their relations, dependants cohorts), or enemies, as well as sick folks or persons degraded for any heinous crime, or those who have known to bear false witnesses, should not be made (i.e.,cited as) witnesses. (64)

न साक्षी नृपतिः कार्यो न कारुककुशीलवौ ।
न क्षोत्रियो न लिङ्गस्यो न सङ्गेभ्यो विनिर्गतः ॥ ६५ ॥

The king, an artisan, a professional actor, a musician, a Śrotṛya Brāhmaṇa, an ascetic, and a religious mendicant cannot be called as witnesses. (65)

नाध्यधीनो न वक्तव्यो न दस्युर्न विकर्मकृत् ।
न वृद्धो न शिशुर्नैको नान्त्यो न विकलेन्द्रियः ॥६६ ॥

A born dependant, a man of condemnable character, a highway robber, a miscreant, an infant, an old man or one deprived of any bodily organ (must not be cited as witness). (66)

नार्तो न मत्तो नोन्मत्तो न क्षुत्तृष्णोपपीडितः ।
न श्रमार्तो न कामार्तो न क्रुद्धो नापि तस्करः ॥ ६७ ॥

A man in bereavement, an intoxicated person, one afflicted with thirst or hunger, a fatigued, angry, or sexually excited person, and a thief (must not be made witnesses). (67)

स्त्रीणां साक्ष्यं स्त्रियः कुर्युर्द्विजानां सदृशा द्विजाः ।
शूद्राश्च सन्तः शूद्राणामन्त्यानामन्त्ययोनयः ॥ ६८ ॥

Women shall be the witnesses of women (in money transactions etc.) and members of twice born orders shall be the witnesses of men of their respective orders; virtuous Śūdras shall be witnesses on behalf of Śūdras and members of vile orders, on behalf of men of their own castes. (68)

अनुभावी तु यः कश्चित्कुर्यात्साक्ष्यं विवादिनाम् ।
अन्तर्वेश्मन्यरण्ये वा शरीरस्यापि चात्यये ॥ ६९ ॥

Any one, who is aware of the acts of the litigants, done in a room or forest, or at the time of death, is competent to bear witness. (69)

स्त्रियाप्यसंभवे कार्यं बालेन स्थविरेण वा ।
शिष्येण बन्धुना वापि दासेन भृतकेन वा ॥ ७० ॥

In the absence of any other available evidence, a woman, an infant, an old man, a disciple, a friend, a slave, or a servant may bear testimony. (70)

बालवृद्धातुराणां च साक्ष्येषु वदत्तां मृषा ।
जानीयादस्थिरां वाचमुत्सिक्तमनसां तथा ॥ ७१ ॥

The faltering speech is the indicator of an old man, infant, or a sick folk deposing any thing false; under these circumstances their real mind should be inferred from gestures and demeanours. (71)

साहसेषु च सर्वेषु स्तेयसंग्रहणेषु च ।
वाग्दण्डयोश्च पारुष्ये न परीक्षेत साक्षिणः ॥ ७२ ॥

In all cases of violence, theft, kidnapping, or elopement of females, abuse, assault, or battery, witnesses (of aforesaid qualifications) should not be regarded and examined as the only competent witness.[1] (72)

1. *Such as acts of incendiarism, poisoning (administration of poison, etc.–Kulluka*

In these cases the court must not refuse to record the testimony of men who are not possessed of the qualifications mentioned in verse of this chapter, but is at liberty to be taken down evidences given by infants, old men, in short by all persons considered able to give material informations. –Tr.

बहुत्वं परिगृह्णीयात्साक्षिद्वैधे नराधिपः ।
समेषु नु गुणोत्कृष्टान्गुणिद्वैधे द्विजोत्तमान् ॥ ७३ ॥

In cases of conflicting testimonies (lit. wherein witnesses contradict one another) the king shall cause the evidences of many witnesses to be taken down; in cases of equal number of testimonies (on each side, testimonies of witnesses of commendable qualifications will prevail, and in cases where their (qualified witnesses) number is equal, the testimonies of excellent Brāhmaṇas shall prevail . (73)

समक्षदर्शनात्साक्ष्यं श्रवणाच्चैव सिद्ध्यति ।
तत्र सत्यं ब्रुवन्साक्षी धर्मार्थाभ्यां न हीयते ॥ ७४ ॥

The testimony of an eye-witness in respect of a fact which can be seen, or the hearing by a witness of a matter which can be heard, should be regarded as valid; a witness by speaking truth in respect thereof is not disassociated with virtue and wealth (and does not become liable to a fine or money penalty). (74)

साक्षी दृष्टश्रुतादन्यद्विब्रुवन्नार्यसंसदि ।
अवाङ्नरकमभ्येति प्रेत्य स्वर्गाच्च हीयते ॥ ७५ ॥

A witness, who has spoken in the assembly of venerables (in court) any thing other than what he has actually seen or heard, shall be ousted of heaven, and fall headlong into hell, after death. (75)

यत्रानिबद्धोऽपीक्षेत शृणुयाद्वापि किंचन ।
दृष्टस्तत्रापि तद्ब्रूयाद्यथादृष्टं यथाश्रुतम् ॥ ७६ ॥

A person (present in court) must depose truly as to what he has seen or heard, when asked, even though he may not have been cited as a witness (by any party to the suit). (76)

एकोऽलुब्धस्तु साक्षी स्याद्बह्व्यः शुच्योऽपि न स्त्रियः ।
स्त्रीबुद्धेरस्थिरत्वात्तु दोषैश्चान्येऽपि ये वृताः ॥ ७७ ॥

A single non-avaricious male witness should be regarded as enough and competent for testifying to a fact,while a host of virtuous women should not be regarded as competent witnesses owing to the fickleness of the female temperament. Likewise, those, who bear stigmas on their characters (whether male or female), are not competent to be witnesses. (77)

स्वभावेनैव यद्ब्रूयुस्तद्ग्राह्यं व्यावहारिकम् ।
अतो यदन्यद्विब्रूयुर्धर्मार्थं तदपार्थकम् ॥ ७८ ॥

Whatever a witness has spontaneously (i.e.,voluntarily) alleged shall be taken congnisance for of the adjudication of a case (by the court); his allegations of a contrary character (i.e,those made out of fear, or through inducement or pursuasion etc.,) should be rejected as worthless. (78)

सभान्तः साक्षिणः प्राप्तानर्थिप्रत्यर्थिसंनिधौ ।
प्राड्विवाकोऽनुयुञ्जीत विधिना तेन सान्त्वयन् ॥ ७९ ॥

The presiding officer of the court (Prādviveka), shall interrogate the witnesses, present, in the presence of the complainant and defendant, courteously addressing (lit. consoling) them in the manner following. (79)

यद्द्वयोरनयोर्वेत्थ कार्येऽस्मिंचेष्टितं मिथः ।
तद्ब्रूत सर्वं सत्येन युष्माकं ह्यत्र साक्षिता ॥ ८० ॥

Speak truly what you know regarding the dealings between the plaintiff and the defendant which form the subject of the present suit you have been cited as a witness in this matter. (80)

सत्यं साक्ष्ये ब्रुवन्साक्षी लोकानाप्नोति पुष्कलान् ।
इह चानुत्तमां कीर्तिं वागेषा ब्रह्मपूजिता ॥ ८१ ॥

A witness, who alleges truth in his deposition, attains the exalted regions after death and acquires an excellent fame in this life; this is a statement which Brahmā has approved of (lit. worshipped). (81)

साक्ष्येऽनृतं वदन्पाशैर्बध्यते वारुणैर्भृशम् ।
विवशः शतमाजातीस्तस्मात्साक्ष्यं वदेहतम् ॥ ८२ ॥

A witness, for giving false testimony, shall be oppressed, a captive, for a hundred existences, under water, tied with the serpent nooses of Varuṇa (water god), hence a witness must speak truth. (82)

सत्येन पूयते साक्षी धर्मः सत्येन वर्धते ।
तस्मात्सत्यं हि वक्तव्यं सर्ववर्णेषु साक्षिभिः ॥ ८३ ॥

Truth purifies a witness, and it is Truth that augments virtue (justice); hence, witnesses of all castes must speak truth. (83)

आत्मैव ह्यात्मनः साक्षी गतिरात्मा तथात्मनः ।
मावमंस्थाः स्वमात्मानं नृणां साक्षिणमुत्तमम् ॥ ८४ ॥

His Self (soul) is the witness to his own self (i.e.to all his acts); Self is the refuge of self; hence, by bearing false witness, one must not insult his own self, (the omniscient and eternal witness to all incidents. (84)

मन्यन्ते वै पापकृतो न कश्चित्पश्यतीति नः ।
तांस्तु देवाः प्रपश्यन्ति स्वस्यैवान्तरपूरुषः ॥ ८५ ॥

Miscreants think that, there is none to witness their secret vices; the gods and their inner selves are the witnesses to their misdeeds. (85)

द्यौर्भूमिरापो हृदयं चन्द्रार्काग्नियमानिलाः ।
रात्रिः संध्ये च धर्मश्च वृत्तज्ञाः सर्वदेहिनाम् ॥ ८६ ॥

The two worlds (Heaven and Earth), the water, the heart, the sun, the moon, the lord of Death, the wind-god, the night, the two junctures of the day and night, and virtue are cognisant of the thoughts of all creatures. (86)

देवब्राह्मणसांनिध्ये साक्ष्यं पृच्छेदृतं द्विजान् ।
उदङ्मुखान्प्राङ्मुखान्वा पूर्वाह्णे वै शुचिः शुचीन् ॥ ८७ ॥

In the presence of the gods (divine images) and Brāhmaṇas let him, pure (in body and mind), question the pure Brāhmaṇa witnesses, with their faces turned towards the north or the east, about the truth, in the forepart of the day. (87)

ब्रूहीति ब्राह्मणं पृच्छेत्सत्यं ब्रूहीति पार्थिवम् ।
गोबीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः ॥ ८८ ॥

He, (i.e., the judge) shall say unto a Brāhmaṇa (witness) "speak," "speak truth" unto a Kṣatriya; by the sin of stealing a cow, gold or seeds he shall charge a Vaiśya witness to speak truth; and a Śūdra (witness) by all sins. (88)

ब्रह्मघ्नो ये स्मृता लोका ये च स्त्रीबालघातिनः ।
मित्रद्रुहः कृतघ्नस्य ते ते स्युर्ब्रुवतो मृषा ॥ ८९ ॥

To regions, which are said to be reserved for killers of Brāhmaṇas and women, for infanticides, for the violators of friendship, and for the ungrateful go (the souls of) those who speak falsehood (after death). (89)

जन्मप्रभृति यत्किंचित्पुण्यं भद्र त्वया कृतम् ।
तत्ते सर्व शुनो गच्छेद्यदि ब्रूयास्त्वमन्यथा ॥ ९० ॥

O thou gentle one, may the (merits of) virtues, which thou hast practised since thy birth, all go to the dogs, if thou speakest falsehood. (90)

एकोऽहमस्मीत्यात्मानं यत्त्वं कल्याण मन्यसे ।
नित्यं स्थितस्ते हृद्येषः पुण्यपापेक्षिता मुनिः ॥ ९१ ॥

Think not, O thou gentle one, that, "I am the soul, and nothing exists but my own self," for, the eternal witness to virtue and vice always dwelleth in the heart. (91)

यमो वैवस्वतो देवो यस्तवैष हृदि स्थितः ।
तेन चेदविवादस्ते मा गङ्गां मा कुरून्गमः ॥ ९२ ॥

If you quarrel not (by telling lies) with the Supreme self, the representative of the sun and Death, which is ensconced in the heart (i.e., conscience), you need not go to the (sacred) Ganges or Kurukṣetra (for the expiation of sin). (92)

नग्नो मुण्डः कपालेन भिक्षार्थी क्षुत्पिपासितः ।
अन्धः शत्रुकुलं गच्छेद्यः साक्ष्यमनृतं वदेत् ॥ ९३ ॥

Bare-bodied, shaven-headed, blind, and oppressed with thirst and hunger, shall he go (to the doors of) his enemies for begging his food, who shall bear false witness. (93)

अवाक्शिरास्तस्यन्धे किल्बिषी नरकं व्रजेत् ।
यः प्रश्नं वितथं ब्रूयात्पृष्टः सन्धर्मनिश्चये ॥ ९४ ॥

In respect of ascertaining the truth (lit. virtue), the sinful one, who, being duty interrogated, shall speak falsehood, shall fall headlong into the hell of extreme darkness (Andhā-tāmiśram). (94)

अन्धो मत्स्यानिवाश्नाति स नरः कण्टकैः सह ।
यो भाषतेऽर्थवैकल्यमप्रत्यक्षं सभां गतः ॥ ९५ ॥

He, who being summoned to court (lit. present in the tribunal) alleges distorted facts, or facts which he has not personally witnessed (in consideration of bribes offered to him); does not know that his conduct is like that of a blind man attempting to eat a fish with its bones. (95)

यस्य विद्वान्हि वदतः क्षेत्रज्ञो नाभिशङ्कते ।
तस्मान्न देवाः श्रेयांसं लोकेऽन्यं पुरुषं विदुः ॥ ९६ ॥

A greater being than the Self of a man, which at the time of his deposing (in court) never apprehends that, he will speak falsehood, the gods know not in this world. (96)

यावतो बान्धवान्यस्मिन्हन्ति साक्ष्येऽनृतं वदन् ।
तावतः संख्यया तस्मिञ्छृणु सौम्यानुपूर्वशः ॥ ९७ ॥

O thou beloved one,hear me describe the specific kinds of falsehood and the numbers of his ancestors which one kills by telling lies. (97)

पञ्च पश्वनृते हन्ति दश हन्ति गवानृते ।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥ ९८ ॥

By telling a lie in respect of an animal, one kills five (generations of) his ancestors; ten (generations of his ancestors, by telling a lie) in respect of a cow; a hundred (generations of his ancestors, by telling a lie) in respect of a horse; and a thousand generations of his ancestors by telling a lie) in respect of a person. (98)

हन्ति जातानजातांश्च हिरण्यार्थेऽनृतं वदन् ।
सर्वं भूम्यनृते हन्ति मा स्म भूम्यनृतं वदीः ॥ ९९ ॥

By telling a lie in respect of gold, one kills all his ancestors and unborn (descendants); by telling a lie in respect of a land one commits the sin of killing all creatures. Hence, one should not tell a lie for a land. (99)

अप्सु भूमिवदित्याहुः स्त्रीणां भोगे च मैथुने ।
अब्जेषु चैव रत्नेषु सर्वेष्वश्ममयेषु च ॥ १०० ॥

False evidence given in respect of waters (i.e., tanks, ponds, etc.,) carnal knowledge of a woman, gems or any kind of stone-ware is as sinful as a lie spoken in respect of land. (100)

एतान्दोषानवेक्ष्य त्वं सर्वाननृतभाषणे ।
यथाश्रुतं यथादृष्टं सर्वमेवाञ्जसा वद ॥ १०१ ॥

Considering these evils of giving false evidence (lit. speaking falsehood), you must speak what you have actually seen or heard. (101)

गोरक्षकान्वाणिजिकांस्तथा कारुकुशीलवान् ।
प्रेष्यान्वार्धुषिकांश्चैव विप्राञ्शूद्रवदाचरेत् ॥ १०२ ॥

Brāhmaṇas, who live by tending cattle, as well as those (Brāhmaṇas) who are traders, artisans, professional actors or musicians, money-lenders, or are in the service (of any body), should be treated as Śūdras (if summoned to a court as witnesses). (102)

तद्वदन्धर्मतोऽर्थेषु जानन्नप्यन्यथा नरः ।
न स्वर्गाच्च्यवते लोकाद्दैवीं वाचं वदन्ति ताम् ॥ १०३ ॥

A witness, who, out of compassion, has knowingly stated a fact otherwise than it is in reality, shall not be ousted of heaven therefor, since such a speech (statement) is called a divine allegation. (103)

शूद्रविट्क्षत्रविप्राणां यत्रर्तोक्तौ भवेद्वधः ।
तत्र वक्तव्यमनृतं तद्धि सत्याद्विशिष्यते ॥ १०४ ॥

In cases where the allegation of truth would lead to the lawful execution (lit. death) of a Śūdra, Vaiśya, Kṣatriya or Brāhmaṇa, a witness is warranted to speak falsehood. In such a case a lie is greater than truth. (104)

वाग्दैवत्यैश्च चरुभिर्यजेरंस्ते सरस्वतीम् ।
अनृतस्यैनसस्तस्य कुर्वाणा निष्कृतिं पराम् ॥ १०५ ॥

Such (false) witnesses shall worship the deity of Speech with offerings of sacrificialporridge, that being a good expiation for the sin of speaking such lies. (105)

कृष्माण्डैर्वापि जुहुयाद्घृतमग्नौ यथाविधि ।
उदित्यृचा वा वारुण्या तृचेनाब्दैवतेन वा ॥ १०६ ॥

Or muttering the Kūshmāṇḍa Mantra, or the three Ṛcās running as Uditi, or the three Ṛcās sacred to Varuṇa, he shall duly cast libations of clarified butter in the sacrificial fire. (106)

त्रिपक्षादब्रुवन्साक्ष्यमृणादिषु नरोऽगदः ।
तद्दणं प्राप्नुयात्सर्वं दशबन्धं च सर्वतः ॥१०७ ॥

A witness in health (i.e., not incapacitated by disease or sickness), having refused to depose in respect of a money-debt in court, shall pay the equal amount of the debt to the creditor and a tenth part thereof to the king. (107)

यस्य दृश्येत सप्ताहादुक्तवाक्यस्य साक्षिणः ।
रोगोऽग्निर्ज्ञातिमरणमृणं दाप्यो दमं च सः ॥१०८ ॥

The witness, who, within a week of his deposition in court, is found to be punished with a disease, or with the death of a relation, or with the burning of his house by fire shall be liable to pay the debt (i.e., the amount in claim) and a fine to the king. (108)

Such calamities are considered to be the effects of divine retribution for the false evidence of the witness, he must make good the amount of money which the defeated creditor might have lost in court, and also pay a fine to the king for perjury.

असाक्षिकेषु त्वर्थेषु मिथो विवदमानयोः ।
अविन्दंस्तत्त्वतः सत्यं शपथेनापि लम्भयेत् ॥१०९ ॥

In a suit without witnesses, the truth should be ascertained by causing the contending parties (litigants) to swear or affirm on oath. (109)

महर्षिभिश्च देवैश्च कार्यार्थं शपथाः कृताः ।
वसिष्ठश्चापि शपथं शेपे पैजवने नृपे ॥११० ॥

The gods and great sages have sworn for determining the truth (in suspicious cases); Vaśiṣṭha swore in the court of king Paiyavana (of yore). (110)

Once on a time Viśvāmitra accused Vaśiṣṭha of having eaten a hundred sons of his own. Vaśiṣṭha to exculpate himself swore to his own innocence in the court of king Sudāmā, the son of Paiyavana.

न वृथा शपथं कुर्यात्स्वल्पेऽप्यर्थे नरो बुधः ।
वृथा हि शपथं कुर्वन्प्रेत्य चेह च नश्यति ॥ १११ ॥

A wise man shall never wantonly swear for a small thing; by

unnecessarily swearing a man is destroyed both in this world and the next. (111)

कामिनीषु विवाहेषु गवां भक्ष्ये तथेन्धने ।
ब्राह्मणाभ्युपपत्तौ च शपथे नास्ति पातकम् ॥ ११२ ॥

A swear (falsely made by a husband of many wives as to his preference to one of them, present at the time), as well as that made in respect of a matrimonial (negotiation) in respect of forage for cattle, in respect of fuel, or the one made for the advancement of a Brāhmaṇa does not entail any sin. (112)

सत्येन शापयेद्विप्रं क्षत्रियं वाहनायुधैः ।
गोबीजकाञ्चनैर्वैश्यं शूद्रं सर्वैस्तु पातकैः ॥११३ ॥

A Brāhmaṇa shall be caused to swear by truth; a Kshatriya, by his weapons and riding animals; a Vaiśya, by his cattle and seed-grains; and a Śūdra, by the sin of all the crimes. (113)

अग्निं वाहारयेदेनमप्सु चैनं निमज्जयेत् ।
पुत्रदारस्य वाप्येनं शिरांसि स्पर्शयेत्पृथक् ॥११४ ॥

Or he (Śūdra) shall be caused to carry fire in his hands,or to be drowned in water,[2] or to swear by touching the head of his son or wife. (114)

A red hot iron ball, weighing fifty Palas and to the girth of eight fingers should be carried on the palm, strewn over with Aśvatha leaves.

As regards other forms of ordeals see Vishṇu Samhitā.

यमिद्धो न दहत्यग्निरापो नोन्मज्जयन्ति च ।
न चार्तिमृच्छति क्षिप्रं स ज्ञेयः शपथे शुचिः ॥११५ ॥

Him, whom a well-kindled fire burns not, nor water can drown, nor disease does strike, should be speedily pronounced innocent in an ordeal. (115)

वत्सस्य ह्यभिशस्तस्य पुरा भ्रात्रा यवीयसा ।
नाग्निर्ददाह रोमापि सत्येन जगतः स्पशः ॥ ११६ ॥

Of Vatsa, who was accused (of his Śūdra origin) by his younger (step) brother of yore, the fire, in congnisance of the good of the world, did not burn the hair, on account of the truth of his assertion. (116)

यस्मिन्यस्मिन्विवादे तु कौटसाक्ष्यं कृतं भवेत् ।
तत्तत्कार्यं निवर्तेत कृतं चाप्यकृतं भवेत् ॥ ११७ ॥

In all litigations (i.e.,partly heard or adjudicated suits) in which false evidence would be subsequently detected, all orders and proceedings must stay, and whatever has been done (in connection therewith) must be regarded as undone. (117)

लोभान्मोहाद्भयान्मैत्रात्कामात्क्रोधात्तथैव च ।
अज्ञानाद्बालभावाच्च साक्ष्यं वितथमुच्यते ॥ ११८ ॥

False evidence is said (to emanate) from greed, ignorance, fright, friendship, desire, anger, foolishness, and juvenile fickleness. (118)

एषामन्यतमे स्थाने यः साक्ष्यमनृतं वदेत् ।
तस्य दण्डविशेषांस्तु प्रवक्ष्याम्यनुपूर्वशः ॥ ११९ ॥

I shall enumerate in due order the punishments to be indicted on a witness who gives false evidence under circumstances (i.e. out of reasons) other than these. (119)

लोभात्सहस्रं दण्ड्यस्तु मोहात्पूर्वं तु साहसम् ।
भयाद्द्वौ मध्यमौ दण्डौ मैत्रात्पूर्वं चतुर्गुणम् ॥ १२० ॥

For giving false evidence out of greed, out of mental agitation, out of terror, or out of affection one shall be respectively punished with a fine of a thousand, two hundred and fifty, one thousand, and a thousand Panas. (120)

कामाद्दशगुणं पूर्वं क्रोधात्तु त्रिगुणं परम् ।
अज्ञानाद्द्वे शते पूर्णे बालिश्याच्छतमेव तु ॥ १२१ ॥

For giving false evidence out of lust (i.e.,sexual obligation) one shall be punished with a fine of two thousand and five hundred Paṇas; for giving false evidence out of anger or spite the penalty shall be a fine of three thousand Paṇas; for giving false evidence out of ignorance one shall be punished with a fine of two hundred Paṇas,while the penalty for giving false evidence through inadvertance shall be a fine of a hundred Paṇas. (121)

एतानाहुः कौटसाक्ष्ये प्रोक्तान्दण्डान्मनीषिभिः ।
धर्मस्याव्यभिचारार्थमधर्मनियमाय च ॥१२२ ॥

For guarding against the failure of justice, and for repressing crime, wisemen have laid down these penalties for giving false evidence. (122)

कौटसाक्ष्यं तु कुर्वाणांस्त्रीन्वर्णान्धार्मिको नृपः ।
प्रवासयेद्दण्डयित्वा ब्राह्मणं तु विवासयेत् ॥ १२३ ॥

A virtuous sovereign shall punish false witnesses of the three social orders in the aforesaid manner and banish them from the country; while he shall simply exile a false witness of the Brāhmaṇa caste from the realm (without punishing him with a money-penalty) (123)

दश स्थानानि दण्डस्य मनुः स्वायंभुवोऽब्रवीत् ।
त्रिषु वर्णेषु यानि स्युरक्षतो ब्राह्मणो व्रजेत् ॥ १२४ ॥

Unhurt even in those ten places (limbs), on which the self-origined Manu has directed that punishment should be inflicted, a Brāhmaṇa of fender shall be banished from the country. (124)

उपस्थमुदरं जिह्वा हस्तौ पादौ च पञ्चमम् ।
चक्षुर्नासा च कर्णौ च धनं देहस्तथैव च ॥ १२५ ॥

The reproductive organ, the tongue, hands, legs which (stand) fifth (in the list), the eye, the nose, the ears, property and body (are the ten places of punishment.) (125)

अनुबन्धं परिज्ञाय देशकालौ च तत्त्वतः ।
सारापराधौ चालोक्य दण्डं दण्ड्येषु पातयेत् ॥ १२६ ॥

Considering the wilful repetition (i.e.,wilful and repeated perpetration) of a crime by (an offender), as well as the time, place, and circumstances of its perpetration,the light or serious nature of the offence committed, and the bodily strength (and pecuniary circumstances of the offender to bear the penalty), punishment should be inflicted on an offender. (126)

अधर्मदण्डनं लोके यशोघ्नं कीर्तिनाशनम् ।
अस्वर्ग्यं च परत्रापि तस्मात्तत्परिवर्जयेत् ॥ १२७ ॥

An unlawful punishment destroys fame and renown and shuts out the heaven in the next world; hence, (the king) shall withold an illegal punishment. (127)

अदण्ड्यान्दण्डयन्राजा दण्ड्यांश्चैवाप्यदण्डयन् ।
अयशो महदाप्नोति नरकं चैव गच्छति ॥ १२८ ॥

By punishing those who should not be punished, and by not punishing those who ought to be punished, the king acquires a great infamy and goes to hell, after death. (128)

वाग्दण्डं प्रथमं कुर्याद्धिग्दण्डं तदनन्तरम् ।
तृतीयं धनदण्डं तु वधदण्डमतः परम् ॥ १२९ ॥

A first offender should be let off with a (warning, a second offender (i.e., one who has committed the same offence for the second time) should be let off with a strong censure; one, who has committed the same offence for the third time, should be punished with a fine; while death (corporeal punishment, or mutilation of a limb) should be the penalty for one who has committed the same crime for the fourth time. (129)

वधेनापि यदा त्वेतान्निग्रहीतुं न शक्नुयात् ।
तदैषु सर्वमप्येतत्प्रयुञ्जीत चतुष्टयम् ॥ १३० ॥

In cases where corporeal punishment would not prove sufficiently deterrent all, these four forms of penalty should be simultaneously inflicted on the offender. (130)

लोकसंव्यवहारार्थं याः संज्ञाः प्रथिता भुवि ।
ताम्ररूप्यसुवर्णानां ताः प्रवक्ष्याम्यशेषतः ॥ १३१ ॥

Now I shall enumerate the measures of copper, silver, and gold as they are known in daily use (i.e. barter or exchange by men), and by which names they are current in the world. (131)

जालान्तरगते भानौ यत्सूक्ष्मं दृश्यते रजः ।
प्रथमं तत्प्रमाणानां त्रसरेणुं प्रचक्षते ॥ १३२ ॥

The smallest particle of dust, which is seen to float in a ray of sun-beam, admitted through a hole in the window, is called a Tasra-renu. (132)

त्रसरेणवोऽष्टौ विज्ञेया लिक्षैका परिमाणतः ।
ता राजसर्षपस्तिस्रस्ते त्रयो गौरसर्षपः ॥ १३३ ॥

Eight such *Tasra-renus* make a *Likṣa;* three Likṣas make a Rāja-Sarṣapah; and three Rāja-Sarṣapas make one Gaura Sarṣapah. (133)

सर्षपाः षट् यवोमध्यस्त्रियवं त्वेककृष्णलम् ।
पञ्चकृष्णलको माषस्ते सुवर्णस्तु षोडश ॥ १३४ ॥

Six (Gaura) Sarṣapas make one Yavamadhya, and three Yava-(madhyas) make one Krisṇalam (Ratti); five Krisṇalakas make one Māṣa, and sixteen Māṣas make one Suvarṇa weight of a (Gold mohur). (134)

पलं सुवर्णाश्चत्वारः पलानि धरणं दश ।
द्वे कृष्णले समधृते विज्ञेयो रौप्यमाषकः ॥ १३५ ॥

Four Suvarṇas make one Palam, ten Palas make one Dharaṇam; two Krisṇalas of equal weight make one Raupya-māṣaka. (135)

ते षोडश स्याद्धरणं पुराणश्चैव राजतः ।
कार्षापणस्तु विज्ञेयस्ताम्रिकः कार्षिकः पणः ॥ १३६ ॥

Sixteen such Raupa (silver) māshakas make one Dharaṇam or Raupa (silver) purāṇam, one Kārṣika (eighty Rattis or a quarter Palam) of copper is called a Paṇah or Kārṣāpaṇah. (136)

धरणानि दश ज्ञेयः शतमानस्तु राजतः ।
चतुःसौवर्णिको निष्को विज्ञेयस्तु प्रमाणतः ॥ १३७ ॥

Ten Dharaṇams make one Raupya (silver), Sātamaua and four Suvarṇas make one Nishka. (137)

पणानां द्वे शते सार्धे प्रथमः साहसः स्मृतः ।
मध्यमः पञ्च विज्ञेयः सहस्रं त्वेव चोत्तमः ॥ १३८ ॥

Two hundred and fity Paṇas constitute, what is called Prathama Sāhasa; five hundred Paṇas, Madhyama Sahasa; and a thousand Paṇas, Uttamasāhasa. (138)

ऋणे देये प्रतिज्ञाते पञ्चकं शतमर्हति ।
अपह्नवे तद्द्विगुणं तन्मनोरनुशासनम् ॥ १३९ ॥

In the event of the debtor acknowledging his debt to the creditor, the king shall fine him at the rate of five Paṇas for each hundred Paṇas of the debtal amount; while in the case of his falsely denying the debt (the king shall fine him) double the amount (i.e.,ten Paṇas for each hundred Paṇas of the amount in claim). This is the injunction of Manu. (139)

वसिष्ठविहितां वृद्धिं सृजेद्वित्तविवर्धिनीम् ।
अशीतिभागं गृह्णीयान्मासाद्वार्धुषिकः शते ॥ १४० ॥

A money-lending creditor shall charge interest (on the money lent and advanced on a mortgage) at the rate fixed by Vaśishtha, i.e. an eightieth part of each hundred per mensum. (140)

द्विकं शतं वा गृह्णीयात्सतां धर्ममनुस्मरन् ।
द्विकं शतं हि गृह्णानो न भवत्यर्थकिल्बिषी ॥ १४१ ॥

Conformably to the practice of virtuous men, let him take interest at the rate of two Panas for each hundred Panas per mensum; by charging interest at the rate of two Panas for a hundred Panas per mensum, a man does not commit any sin. (141)

द्विकं त्रिकं चतुष्कं च पञ्चकं च शतं समम् ।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः ॥ १४२ ॥

Interests shall be respectively charged from the members of the (four) social orders in the order of their enumeration at the rates of two, three, four and five panas for a hundred Panas, per mensum. (142)

न त्वेवाधौ सोपकारे कौसीदीं वृद्धिमाप्नुयात् ।
नचाधेः कालसंरोधान्निसर्गोऽस्ति न विक्रयः ॥ १४३ ॥

No interest shall accrue when the debtor will borrow money by assigning the use of the mortgaged property to the creditor; and the mortgaged premises, for being long held in mortgage, shallnot be considered as any thing other than a mortgage, shall not be considered as any thing other than a mortgage, and as such, incapable of being sold. (143)

न भोक्तव्यो बलादाधिर्भुञ्जानो वृद्धिमुत्सृजेत् ।
मूल्येन तोषयेच्चैनमाधिस्तेनोऽन्यथा भवेत् ॥ १४४ ॥

A creditor, forcibly enjoying a mortgaged property which ought not to be so enjoyed, shall remit the interest on the money (lent and advanced) and satisfy the debtor with the price thereof; in default whereof he shall be punished as a stealer of the mortgaged property (article). (144)

आधिश्चोपनिधिश्चोभौ न कालात्ययमर्हतः ।
अवहार्यौ भवेतां तौ दीर्घकालमवस्थितौ ॥ १४५ ॥

An article held in trust or under a mortgage, should be returned to its owner on demand without the least delay; even after the long continuance of such an article in trust or mortgage, its return or reconveyance to its owner must not be withheld. (145)

संप्रीत्या भुज्यमानानि न नश्यन्ति कदाचन ।
धेनुरुष्ट्रो वहन्नश्वो यश्च दम्यः प्रयुज्यते ॥ १४६ ॥

It may be necessary to make use, out of amity, by a person of a cow, horse or camel, made over to him to be tamed or broken to harness, but such an use will not extinguish the right of its owner in the animal. (146)

यत्किंचिद्दश वर्षाणि सन्निधौ प्रेक्षते धनी ।
भुज्यमानं परैस्तूष्णीं न स तल्लब्धुमर्हति ॥ १४७ ॥

If the owner of a small property (money), knowingly connives at its possession and enjoyment by another for ten years, he shall not be competent to recover or claim it back as his own after the lapse of that period. (147)

अजश्चेदपोगण्डो विषये चास्य भुज्यते ।
भग्नं तद्व्यवहारेण भोक्ता तद्द्रव्यमर्हति ॥ १४८ ॥

If the owner of such a property be not an idiot or a minor, an uninterrupted possession thereof by a person (holding it in adverse possession) will create his right of ownership therein.(148)

आधिः सीमा बालधनं निक्षेपोपनिधिः स्त्रियः ।
राजस्वं श्रोत्रियस्वं च न भोगेन प्रणश्यति ॥ १४९ ॥

Enjoyment of a mortgaged article, of a boundary land, of a minor's property, of a trust property, of a (sealed)' deposit, or of a woman, does not extinguish the right of ownership. (149)

यः स्वामिनाननुज्ञातमाधिं भुङ्क्तेऽविचक्षणः ।
तेनार्धवृद्धिर्भोक्तव्या तस्य भोगस्य निष्कृतिः ॥ १५० ॥

A foolish mortgagee, who without the consent of its owner (the mortgager) has enjoyed (the mesne profits of ?) a mortgaged property, shall have to remit a moity of interest to him by way of compensation. (150)

कुसीदवृद्धिर्द्वैगुण्यं नात्येति सकृदाहृता ।
धान्ये सदे लवे वाह्ये नातिक्रामति पञ्चताम् ॥ १५१ ॥

Principal and interest, simultaneously recovered at one time, must not double the amount (originally lent and advanced); in respect of paddy, fruit, wool and animals of conveyance five times the quantity or number (originally lent) may be recovered, and not more. (151)

कृतानुसारादधिका व्यतिरिक्ता न सिद्ध्यति ।
कुसीदपथमाहुस्तं पञ्चकं शतमर्हति ॥ १५२ ॥

A rate of interest other than what has been laid down in the Śāstra (in respect of the members of a certain caste), if agreed upon (by them), must not be held as valid, in other instances interest may be charged at the rate of five percent (as sanctioned by Manu). (152)

नातिसांवत्सरीं वृद्धिं न चादृष्टां पुनर्हरेत् ।
चक्रवृद्धिः कालवृद्धिः कारिता कायिका च या ॥ १५३ ॥

A creditor shall not recover from a debtor interest accrued due on money advanced by him, not later than a year, nor at rates disallowed by the Śāstra such as, Cakravṛddhi (compound interest), Kālavṛdhi, Kārita and Kāyika. (153)

The text has Nātisamvatsarim Vṛddhim, i.e., a creditor, who has agreed to receive interests after three, four or six months, must not let it accrue due for more than one year. He shall demand and receive it within that period.

Kālavṛddhi, i.e., the interest must not double the amout originally lent and advanced, no matter how long the debt might have been standing unrealised.

Kārita, the heavy rate of interest which a debtor in distress may be agreed to pay.

Kāyika, the exhorbitant rate of interest which is exacted from a debtor by means of threat or violence.

ऋणं दातुमशक्तो यः कर्तुमिच्छेत्पुनः क्रियाम् ।
स दत्त्वा निर्जितां वृद्धिं करणं परिवर्तयेत् ॥ १५४ ॥

A debtor, incapable of discharging his debt and willing to renew the bond, must pay off the whole amount of interest accrued due there on and execute a fresh one in the favour of the creditor. (154)

अदर्शयित्वा तत्रैव हिरण्यं परिवर्तयेत् ।
यावती संभवेद्वृद्धिस्तावतीं दातुमर्हति ॥ १५५ ॥

Failing to pay off the whole amount of interest, he shall add up the principal and the balance of interest, and execute a

bond (in favour of the creditor) entering therein the consolidated amount as the principal. (155)

चक्रवृद्धिं समारूढो देशकालव्यवस्थितः ।
अतिक्रामन्देशकालौ न तत्फलमवाप्नुयात् ॥ १५६ ॥

A (carrier) who has stipulated to carry (a thing) for a certain time, or for a certain distance (lit. place) in consideration of fares, charged at the rate of compound interest, shall not be entitled to it (compound interest), it he fails to carry it for that much time or distance. (156)

समुद्रयानकुशला देशकालार्थदर्शिनः ।
स्थापयन्ति तु यां वृद्धिं सा तत्राधिगमं प्रति ॥ १५७ ॥

In such cases, the rates of interest on fares, which traders by land or sea (lit., seafaring merchants), conversant with the laws of time, place and fares, might have thought fit to lay down and fix, shall prevail. (157)

यो यस्य प्रतिभूस्तिष्ठेद्दर्शनायेह मानवः ।
अदर्शयन्स तं तस्य प्रयच्छेत्स्वधनादृणम् ॥ १५८ ॥

He,who stands surety for the appearance of a debtor (in court), is bound to discharge the debt with his own money, if he fails to make the debtor enter appearance. (158)

प्रातिभाव्यं वृथादानमाक्षिकं सौरिकं च यत् ।
दण्डशुल्कावशेषं च न पुत्रो दातुमर्हति ॥ १५९ ॥

A son is not bound to discharge the gambling debt of his father, or the unrecovered balance of a fine imposed upon him, nor to pay off the money, due from him for standing surety for another (money recognisance) or a gift made by him to a unworthy person.[1] (159)

The text has Vrithādānam, Kulluka explains it by Parihāsanimittam Bhandādibhyo deyatvena pitrāngikritam, money gifts promised by the father to fools and jesters, etc., for jokes or foolings.

दर्शनप्रातिभाव्ये तु विधिः स्यात्पूर्वचोदितः ।
दानप्रतिभुवि प्रेते दायादानपि दापयेत् ॥ १६० ॥

The rule in respect of one's standing a surety for the appearance of another has been stated above; in the event of the death of one who has stood a surety for goods, his heirs shall pay off the recognisance-money. (160)

अदातरि पुनर्दाता विज्ञातप्रकृतावृणम् ।
पश्चात्प्रतिभुवि प्रेते परीप्सेत्केन हेतुना ॥ १६१ ॥

(If it be asked) why should the heir of a person who has entered into a recognisance for the appearance of another or for (the delivery of) goods, pay the recognisance money, (the answer is) that, on the death of one who has stood such a surety on having received a proper sum of money romthe debtor (or the defendant) his heirs are bound to refund it to him (i.e. debtor).(161)

निरादिष्टधनश्चेत्तु प्रतिभूः स्यादलंधनः ।
स्वधनादेव तद्दद्यान्निरादिष्ट इति स्थितिः ॥ १६२ ॥

In the event of the surety having received enough money from the debtor to pay off his recognizance, his heirs shall pay it back to the debtor out of their own funds. (162)

मत्तोन्मत्तार्ताध्यधीनैर्बालेन स्थविरेण वा ।
असंबद्धकृतश्चैव व्यवहारो न सिद्ध्यति ॥ १६३ ॥

An act (money-transaction), done by an insane, intoxicated, or diseased person, or by an infant or old man, or by one, not duly authorized in that behalf, can never be valid. (163)

सत्या न भाषा भवति यद्यपि स्यात्प्रतिष्ठिता ।
बहिश्चेद्भाष्यते धर्मान्नियताद्व्यावहारिकात् ॥ १६४ ॥

A deed of agreement or contract, (containing provisions) contrary to law (Dharma) and confirmed usages, if it be executed by one, must not be held as valid. (164)

योगाधमनविक्रीतं योगदानप्रतिग्रहम् ।
यत्र वाप्युपधिं पश्येत्तत्सर्वं विनिवर्तयेत् ॥ १६५ ॥

A mortgage, sale, gift, acceptance, or trust, if found to be fraudulently done shall abate, and all proceedings made under it should be regarded as unmade. (165)

ग्रहीता यदि नष्टः स्यात्कुटुम्बार्थे कृतो व्ययः ।
दातव्यं बान्धवैस्तत्स्यात्प्रविभक्तैरपि स्वतः ॥ १६६ ॥

If one dies after having made a debt for (the maintenance of the) family, then all the members of that family, whether joint or divided, shall discharge that debt out of their own funds. (166)

कुटुम्बार्थेध्यधीनोऽपि व्यवहारं यमाचरेत् ।
स्वदेशे वा विदेशे वा तं ज्यायान्न विचालयेत् ॥ १६७ ॥

A debt, contracted by a slave for the maintenance of his master's family, the master, whether residing in that or in a distant land, is bound to acknowledge and approve as one contracted by himself. (167)

बलाद्दत्तं बलाद्भुक्तं बलाद्यच्चापि लेखितम् ।
सर्वान्बलकृतानर्थानकृतान्मनुरब्रवीत् ॥ १६८ ॥

Anything given, or written (executed) through the application of force, or forcibly enjoyed, (as well as) all acts done under force, should be considered as undone; this is what Manu has said. (168)

त्रयः परार्थे क्लिश्यन्ति साक्षिणः प्रतिभूः कुलम् ।
चत्वारस्तूपचीयन्ते विप्र आढ्यो वणिङ् नृपः ॥ १६९ ॥

A witness, a surety, and an umpire are the three persons who suffer pain for the sake of others; and a king, a capitalist (lit. rich man), a Brāhmaṇa and a merchant are the four (persons) to whose thriving do the others contribute. (169)

अनादेयं नाददीत परिक्षीणोऽपि पार्थिवः ।
न चादेयं समृद्धोऽपि सूक्ष्ममप्यर्थमुत्सृजेत् ॥ १७० ॥

A king, even in direct need, must not take what ought not to be taken; even when most affluent in wealth he must not give the veriest trifle of what ought not to be given. (170)

अनादेयस्य चादानादादेयस्य च वर्जनात् ।
दौर्बल्यं ख्याप्यते राज्ञः स प्रेत्येह च नश्यति ॥ १७१ ॥

By taking what ought not to be taken, and by giving what ought not to be given, the weakness of a king is proclaimed; he perisheth both here and hereafter. (171)

स्वादानाद्वर्णसंसर्गात्त्वबलानां च रक्षणात् ।
बलं संजायते राज्ञः स प्रेत्येह च वर्धते ॥ १७२ ॥

By receiving his just dues, by preventing the intermixture of castes, and by protecting the weak, the stength of a king is augmented; he thrives both in this world and the next. (172)

तस्माद्यम इव स्वामी स्वयं हित्वा प्रियाप्रिये ।
बर्तेत याम्यया वृत्त्या जितक्रोधो जितेन्द्रियः ॥ १७३ ॥

Hence, the king shall conquer his anger and senses; and forswearing personal love and derison, he shall be, like unto death, impartial to all. (173)

यस्त्वधर्मेणकार्याणि मोहात्कुर्यान्नराधिपः ।
अचिरात्तं दुरात्मानं वशे कुर्वन्ति शत्रवः ॥ १७४ ॥

The bad-souled king, who fails to administer even hundred justice out of greed or folly, his enemies soon do subjugate. (174)

कामक्रोधौ तु संयम्य योऽर्थान्धर्मेण पश्यति ।
प्रजास्तमनुवर्तन्ते समुद्रमिव सिन्धवः ॥१७५ ॥

Him, who, with his anger and desire fully controlled, administers justice (lit. adjudicates cases), do the subjects fondly follow, like the rivers, following the sea. (175)

यः साधयन्तं छन्देन वेदयेद्धनिकं नृपे ।
स राज्ञा तच्चतुर्भागं दाप्यस्तस्य च तद्धनम् ॥ १७६ ॥

If a debtor lodges a complaint against a creditor, endeavouring to realise his just money from the former, the king shall punish the debtor with a fine, equivalent to a quarter part of the debtal amount, and realise, and make over to the creditor, his just dues.(176)

कर्मणापि समं कुर्याद्धनिकायाधमर्णिकः ।
समोऽवकृष्टजातिस्तु दद्याच्छ्रेयांस्तु तच्छनैः ॥ १७७ ॥

If the debtor be of the same caste with the creditor or belongs to a caste inferior to that of the creditor, he shall pay off the debt by bodily work (compatible with his social order); while a debtor, belonging to a caste superior to that of the creditor, shall repay his debt by easy instalments. (177)

अनेन विधिना राजा मिथोविवदतां नृणाम् ।
साक्षिप्रत्ययसिद्धानि कार्याणि समतां नयेत् ॥ १७८ ॥

Conformably to the aforesaid rules, the king shall deside law-suits between the parties thereto with the help of witnesses, and testimonies, etc. (178)

कुलजे वृत्तसंपन्ने धर्मज्ञे सत्यवादिनि ।
महापक्षे धनिन्यार्ये निक्षेपं निक्षिपेद्बुधः ॥ १७९ ॥

A wise man shall deposit money in trust with a high-born, good charactered, virtuous, truthful and opulent person with a large family (of sons and relations). (179)

यो यथा निक्षिपेद्धस्ते यमर्थं यस्य मानवः ।
स तथैव ग्रहीतव्यो यथा दायस्तथा ग्रहः ॥ १८० ॥

In the same manner, in which a man will deposit any money in the hand of another, will it be returned to him on demand. As the deposit is, the refund is. (180)

यो निक्षेपं याच्यमानो निक्षेप्तुर्न प्रयच्छति ।
स याच्यः प्राड्विवाकेन तन्निक्षेप्तुरसंनिधौ ॥ १८१ ॥

On the deposit-holder failing to refund the trust (lit. deposit) money to the depositor on demand, the latter shall apply to the judge, and the judge, at the back of the depositor, shall demand the money of the trustee. (181)

साक्ष्यभावे प्रणिधिभिर्वयोरूपसमन्वितैः ।
अपदेशैश्च संन्यस्य हिरण्यं तस्य तत्त्वतः ॥ १८२ ॥

In the absence of any witness in such a transaction, the judge, for the determination of truth, shall cause a handsome looking attendant (officer of the court) disguised so as to conceal his identity, to deposit gold with the alleged (deposit-holder) and to demand the same of him. (182)

स यदि प्रतिपद्येत यथान्यस्तं यथाकृतम् ।
न तत्र विद्यते किंचिद्यत्परैरभियुज्यते ॥ १८३ ॥

If the holder of such a deposit can return the gold in the same form and in the same condition (i.e., sealed or unsealed) in which it was originally deposited, it shall be presumed that he does not hold the deposit as alleged by the complainant (plaintiff). (183)

तेषां न दद्याद्यदि तु तद्धिरण्यं यथाविधि ।
उभौ निगृह्य दाप्यः स्यादिति धर्मस्य धारणा ॥ १८४ ॥

But if he fails to return the deposit (gold) made by his attendant in its original form and condition, the judge shall recover from

him both the deposits (i.e., gold and the article or money alleged to be deposited by the plaintiff) This is the decision of law. (184)

निक्षेपोपनिधी नित्यं न देयौ प्रत्यनन्तरे ।
नश्यतो विनिपाते तावनिपाते त्वनाशिनौ ॥ १८५ ॥

One shall not givė an article, mortgaged to or deposited with him, his heir, inasmuch as either in his life-time or after his demise (such a giving) may lead to the probable destruction of such a pledge or deposit article. (185)

स्वयमेव तु यो दद्यान्मृतस्य प्रत्यनन्तरे ।
न स राजा नियोक्तव्यो न निक्षेप्तुश्च बन्धुभिः ॥ १८६ ॥

If after the demise of the depositor, the holder of the deposit, out of his own motion, returns the deposit article to his (depositor's lawful) heir, the relations of the depositor shall not be competent to bring an action against him (i.e., the holder of the deposit) in the king's court (on the allegation of the existence of more such deposits with him). (186)

अच्छलेनैव चान्विच्छेत्तमर्थं प्रीतिपूर्वकम् ।
विचार्य तस्य वा वृत्तं साम्नैव परिसाधयेत् ॥ १८७ ॥

On the institution of such a suit (lit. after the filing of such a complaint), the king, forswearing all duplicity, shall endeavour to recover the deposit article with amicable means; and in consideration of the character of the deposit-holder he shall achieve his end with concilliatory appliances. (187)

निक्षेपेष्वेषु सर्वेषु विधिः स्यात्त्वरिसाधने ।
समुद्रे नाप्नुयात्किंचिद्यदि तस्मान्न संहरेत् ॥ १८८ ॥

This rule holds good in respect of realising all kinds of deposit articles; if the deposit-holder returns a sealed deposit article with the seal intact, or does not take anything out of it, he shall not be indictable. (188)

चौरैर्हृतं जलेनोढमग्निना दग्धमेव वा ।
न दद्याद्यदि तस्मात्स न संहरति किंचन ॥१८९ ॥

A deposit-holder is not liable to make good the deposit article in the case of its being stolen by theif or in the event of its destruction by water or fire. (189)

निक्षेपस्यापहर्तारमनिक्षेप्तरमेव च ।
सर्वैरुपायैरन्विच्छेच्छपथैश्चैव वैदिकैः ॥ १९० ॥

(The king shall) examine the stealer of a deposit-article as well as the one who fraudulently demands an article that has never been deposited as a trust, by means of all the aforesaid expedients (of concilliatory measures, etc.,) as well as by means of ordeals mentioned in the Vedas. (190)

यो निक्षेपं नार्पयति यश्चानिक्षिप्य याचते ।
तावुभौ चौरवच्छास्यौ दाप्यौ वा तत्समं दमम् ॥ १९१ ॥

He who refuses to give back a deposit article, and he who demands an article without having kept it as a deposit, both of them should be punished as thieves, and the value of such an article should be recovered (from either of them). (191)

निक्षेपस्यापहर्तारं तत्समं दापयेद्दमम् ।
तथोपनिधिहर्तारमविशेषेण पार्थिवः ॥ १९२ ॥

The stealer of a deposit article shall be punished with a fine equal in value to that of the article deposited with him[1] and the king shall punish a stealer of a pledged article with a fine, equal to its value, without any distinction of caste or person. (192)

This couplet is not a mere repetition of what has been stated in the preceding verse, but contemplates cases where Brāhmaṇas, who were above all corporeal punishments, would be guilty of offences enumerated herein.—Kulluka

उपधाभिश्च यः कश्चित्परद्रव्यं हरेन्नरः ।
ससहायः स हन्तव्यः प्रकाशं विविधैर्वधैः ॥ १९३ ॥

He, who on a false[2] pretext robs another of his money, shall be punished, together with his abettor, with any of the various corporeal punishments [3] (mentioned before). (193)

The text has Upadhabhisha on a false pretence. Kulluka exemplifies it by illustrations such as, when a man goes to his neighbour and says "the king is angry upon you, pay me so much money and I shall shield you from the king's wrath."

3 Imprisonment, or mutilation of any limb or organ such as, the hand, leg, etc.—Kulluka

निक्षेपो यः कृतो येन यावांश्च कुलसंनिधौ ।
तावानेव स विज्ञेयो विब्रुवन्दण्डमर्हति ॥ १९४ ॥

An article (such as gold,etc.,) deposited with a man in the presence of a witness, should be returned to the depositor (on demand) in the same quantity or measure in which it was deposited; and such a witness, deposing falsely to its (orginal measure or quantity), shall be liable to punishment. (194)

मिथो दायः कृतो येन गृहीतो मिथ एव वा ।
मिथ एव प्रदातव्यो यथा दायस्तथा ग्रहः ॥ १९५ ॥

An article, which has been deposited and received in secret, should be secretly returned (to its depositor on demand); like the deposit is the taking back. (195)

निक्षिप्तस्य धनस्यैवं प्रीत्योपनिहितस्य च ।
राजा विनिर्णयं कुर्यादक्षिण्वन्न्यासधारिणम् ॥ १९६ ॥

The king, without any wise oppressing the deposit-holder, shall ascertain the fact whether the article is actually a deposit, or a pledge, or a deposit out of love or affection. (196)

The text has Prītyopanihitasya. That is, an article deposited with a person, out of love by the depositor, for its temporary use by the former.—Kulluka

विक्रीणीते परस्य स्वं योऽस्वामी स्वाम्यसंमतः ।
न तं नयेत साक्ष्यं तु स्तेनमस्तेनमानिनम् ॥ १९७ ॥

The king shall never accept the testimony of him, who, without having any right of ownership in it, sells an article without the consent of its rightful owner, and who, although a thief in reality, does not consider himself as such. (197)

अवहार्यो भवेच्चैव सान्वयः षट्शतं दमम् ।
निरन्वयोऽनपसरः प्राप्तः स्याच्चौरकिल्बिषम् ॥ १९८ ॥

Such a person, who is equally culpable as a thief, if he happens to belong to the family of the rightful owner, should be punished with a fine of six hundred Panas; otherwise he shall be held guilty as a thief and punished with the penalty for theft. (198)

अस्वामिना कृतो यस्तु दायो विक्रय एव वा ।
अकृतः स तु विज्ञेयो व्यवहारे यथा स्थितिः ॥ १९९ ॥

A sale or mortgage of a thing by a person other than its right and lawful owner, as well as all acts done by him (in connection therewith) must be regarded as invalid (lit. not done). This is the decision of Law. (199)

संभोगो दृश्यते यत्र न दृश्येतागमः क्वचित् ।
आगमः कारणं तत्र न संभोग इति स्थितिः ॥२०० ॥

In the case where possession (of property by one) is evidenced, but not the means (right or little) under which he has come by it, the title will determine the right of ownership therein and not the possession. This is the decision of law. (200)

विक्रयाद्यो धनं किंचिद्गृहणीयात्कुलसंनिधौ ।
क्रयेण स विशुद्धं हि न्यायतो लभते धनम् ॥ २०१ ॥

At a public auction, the man, who purchases a property (lit. wealth) for a (good) value in the presence of legally competent witnesses, is said to lawfully come by it, since (a good) value or consideration purifies the property i.e. removes any defect in its title after the sale. (201)

अथ मूलमनाहार्यं प्रकाशक्रयशोधितः ।
अदण्ड्यो मुच्यते राज्ञा नाष्टिको लभते धनम् ॥ २०२ ॥

If the auction-purchaser (vendor of an article or property), on his failure to produce (lit. show) the vendor,[1] can prove (the fact of his purchasing the same at a public (lit, open auction and) its consequent purity for its being so purchased, he shall not be punishable for purchasing it from one who is not its rightful owner; but the rightful owner of the article in such a case shall have it back on payment of half the consideration to the purchaser. (202)

As in the event of his death, or departure to a distant country.–Kulluka

नान्यदन्येन संसृष्टरूपं विक्रयमर्हति ।
न चासारं न च न्यूनं न दूरेण तिरोहितम् ॥ २०३ ॥

An article (of one species) mixed with another of a different (species), a pithless substance, an article weighing less than its surface or manifest weight, and an article that is under a cover or lies at a distance. must not be sold. (203)

अन्यां चेद्दर्शयित्वान्या वोढुः कन्या प्रदीयते ।
उभे त एकशुल्केन वहेदित्यब्रवीन्मनुः ॥ २०४ ॥

If by showing a (more handsome) bride (at the time of fixing the dowry) another (of more homely features) is given in marriage, than the bridegroom shall be entitled to marry both of them on payment of that (single dowry); this is what Manu has said. (204)

नोन्मत्ताया न कुष्ठिन्या न च या स्पृष्टमैथुना ।
पूर्वं दोषानभिख्याप्य प्रदाता दण्डमर्हति ॥ २०५ ॥

He who gives away in marriage an insane girl, on one who is not virgin, or is afflicted with any form of cutaneous affections, without informing (the bridegroom) of her such disqualification shall be liable to punishment. (205)

ऋत्विग्यदि वृतो यज्ञे स्वकर्म परिहापयेत् ।
तस्य कर्मानुरूपेण देयोंऽशः सह कर्तृभिः ॥ २०६ ॥

If a rittvik (priest) duly appointed to officiate at a religious sacrifice, abandons his office, the institutors of the rite shall be bound to pay him his honorarium (Dakṣiṇā) proportionate to the work he has performed. (206)

दक्षिणासु च दत्तासु स्वकर्म परिहापयन् ।
कृत्स्नमेव लभेतांशमन्येनैव च कारयेत् ॥ २०७ ॥

Having officiated as a priest at a sacrifice till the payment of the honorarium (i.e., nearly up to the completion of the rite), if he is compelled to abandon his office, he shall be entitled to the entire amount of Dakṣiṇā, and to get the remaining rites done by another. (207)

यस्मिन्कर्मणि यास्तु स्युरुक्ताः प्रत्यङ्गदक्षिणाः ।
स एव ता आददीत भजेरन्सर्व एव वा ॥ २०८ ॥

The query is whether in respect of a religious rite, for the performance of each part whereof a separate Dakṣiṇā (honorarium) has been sanctioned by the Śāstra, persons who have respectively performed those parts shall each obtain a Dakṣiṇā, or shall they aportion among themselves the entire Dakṣiṇā (paid in one lump sum at the close of the sacrifice. (208)

रथं हरेत चाध्वर्युर्ब्रह्माधाने च वाजिनम् ।
होता वापि हरेदश्वमुद्गाता चाप्यनः क्रये ॥ २०९ ॥

(Among the followers of certain branches of the Vedas the practice is that) the Adhvarju shall obtain a chariot, the Brahma shall receive a swift-going horse, the Hotā shall obtain a horse, and the Udgātā(chanter of the Sāmaveda shall obtain the cart in which the Soma plants have been carried. (209)

The text Chāpyanahakraye, which Kulluka explains by Soma-vahana-Sakatam, a cart or barrow employed to bring the soma plant to the hall of sacrifice. In the Rick 19 of the Sūkta IX (XLI) of the second Aṣṭaka (Eigth Adyāya of the Ṛgveda, we find a reference to these carts or barrows which are placed in front of the hall of sacrifie; north and south of an altar erected outside. The Sakatas are requested, according to Sāyaṇa, to proceed to the west part of the northern Vedi, or altar; according to Kātyāyana, they are also termed Havirdhānas, oblation-containers, and part of the ceremony consists in dragging them into different positions at different periods accompanied by appropriate Mantras which are given inYajur Veda,V. 14-31.

सर्वेशामर्द्धिनो मुख्यास्तदर्धेनार्थिनोऽपरे ।
तृतीयिनस्तृतीयांशाश्चतुर्थांशाश्च पादिनः ॥ २१० ॥

(In a Jyotishtoma sacrifice the Dakshiṇā (which consists of a hundred kine should be distributed among the sixteen priests as follows, viz.) the (four) principal priests (Hotā, Adhvaryu, Brahma and Uāgātā) shall each receive a Dakshiṇā of a dozen kine, those known as Maitrāvaruṇa, Pratistotā, Brahmananckchhansi and Prastotā shall each receive a half of the Dakshiṇā of the former (i.e. six kine each); the priests of the third set (Achchhāvak, Nashtri, A nidhra and Pratihartā) shall each have a third part of the Dakshiṇā (of a principal priest, i.e., four kine each), and the priests of the fourth set (Grāvastut, Unnita, Pota and Subrahmanya) shall each have a quarter part of the Dakshiṇā of a principal priest (i.e, they shall have three kine eact. (210)

The sixteen are thus enumerated by Kulluka Bhatta, in the order and proportion in which they are entitled to share in a

Dakṣiṇā of a hundred cows, being arranged in four classes, of which the first four are severely the heads, and the others subordinate to them, in the same course of succession :– 1.Hotri, Adhwaryu, Udgātri and Brahman are to have twelve each or forty-eight in all. 2. Maitrāvaruṇa, Pratistotri Brahmanachchhansi, and Pratiharttri, six each, or twenty four. 3. Achchavaka, Neshtri, Agnidhra and Pratiharttri, four each, or sixteen; and 4. Grāvadut, Netri, and Subrahmanya, three each, or in all twelve; making up the total of one hundred. Ramānātha, in his commentary on the Amara Kosha, VII.17, also gives the names of the sixteen priests, with a few variations from Kulluka. Grāvastut in his reading, instead of Grāvadut, and it is the more usual one; and in place of the Prastotri Netri, and Potri, he gives, Prasthatri, Prasastri and Balachchha: We have the Potri repeatedly named in the text of the Rich, as well as the Prasastri. In the Aitareya Brāhmaṇab. vii. I, the sixteen priests to whom portions of the offering are assigned are also enumerated with some modifications, having instead of the Pratistotri, Grāvadut, Netri, and Subrahmanya, of the first list, Pratisprasthatrim Upagatri, A'treya, and Sadasya. The same authority however, adds as priest not included in the sixteen, Gravastut, Unnetri, Subrahmanya, and the Samitri, immolator when a Brahman. In Madhava's commentary on the Nyāya mālā vistāra of Jaimini, for an extract from whicgh I am indebted to Dr. Goldstucker, he enumerates the sixteen priests as classed in four orders, following the authority of Kumaril Bhatta, muct to the same effect as Kulluka; they are; 1. The Adhwaryu, Pratiprasthatri, and Unnetri;. 2. the Brahma, Brahmapachchhansi), Agmdhra and Porti; 3. the Udgatri, Prastortri (Pratiharttri, and Subrahmanya ; and 4. the Hotri, Maitrāvaruna, Achchhāvaka, and Gravastut. The four first are especially charged with the ceremonial of the Yajur-veda: the next four superintend the whole according to the ritual of the three Vedas; the third class chant the hymns, especially of the Sama veda, and the fourth repeat the hyamns ofthe Rick; the head of each

class receives the entire Dakshiṇā, or gratuity; the second, one-half; the third, one third; and the fourth, a quarter; the several functions are not very explicitly described.

संभूय स्वानि कर्माणि कुर्वद्भिरिह मानवैः ।
अनेन विधीयोगेन कर्तव्यांशप्रकल्पना ॥ २११ ॥

The shares of several men, jointly doing a work in this world, should be respectively determined by applying the above-said principle (of division of Dakṣinā. (211)

धर्मार्थं येन दत्तं स्यातत्कस्मैचिद्याचते धनम् ।
पश्चाच्च न तथा तत्स्यान्न देयं तस्य तद्भवेत् ॥२१२ ॥

One, who has given, or has promised to give a small sum of money to a person for a religious rite, shall get back the money or withhold the gift in the event of the latter's failure to perform the same. (212)

यदि संसाधयेत्तत्तु दर्पाल्लोभेन वा पुनः ।
राज्ञा दाप्यः सुवर्णं स्यात्तस्य स्तेयस्य निष्कृति : ॥ २१३ ॥

If the supplicant, out of greedor foolishness, fails to refund the money to the giver, the king shall fine him a Suvarṇa (gold mohur) for the theft. (213)

दत्तस्यैषोदिता धर्म्या यथावदनपक्रिया ।
अत ऊर्ध्वं प्रवक्ष्यामि वेतनस्यानपक्रियाम् ॥ २१४ ॥

Thus is described the law relating to malefeasance in respect of trusts or deposits; now I shall discourse on (the law relating to) non-payment of wages (to servants, etc.). (214)

भृतोनार्तो न कुर्याद्यो दर्पात्कर्म यथोदितम् ।
स दण्ड्यः कृष्णलान्यष्टौ न देयं चास्य वेतनम् ॥ २१५ ॥

A servant, working for a stipulated pay, if he refuses to do, without being sick or indisposed, the work agreed upon out of insolence or impertinence, shall be punished with a fine of eight krisṇalas of gold; and the wages shall not be paid to him. (215)

आर्तस्तु कुर्यात्स्वस्थः सन्यथाभाषितमादितः ।
स दीर्घस्यापि कालस्य तल्लभेतैव वेतनम् ॥ २१६ ॥

(But) if he had been really ill and if after recovery he resumes

his work as originally agreed upon, he shall be entitled to his pay, due to him for howsoever long a period. (216)

यथोक्तमार्तः सुस्थो वा यस्तत्कर्म न कारयेत् ।
न तस्य वेतनं देयमल्पोनस्यापि कर्मणः ॥ २१७ ॥

He, who fails (to get the stipulated work done by others), when ill, or refuses to do it himself when well, shall get no wages, even if a very small part of the work is left undone. (217)

एष धर्मोऽखिलेनोक्तो वेतनादानकर्मणः ।
अत ऊर्ध्वं प्रवक्ष्यामि धर्मं समयभेदिनाम् ॥ २१८ ॥

Thus the law relating to the payment of wages has been fully set forth, now I shall discourse on the law relating to breach of promise or contract. (218)

यो ग्रामदेशसङ्घानां कृत्वा सत्येन संविदम् ।
विसंवदेन्नरो लोभात्तं राष्ट्राद्विप्रवासयेत् ॥ २१९ ॥

Him, who having promised on oath to abide by the rules of the guild or assembly of his village or country, breaks that promise (i.e., transgresses the rules) out of greed, (the king) should banish from the country. (219)

निगृह्य दापयेच्चैनं समयव्यभिचारिणम् ।
चतुःसुवर्णान्षण्निष्कांश्छतमानं च राजतम् ॥ २२० ॥

Having thus punished the breaker of promise, (the king shall impose upon him) a fine of four Suvarṇas or six Nishkas, or one hundred silver coins. (220)

एतद्दण्डविधिं कुर्याद्धार्मिकः पृथिवीपतिः ।
ग्रामजातिसमूहेषु समयव्यभिचारिणाम् ॥ २२१ ॥

A virtuous king shall adopt this law of penalty (i.e., inflict these penalties on) in respect of persons who have violated their compacts with their caste-guilds or village-assemblies. (221)

क्रीत्वा विक्रीय वा किंचिद्यस्येहानुशयो भवेत् ।
सोऽन्तर्दशाहात्तद्द्रव्यं दद्याच्चैवाददीत वा ॥ २२२ ॥

He, who, having purchased or sold an article repents his sale or purchase, must return it (to the seller or purchaser) within ten days of the sale or bargain. (222)

परेण तु दशाहस्य न दद्यान्नापि दापयेत् ।
आददानो ददच्चैव राज्ञा दण्ड्यः शतानि षट् ॥ २२३ ॥

After the expiry of ten days such an article must not be given or taken; for giving or taking it (after the lapse of ten days) the king shall punish the giver or the taker, with a fine of six hundred Paṇas. (223)

यस्तु दोषवतीं कन्यामनाख्याय प्रयच्छति ।
तस्य कुर्यान्नृपो दण्डं स्वयं षण्णवतिं पणान् ॥ २२४ ॥

He, who gives a faulty girl in marriage without mentioning the defect, let the king punish with a fine of ninety-six Paṇas. (224)

अकन्येति नु यः कन्यां ब्रूयाद्द्वेषेण मानवः ।
स शतं प्राप्नुयाद्दण्डं तस्या दोषमदर्शयन् ॥ २२५ ॥

He, who, out of spite, calls a virgin, unvirgin, shall be fined a hundred Panas, on his failure, to substantiate his statement. (225)

पाणिग्रहणिका मन्त्राः कन्यास्वेव प्रतिष्ठिताः ।
नाकन्यासु क्वचिन्नृणां लुप्तधर्मक्रिया हि ताः ॥ २२६ ॥

Nuptial Mantras are related to (lit. established on virgins, and they are never applicable in respect of unvirgined brides, inasmuch as they stand outside the pale of (lit. are bereft of) all religious rites. (226)

The text has Kanyā which Kulluka has explained by Akṣatayoni, which is ordinarily interpreted to mean a girl who has not menstruated. It would have been far more desirable, if the celebrated commentator could have used any other term less equivocal and less confounding. The intention of the author is plain enough, and we would prefer to explain Kanyā by Akshunna-Sati-Chchhadā (a girl with unruptured hymen, which is the recognised evidence of virginity in a girl). The marriage of a girl, after menstruation, is not condemned by Manu, nor does his Samhita depict her status as a wife in any way inferior to that of one married before the age of puberty. In the verse XC of the IX. Chapter, we find that, an unmarried girl, after menstruation, is enjoined to live for three years in her father's house, and to seek out a husband thereafter; and the verse XCIII of the same chapter exempts a man, marrying such a girl, from the obligation of paying a dowry to her father. The right of using Vediac Mantras in marriages of pregnant brides,

and the privilege of recognising such marriages as sacraments were not denied to the parties thereto by Manu, as would from Yā Garbhinī Saṁskriyāti or Vadhu Kanyā Samudbhabam etc. In respect of the Gandharva form of marriage, which may be solemnised even after its actual consummation by the couple, Devala enjoins that Vediac Mantras and rites should be respectively recited and gone through on the occasion of its solemnization before the nuptial fire. (Gāndharveshu Vivāheshu Punar vaivdhika Vidhih Kartavyaśca tribhirvarṇaih Samayanāgni Sākṣikah). The couplet in the ninth chapter of this Saṁhitā which lays down that a man of thirty should marry a handsome girl of twelve (Trinsadvarsho-dvahet Kanyām hridyām. Dvādaśavārshikim) does not necessarily suggest that girls should be married before puberty, since menstruation has been known to occur in many cases earlier than that age. What the couplet does at best is to fix the highest desparity of age allowable between the married couple. The intention of the Saṁhitā is to ensure the highest sanctity of marriage and this verse evidently contemplates that a bride must be a chaste virgin in order to be consecrated with the sacrament of marriage. (Dharmay Vivāha) which the loss of her virginity before the wedlock does not entitle her to claim.

पाणिग्रहणिका मन्त्रा नियतं दारलक्षणम् ।
तेषां निष्ठा तु विज्ञेया विद्वद्भिः सप्तमे पदे ॥ २२७ ॥

The nuptial Mantras impart the status of a wife, and rite of Saptapadi (walking seven steps), gone through by the bride, completes the creation of wifehood. (227)

यस्मिन्यस्मिन्कृते कार्ये यस्येहानुशयो भवेत् ।
तमनेन विधानेन धर्मे पथि निवेशयेत् ॥ २२८ ॥

In whatseever transaction (i.e., not only in a sale, or purchase, or payment of wages), him, who shall have any cause of

complaint, the king shall give this equitable relief in accordance with the abovesaid rules. (228)

पशुषु स्वामिनां चैव पालानां च व्यतिक्रमे ।
विवादं संप्रवक्ष्यामि यथावद्धर्मतत्त्वतः ॥ २२९ ॥

Now I shall duly discourse (on the law relating to) disputes between owners and keepers of cattle, arising out of their (respective) short-comings (i.e.,negligence, or omissions). (229)

दिवा वक्तव्यता पाले रात्रौ स्वामिनि तद्गृहे ।
योगक्षेमऽन्यथा चेत्तु पालो वक्तव्यतामियात् ॥ २३० ॥

The keeper of an animal, made over to him for tending, shall be answerable for any injury done to it during the day, while its owner shall be answerable for an injury done to it in his *house during the night; but if the terms of tending be otherwise* (i.e. for the day and night) the keeper shall be answerable for injuries done to it both in the day and night. (230)

गोपः क्षीरभृतो यस्तु स दुह्याद्दशतो वराम् ।
गोस्वाम्यनुमते भृत्यः सा स्यात्पालेऽभृते भृतिः ॥ २३१ ॥

A cowherd, who has agreed, to take milk in lieu of his wages, shall milch with the consent of the owner, best one among (each group of) ten cows. In the absence of a stipulation for any other form of wages, this should be held as the (standard) wages of cow-keepers. (231)

नष्टं विनष्टं कृमिभिः श्वहतं विषमे मृतम् ।
हीनं पुरुषकारेण प्रदद्यात्पाल एव तु ॥ २३२ ॥

If an animal strays out of sight, or is killed by a reptile or, by falling into a pit (lit. uneven ground) through the wilful negligence of the keeper of his duties, the keeper shall be bound to make good its loss (to the owner of the beast). (232)

विघुष्य तु हृतं चौरैर्न पालो दातुमर्हति ।
यदि देशे च काले च स्वामिनः स्वस्य शंसति ॥ २३३ ॥

If a beast be stolen by a gang of thieves, who have perpetrated the crime with the beat of drum, the keeper of the flock shall not be liable to make good its loss if he informs its owner of the fact at the proper time and place. (233)

कर्णौ चर्म च बालांश्च बस्तिं स्नायुं च रोचनाम् ।
पशुषु स्वामिनां दद्यान्मृतेष्वङ्गानि दर्शयेत् ॥ २३४ ॥

If a beast dies a natural death, its keeper shall cut off its ears, skin, hairs, bladder, sinews, gall-stones, or other bodily appendages which may testify to its natural death, and show them to its owner (for his better conviction). (234)

अजाविके तु संरुद्धे वृकैः पाले त्वनायति ।
यां प्रसह्य वृको हन्यात्पाले तत्किल्बिषं भवेत् ॥ २३५ ॥

In the absence of the flock-keeper, if a wolf attacks the flock and caries away a beast, the flock-keeper shall be answerable for, and liable to make good the loss of, that animal to its owner. (235)

तासां चेदवरुद्धानां चरन्तीनां मिथो वने ।
यामुत्प्लुत्य वृको हन्यान्न पालस्तत्र किल्बिषी ॥ २३६ ॥

But if a wolf darts upon and kills one of the animals, grazing in flocks in a wood in his presence, the flock keeper shall not be answerable (for the death of that animal to its owner.) (236)

धनुःशतं परीहारो ग्रामस्य स्यात्समन्ततः ।
शम्यापातास्त्रयो वापि त्रिगुणो नगरस्य तु ॥ २३७ ॥

A strip of land to the extent of four hundred cubits, or to the width of three large sticks at the outskirt of a village should be set apart for pasturage; a ground of thrice as much measure should be kept reserved for the purpose at the outskirt of a town or city. (237)

तत्रापरिवृतं धान्यं विहिंस्युः पशवो यदि ।
न तत्र प्रणयेद्दण्डं नृपतिः पशुरक्षिणाम् ॥ २३८ ॥

If the cattle graze on and destroy the crops standing on an unfenced ground, adjoining the pasture-land, the king shall inflict no penalty on the cattle-keepers (for such destructions of crops). (238)

वृतिं तत्र प्रकुर्वीत यामुष्ट्रो न विलोकयेत् ।
छिद्रं च वारयेत्सर्वं श्वसूकरमुखानुगम् ॥ २३९ ॥

Such a land (i.e. the one adjoining or close to the pasture ground) should be enclosed with a fence or enclosure over which a camel would not be able to see and too dense to allow a dog or a hog to thurst its nose or snout into it. (239)

पथि क्षेत्रे परिवृते ग्रामान्तीयेऽथवा पुनः ।
सपालः शतदण्डोर्हो विपालान्वारयेत्पशून् ॥ २४० ॥

If a flock of cattle, attended by its keeper, trespasses on an enclosed field near the road side, or at the outskirt of a village, or close to a pasture ground (and grazes upon the growing crop), the king shall fine him a hundred Paṇas; the owner of the field is bound to keep them off, if the cattle, unattended by the keepers, attempt to enter upon it. (240)

क्षेत्रेष्वन्येषु तु पशुः सपादं पणमर्हति ।
सर्वत्र तु सदो देयः क्षेत्रिकस्येति धारणा ॥ २४१ ॥

If the cattle trespass and graze on fields other than those described above, the keeper shall be punished with a fine of one Pana and a quarter; but under all circumstances he shall be liable to make good the loss to the owner of the field. (241)

अनिर्दशाहां गां सूतां वृषान्देवपशूस्तथा ।
सपालान्वा विषालान्वा न दण्ड्यान्मनुरब्रवीत् ॥ २४२ ॥

No penalty exists in respect of the destruction of a crop by a cow within ten days of her parturition, or by a bull branded with the sign of a discus or trident, or by a bull, dedicated to a deity, whether attended by the cowherd or otherwise. This is the decision of Manu. (242)

क्षेत्रियस्यात्यये दण्डो भागाद्दशगुणो भवेत् ।
ततोऽर्धदण्डो भृत्यानामज्ञानात्क्षेत्रिकस्य तु ॥ २४३ ॥

In the event of the destruction of the crop through thenegligence or omission of the owner of the field, he shall be punished with a fine of ten times the measure of grain payable (as revenue) to the king (in respect of that field); and half of the above fine shall be the penalty when the loss will occur through acts of the owner's servants and without his knowledge. (243)

एताद्विधानमातिष्ठेद्धार्मिकः पृथिवीपतिः ।
स्वामिनां च पशूनां च पालानां च व्यतिक्रमे ॥ २४४ ॥

Conformably to these rules the virtuous king shall settle disputes between keepers and owners of animals, arising out of their respective omissions or shortcomings. (244)

सीमां प्रति समुत्पन्ने विवादे ग्रामयोर्द्वयोः ।
ज्येष्ठे मासि नयेत्सीमां सुप्रकाशेषु सेतुषु ॥ २४५ ॥

In a dispute as to boundaries between two villages, the boundary should be determined in the month of Jaishtha (May-June) after the border embankments have become fully apparent (on the recedence of water). (245)

सीमावृक्षांश्च कुर्वीत न्यग्रोधाश्वत्थकिंशुकान् ।
शाल्मलीन्सालतालांश्च क्षीरिणश्चैव पादपान् ॥ २४६ ॥

Tree such as the Nyagrodsha, Ashvattha, Kinśuka, Śālmali, Sāla , Tala, and Ksheri should be made (i.e. planted to demarcate) boundaries. (246)

गुल्मान्वेणूंश्च विविधाञ्छमीवल्लीस्थलानि च ।
शरान्कुब्जकगुल्मांश्च तथा सीमा न नश्यति ॥ २४७ ॥

Boundaries, demarcated by shrubs, bamboos, various kinds of Shamis, creepers, mud-pillars, or Kuvjaka plants are never obliterated. (247)

तडागान्युदपानानि वाप्यः प्रस्रवणानि च ।
सीमासंधिषु कार्याणि देवतायतनानि च ॥ २४८ ॥

At the meeting of boundaries, tanks, ponds, fountains or reservoirs of water should be made, or divine temples should be erected. (248)

उपच्छन्नानि चान्यानि सीमालिङ्गानि कारयेत् ।
सीमाज्ञाने नृणां वीक्ष्य नित्यं लोके विपर्ययम् ॥ २४९ ॥

Considering the blunders committed by men in determining or ascertaining boundaries, other hidden signs of boundary-demarcation should be made. (249)

अश्मनोऽस्थीनि गोवालांस्तुषान्भस्म कपालिकाः ।
करीषमिष्टकाङ्गारांश्छर्करा वालुकास्तथा ॥ २५० ॥

Stones, bones, cow's hairs, husks of paddy, ashes, bits of broken pottery, dried cow-dung cakes, bricks, charcoals, broken bits of baked clay and sands. (250)

यानि चैवंप्रकाराणि कालाद्भूमिर्न भक्षयेत् ।
तानि संधिषु सीमायामप्रकाशानि कारयेत् ॥२५१ ॥

(Or in other words) all things which the earth may not consume in course of time should be buried underneath the soil for the purpose of fixing the boundaries. (251)

एतैर्लिङ्गैर्नयेत्सीमां राजा विवदमानयोः ।
पूर्वभुक्त्या च सततमुदकस्यागमेन च ॥ २५२ ॥

The king shall lay down the boundary between the two contending (villages) by the abovesaid demarcating substances, having determined it by previous possession and (the existence of) water-courses. (252)

यदि संशय एव स्याल्लिङ्गानामपि दर्शने ।
साक्षिप्रत्यय एव स्यात्सीमावादविनिर्णयः ॥ २५३ ॥

In the case where the existence of boundary-marks would give rise to suspicion the testimony of witnesses would settle the dispute as to the boundary. (253)

ग्रामीयककुलानां च समक्षं सीम्नि साक्षिणः ।
प्रष्टव्याः सीमलिङ्गानि तयोश्चैव विवादिनोः ॥ २५४ ॥

He (i.e. the king) shall interrogate the witnesses as to the boundary marks in the presence of the disputants and the inmates of the same village. (254)

ते पृष्टास्तु यथा ब्रूयुः समस्ताः सीम्नि निश्चयम् ।
निबन्धीयात्तथा सीमां सर्वांस्तांश्चैव नामतः ॥ २५५ ॥

Statements made by the witnesses regarding the determination of boundaries, together with their names, the king shall cause to be entered into the boundary paper (record). (255)

शिरोभिस्ते गृहीत्वोर्वीं स्रग्विणो रक्तवाससः ।
सुकृतैः शापिताः स्वैः स्वैर्नयेयुस्ते समञ्जसम् ॥ २५६ ॥

The witnesses, clad in red garments, decked with garlands of red flowers round their necks, and carrying loose earth on their heads, shall swear as to the correctness of the boundary by their respective good deeds. (256)

यथोक्तेन नयन्तस्ते पूयन्ते सत्यसाक्षिणः ।
विपरीतं नयन्तस्तु दाप्याः स्युर्द्विशतं दमम् ॥ २५७ ॥

Their true testimony shall purify these truthful witnesses, but the king shall punish each of them with a fine of two hundred Paṇas, if they give false evidence. (257)

साक्ष्यभावे तु चत्वारो ग्रामाः सामन्तवासिनः ।
सीमाविनिर्णयं कुर्युः प्रयता राजसंनिधौ ॥ २५८ ॥

In the absence of witnesses, four persons, living at the four angles of the village (Samantas), shall assiduously determine the boundary in the presence of the king. (258)

सामन्तानामभावे तु मौलानां सीम्नि साक्षिणाम् ।
इमानप्यनुयुञ्जीत पुरुषान्वनगोचरान् ॥ २५९ ॥
व्याधाञ्छाकुनिकान्गोपान्कैवर्तान्मूलखानकान् ।
व्यालग्राहानुञ्छवृत्तीनन्यांश्च वनचारिणः ॥ २६० ॥

In the absence of Samantas, persons who are the members of old-established families in the village shall be cited as witnesses, and in cases where even they would be unavailable the foresters, (such as trappers, fowlers, cowherds, Kaivartas (fishermen), herb-collectors, snake -catchers, and grain-pickers) shall be interrogated. (259-260)

ते पृष्टास्तु यथा ब्रूयुः सीमासंधिषु लक्षणाम् ।
तत्तथा स्थापयेद्राजा धर्मेण ग्रामयोर्द्वयोः ॥ २६१ ॥

Interrogated by him, whatever they will say as to the mode of demarcating the boundary between the two villages the king shall lay down the boundary in accordance therewith. (261)

क्षेत्रकूपतडागानामारामस्य गृहस्य च ।
सामन्तप्रत्ययो ज्ञेयः सीमासेतुविनिर्णयः ॥२६२ ॥

In demarcating the boundaries of a field, well, pond, orchard, or a house, the testimony of a man, living in the neighbourhood and cognisant thereof, shall be taken. (262)

सामन्ताश्चेन्मृषा ब्रूयुः सेतौ विवदतां नृणाम् ।
सर्वे पृथक्पृथग्दण्ड्या राज्ञा मध्यमसाहसम् ॥ २६३ ॥

The king shall punish each of these witnesses with a fine of Madhyama Sāhasa (five hundred Paṇas), if they give false evidence in respect of the boundary. (263)

गृहं तडागमारामं क्षेत्रं वा भीषया हरन् ।
शतानि पञ्च दण्ड्यः स्यादज्ञानाद्द्विशतो दमः ॥ २६४ ॥

For having wrongfully taken possession of a house, or orchard by

intimidation, one shall be punished with a fine of five hundred Paṇas, for having unknowingly taken possession thereof one shall be punished with a fine of two hundred Paṇas. (264)

सीमायामविषह्यायां स्वयं राजैव धर्मवित् ।
प्रदिशेद्भूमिमेतेषामुपकारादिति स्थितिः ॥ २६५ ॥

In the case where it will be impossible to (rightly) demarcate the boundary, the king shall go to the spot in person and allot the lands (in dispute) to such (of the disputants) to whom they may be most useful. (265)

एषोऽखिलेनाभिहितो धर्मः सीमाविनिर्णये ।
अत ऊर्ध्वं प्रवक्ष्यामि वाक्पारुष्यविनिर्णयम् ॥ २६६ ॥

Thus the law (i.e., procedure) relating to boundary disputes has been laid down in its entirety; henceforth I shall discourse on the law relating to the use of abusive language. (266)

शतं ब्राह्मणमाक्रुश्य क्षत्रियो दण्डमर्हति ।
वैश्योऽप्यर्धशतं द्वे वा शूद्रस्तु वधमर्हति ॥ २६७ ॥

For having used any abusive language to a Brāhmaṇa, a Kṣatriya shall be punished with a fine of one hundred Paṇas; whereas for the same offence a Vaiśya shall be punished with a fine of one hundred and fifty or two hundred Paṇas; and a Śūdra, with a corporal punishment (flogging, etc.). (267)

पञ्चाशद्ब्राह्मणो दण्ड्यः क्षत्रियस्याभिशंसने ।
वैश्ये स्यादर्धपञ्चाशच्छूद्रे द्वादशको दमः ॥ २६८ ॥

For having used abusive language to a Kṣatriya a Brāhmaṇa shall be punished with a fine of fifty Panas; while for having used abusive language to a Vaiśya or Śūdra he shall be punished with a fine of twenty-five or twelve Paṇas. (268)

समवर्णे द्विजातीनां द्वादशैव व्यतिक्रमे ।
वादेष्ववचनीयेषु तदेव द्विगुणं भवेत् ॥ २६९ ॥

In the case of abusive language among members of the twice-born castes, the offender shall be punished with a fine of twelve Paṇas, while in the event of filthy language being used the offender shall be punished with a fine of double value (twenty four Paṇas). (269)

एकजातिर्द्विजातींस्तु वाचा दारुणया क्षिपन् ।
जिह्वायाः प्राप्नुयाच्छेदं जघन्यप्रभवो हि सः ॥ २७० ॥

If a Śūdra uses any offensive language to a member of the twice-born caste (Brāhmaṇa), his tongue shall be slipped off, inasmuch as he (Śūdra) has originated from a vile place (of the body of Supreme Brahma). (270)

नामजातिग्रहं त्वेषामभिद्रोहेण कुर्वतः ।
निक्षेप्योऽयोमयः शङ्कुर्ज्वलन्नास्ये दशाङ्गुलः ॥ २७१ ॥

If a Śūdra abuses a member of the twice-born order by mentioning his name and caste, a burning log to the length of ten fingers shall be inserted into his mouth. (271)

धर्मोपदेशं दर्पेण विप्राणामस्य कुर्वतः ।
तप्तमासेचयेत्तैलं वक्रे श्रोत्रे च पार्थिवः ॥ २७२ ॥

If a Śūdra insolently gives any religious or moral advice to a Brāhmaṇa, the king shall cause hot oil to be poured intohis mouth and ears. (272)

श्रुतं देशं च जातिं च कर्म शारीरमेव च ।
वितथेन ब्रुवन्दर्पाद्दाप्यः स्याद्द्विशतं दमम् ॥ २७३ ॥

For having cast unjust aspersions on one's learning, country, caste, deeds, or bodily features, the king shall punish the offender with a fine of two hundred Paṇas. (273)

काणं वाप्यथवा खञ्जमन्यं वापि तथाविधम् ।
तथ्येनापि बुवन्दाप्यो दण्डं कार्षापणावरम् ॥ २७४ ॥

For haing taunted a man for his physical deformity (lit. for having called a lame man, lame, and a blind man blind) or for having committed a similar offence out of insolence, the king shall punish the offender with a fine of one Karshā Paṇam (sixteen Paṇas). (274)

मातरं पितरं जायां भ्रातरं तनयं गुरुम् ।
आक्षारयञ्छतं दाप्यः पन्थानं चाददद्गुरोः ॥ २७५ ॥

For having used abusive language to his mother, father, wife, brother, or son, and for not having given way to his preceptor, the king shall punish the offender with a fine of one hundred Paṇas. (275)

ब्राह्मणक्षत्रियाभ्यां तु दण्डः कार्यो विजानता ।
ब्राह्मणे साहसः पूर्वः क्षत्रिये त्वेव मध्यमः ॥ २७६ ॥

In the case where a Brāhmaṇa has used abusive language to a Kṣatriya, and vice versa, the king shall punish the Brāhmaṇa with a fine of the Prathama Sahasa class (one hundred Paṇas) and the Kṣatriya with a fine of the Madhyama Sāhasa class (two hundred and fifty Paṇas). (276)

विट्शूद्रयोरेवमेव स्वजातिं प्रति तत्त्वतः ।
छेदवर्जं प्रणयनं दण्डस्येति विनिश्चयः ॥ २७७ ॥

For such a (quarrel) having occurred between a Vaiśya and a Śūdra, the Vaiśya shall be punished with a fine of the Prathama Sāhasa class, and the Śūdra, without having had his tongue clipped off, shall be punished with a fine of the Madhyama Sāhasa class. This is the decision of law in respect of punishment (for these offences). (277)

एष दण्डविधिः प्रोक्तो वाक्पारुष्यस्य तत्त्वतः ।
अत ऊर्ध्वं प्रवक्ष्यामि दण्डपारुष्यनिर्णयम् ॥ २७८ ॥

Verily thus the punishment for the use of abusive language has been described. Now I shall discourse on the law relating to assault or battery. (278)

येन केनचिदङ्गेन हिंस्याच्चेच्छ्रेष्ठमन्त्यजः ।
छेत्तव्यं तत्तदेवास्य तन्मनोरनुशासनम् ॥ २७९ ॥

The limb with which a member of a vile caste shall assault a member of a superior caste shall be cut off. This is the injunction of Manu. (279)

पाणिमुद्यम्य दण्डं वा पाणिच्छेदनमर्हति ।
पादेन प्रहरन्कोपात्पादच्छेदनमर्हति ॥ २८० ॥

If a member of a vile caste raises his hand against, or assaults, a member of a superior caste with his hand his, hand shall be cut off by way of punishment; if he commits the same offence with his leg out of anger, his leg shall be cut off. (280)

सहासनमभिप्रेप्सुरुत्कृष्टस्यापकृष्टजः ।
कट्यां कृताङ्को निर्वास्यः स्फिचं वास्यावकर्तयेत् ॥ २८१ ॥

If a vile person attempts to sit on the same seat or cushion with

a man of superior caste, the king shall punish him by branding his waist and exiling him from the country, or by lopping off his hips. (281)

अवनिष्ठीवतो दर्पाद्द्वावोष्ठौ छेदयेन्नृपः ।
अवमूत्रयतो मेढ्रमवशर्धयतो गुदम् ॥ २८२ ॥

If any one insolently spits on the person (of a Brāhmaṇa) the king shall cause his lips to be cut off; if any one urinates or passes flatus (out of insolence) on the person of a Brāhmaṇa, the king shall cause his penis or rectum to be cut off. (282)

केशेषु गृह्णतो हस्तौ छेदयेदविचारयन् ।
पादयोर्दाढिकायां च ग्रीवायां वृषणेषु च ॥ २८३ ॥

If any body pulls him (Brāhmaṇa) by the hair or beard, the king shall cause his (offender's) hand or leg to be cut off; if any body pushes him (Brāhmaṇa) by the neck the king shall cause his testes to be severed. (283)

त्वग्भेदकः शतं दण्ड्यो लोहितस्य च दर्शकः ।
मांसभेत्ता तु षण्डिष्कान्प्रवास्यस्त्वस्थिभेदकः ॥ २८४ ॥

A breaker of skin or drawer of blood (on the body of one of his own caste) shall be punished with a fine of one hundred Paṇas, a piercer of flesh, with a fine of six Nishkas; and breaker of bone with exile. (284)

वनस्पतीनां सर्वेषामुपभोगं यथायथा ।
तथातथा दमः कार्यो हिंसायामिति धारणा ॥ २८५ ॥

Any one injuring the factors by which the trees and vegetables may be used and enjoyed (such as fruits, flowers, etc.,) shall be punished with penalties determined according to the gravity of lightness of his offence. (285)

मनुष्याणां पशूनां च दुःखाय प्रहृते सति ।
यथायथा महद्दुःखं दण्डं कुर्यात्तथातथा ॥ २८६ ॥

If men or beasts are grieviously hurt, let (the offender) be punished with a punishment proportionate to the greviousness of the hurt. (286)

अङ्गावपीडनायां च व्रणशोणितयोस्तथा ।
समुत्थानव्ययं दाप्यः सर्वदण्डमथापि वा ॥ २८७ ॥

In (a case of assault attended with) the injury of a limb or organ, or with a wound or bleeding, the king shall cause the assaulter to pay to the assaulted person the costs of the medical treatment necessary for his cure; in default whereof he shall be punished with a fine, double of such costs in value. (287)

द्रव्याणि हिंस्याद्यो यस्य ज्ञानतोऽज्ञानतोऽपि वा ।
स तस्योत्पादयेत्तुष्टिं राज्ञे दद्याच्च सत्समम् ॥२८८ ॥

For having knowingly or unknowingly done any mischief to another's property (or goods), the offender shall satisfy the injured party by paying off its price or by replacing the same and also he shall pay fine of equal value to the king. (288)

चर्मचार्मिकभाण्डेषु काष्ठलोष्ठमयेषु च ।
मूल्यात्पञ्चगुणो दण्डः पुष्पमूलफलेषु च ॥ २८९ ॥.

For having knowingly or unknowingly destroyed a leather, or a leathern article, a wooden or earthen vessel, or a flower, bulb or fruit, (belonging to another) one shall pay a penalty of five times its value. (289)

यानस्य चैव यातुश्च यानस्वामिन एव च ।
दशातिवर्तनान्याहुः शेषे दण्डो विधीयते ॥ २९० ॥

Except under the ten circumstances (hereunder mentioned) the carman, passenger and the owner of a car shall be liable to punishment. (290)

छिन्ननास्ये भग्नयुगे तिर्यक्प्रतिमुखागते ।
अक्षभङ्गे च यानस्य चक्रभङ्गे तथैव च ॥ २९१ ॥
छेदने चैव यन्त्राणां योक्ररश्म्योस्तथैव च ।
आक्रन्दे चाप्यपैहीति न दण्डं मनुरब्रवीत् ॥ २९२ ॥

If a mischief happens to any beast or person (on the road) on the breaking of the nose-rope (of a bullock yoked to a bullock cart), on the breaking of the shaft (of a horse car), on account of the uneven nature of the ground, on the breaking of a wheel or its spoke, on the breaking of the straps, reins, or headrope, or even after being loudly warned of the danger, (the carman, or carowner etc.) shall not be liable to punishment. This is what Manu has said (on the subject). (291-292)

यत्रापवर्तते युग्यं वैगुण्यात्प्राजकस्य तु ।
तत्र स्वामी भवेद्दण्ड्यो हिंसायां द्विशतं दमम् ॥ २९३ ॥

If for the inefficiency of the driver any mischief (or accident) happens (to a person or beast), the owner of the car shall be punished with a fine of two hundred Paṇas (for having employed an unskillful carman). (293)

प्राजकश्चेद्भवेदाप्तः प्राजको दण्डमर्हति ।
युग्यस्थाः प्राजकेऽनाप्ते सर्वे दण्ड्याः शतं शतम् ॥ २९४ ॥

If the driver (carman) be an efficient one, he alone shall be liable to a fine of two hundred Paṇas; otherwise the riders, car owner etc, shall be each liable to a fine of one hundred Paṇas. (294)

स चेत्तु पथि संरूद्धः पशुभिर्वा रथेन वा ।
प्रमापयेत्प्राणभृतस्तत्र दण्डोऽविचारितः ॥ २९५ ॥

If for being obstructed in his way by beasts or carts, a charioteer, while driving his chariot, happens to kill any creature, he shall be summarily punished (for that rash act). (295)

मनुष्यमारणे क्षिप्तं चौरवत्किल्बिषं भवेत् ।
प्राणभृत्सु महत्स्वर्धं गोगजोष्ट्रहयादिषु ॥ २९६ ॥

For thus having killed a man, he shall be summarily punished with the penalty for theft (i.e. with a fine of one thousand Paṇas and not with the punishment for man-slaughter), while the penalty shall be half as much (i.e., five hundred Paṇas) if he chances to kill a large quadruped such as, a cow, elephant, horse or camel). (296)

क्षुद्रकाणां पशूनां तु हिंसायां द्विशतो दमः ।
पञ्चाशत्तु भवेद्दण्डः शुभेषु मृगपक्षिषु ॥ २९७ ॥

Two hundred Paṇas shall be the penalty for killing small beasts under the circumstances, while that in respect of killing an auspicious beast (such as, deer) or bird (such as a parrot, etc.,) is fifty Paṇas. (297)

गर्दभाजाविकानां तु दण्डः स्यात्पञ्चमाषिकः ।
माषिकस्तु भवेद्दण्डः श्वसूकरनिपातने ॥ २९८ ॥

Five Māshas (of silver) is the penalty for (thus) killing as ass, goat or lamb, while a Māsha of silver is the penalty for killing a dog or a hog (under the circumstances). (298)

भार्या पुत्रश्च दासश्च प्रेष्यो भ्राता च सोदरः ।
प्राप्तापराधास्ताड्याः स्यू रज्ज्वा वेणुदलेन वा ॥ २९९ ॥

A wife, son, servant, disciple, or uterine brother, found guilty of an offence, should be punished with a chord or with (a foliated) bamboo stick. (299)

पृष्ठतस्तु शरीरस्य नोत्तमाङ्गे कथंचन ।
अतोऽन्यथा तु प्रहरन्प्राप्तः स्याच्चौरकिल्बिषम् ॥३०० ॥

They shall be chastised on the lower parts of their bodies, and never upon the upper limbs. For having flogged them in any other fashion one shall be liable to punishment for theft. (300)

एषोऽखिलेनाभिहितो दण्डपारुष्यनिर्णयः ।
स्तेनस्यातः प्रवक्ष्यामि विधिं दण्डविनिर्णये ॥ ३०१ ॥

Thus the law relating to assult and battery has been fully set forth; now I shall discourse on the law relating to theft. (301)

परमं यत्नमातिष्ठेत्स्तेनानां निग्रहे नृपः ।
स्तेनानां निग्रहादस्य यशो राष्ट्रं च वर्धते ॥ ३०२ ॥

The king shall assiduously endeavour to repress the thieves in his kingdom; by repressing theft the fame and kindgom of a king are augmented. (302)

अभयस्य हि यो दाता स पूज्यः सततं नृपः ।
सत्रं हि वर्धते तस्य सदैवाभयदक्षिणम् ॥ ३०३ ॥

Always worshipped is the king who grants protection from thieves (to his honest subjects); verily augmenteth his sacrifice (of sovereignty) which grants perpetual protection (to his subjects) as its Dakṣiṇās honorarium). (303)

सर्वतो धर्म षड्भागो राज्ञो भवति रक्षतः ।
अधर्मादपि षड्भागो भवत्यस्य ह्यरक्षतः ॥ ३०४ ॥

The king receives a sixth part of the religious merit of his subjects whom he in every way protecteth, and a sixth part of their sins if he fails to *properly* protect *them*. (304)

यदधीते यद्यजते यद्ददाति यदर्चति ।
तस्य षड्भागभाग्राजा सम्यग्भवति रक्षणात् ॥ ३०५ ॥

Whatever Vediac studies do his subjects do, whatever sacrifices

do they perform, whatever gifts they make, and whatever prayers they offer to the deity, through his properly protecting them he enjoyeth a sixth part of the merit thereof. (305)

रक्षन्धर्मेण भूतानि राजा वध्यांश्च घातयन् ।
यजतेऽहरहर्यज्ञैः सहस्रशतदक्षिणैः ॥ ३०६ ॥

By lawfully protecting his subjects, and by punishing those who deserve punishment, the king acquires the merit of a sacrifice which is performed daily with a Dakṣiṇā of a hundred thousand cows. (306)

योऽरक्षन्बलिमादत्ते करं शुल्कं च पार्थिवः ।
प्रतिभागं च दण्डं च स सद्यो नरकं व्रजेत् ॥ ३०७ ॥

The king, who without protecting his subjects realises from them a sixth part of the produce of their fields, revenue, duties, royalties and fines, goes to hell after death. (307)

The text has Pratibhāgam, Kulluka explains it by Phalakūsumā. Śāka-trinādyupāyanam Pratidinagrāhyam. Tolls or royalties of fruits, flowers, edible bulbs, hays etc. daily paid to the king.

अरक्षितारं राजानं बलिषड्भागहारिणम् ।
तमाहुः सर्वलोकस्य समग्रमलहारकम् ॥ ३०८ ॥

The wise have called such a king, who realises a sixth part (of the agricultural products of his subjects without giving them the safety of life and property, as the filth-taker of all. (308)

अनपेक्षितमर्यादं नास्तिकं विप्रलुम्पकम् ।
अरक्षितारमत्तारं नृपं विद्यादधोगतिम् ॥ ३०९ ॥

A law-breaking, avaricious, non-protecting, oppressive, king who sucks up the life blood of his subjects (i.e., squeezes out their substance by means of unjust and oppressive taxes) should be regarded as one (already) doomed to a vile existence (after death). (309)

अधार्मिकं त्रिभिर्न्यायैर्निगृह्णीयात्प्रयत्नतः ।
निरोधनेन बन्धेन विविधेन वधेन च ॥ ३१० ॥

By the three lawful expedients of imprisonment, enchainment and various forms of corporeal punishment such as the mutilation of a limb, etc.) let him assiduously repress the miscreants. (310)

निग्रहेण हि पापानां साधूनां संग्रहेण च ।
द्विजातय इवेज्याभिः पूयन्ते सततं नृपाः ॥ ३११ ॥

By repressing the wrong doers and encouraging the virtuous, kings are constantly purified as Brāhmaṇas are purified by the performance of religious sacrifices. (311)

क्षन्तव्यं प्रभुणा नित्यं क्षिपतां कार्यिणां नृणाम् ।
बालवृद्धातुराणां च कुर्वता हितमात्मनः ॥ ३१२ ॥

A king, seeking his own welfare shall always tolerate. the calumnious remarks made by suitors, defendants, infants, old men and sick folks regarding himself. (312)

यः क्षिप्तो मर्षयत्यार्तैस्तेन स्वर्गे महीयते ।
यस्त्वैश्वर्यान्न क्षमते नरकं तेन गच्छति ॥ ३१३ ॥

He who bears with ill-reports (adverse criticisms) made by the aggrieved is glorified in heaven; he who out of pride of wealth can not tolerate such criticisms goes to hell for that. (313)

राजा स्तेनेन गन्तव्यो मुक्तकेशेन धावता ।
आचक्षाणेन तत्स्तेयमेवंकर्मास्मि शाधि माम् ॥ ३१४ ॥

A thief, with his hairs dishevelled, must run to the king, confessing his own guilt and asking him to punish his self. (314)

स्कन्धेनादाय मुसलं लगुडं वापि खादिरम् ।
शक्तिं चोभयतस्तीक्ष्णामायसं दण्डमेव वा ॥ ३१५ ॥

Carrying a cudgel, or a club of catechu wood, or a sharp spear, or an iron rod on his shoulder. (315)

शासनाद्वा विमोक्षाद्वा स्तेन स्तेयाद्विमुच्यते ।
अशासित्वा तु तं राजा स्तेनस्याप्नोति किल्बिषम् ॥ ३१६ ॥

Killed, or alive after being punished by the king, a thief is exonerated from his crime; but the king who letsoff a thief without punishment himself acquires the guilt of theft. (316)

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्यापचारिणी ।
गुरौ शिष्यश्च याज्यश्च स्तेनो राजनि किल्बिषम् ॥ ३१७ ॥

The sin of a foeticide is transferred to the person who partakes of his food, the husband of a faithless wife obtains the sin of her adultery, the sin of the disciple is contaminated to his preceptor,

and the sin of a Yajamāna (institutor of a religious rite) is transmitted to the priest officiating at the ceremony. (317)

राजभिः कृतदण्डास्तु कृत्वा पापानि मानवाः ।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥ ३१८ ॥

After having committed crimes, men, punished by the king, become free from impurity and go to heaven after death as honest and virtuous men do. (318)

यस्तु रज्जुं घटं कूपाद्धरेद्भिद्याच्च यः प्रपाम् ।
स दण्डं प्राप्नुयान्माषं तच्च तस्मिन्समाहरेत् ॥ ३१९ ॥

He who has stolen a pitcher from a well, or broken down a water house shall be punished with a fine of one Māṣa and liable to return the stolen good to its owner. (319)

The text has Prapā which means a house where water is given to the passers.

धान्य दशम्यः कुम्भेभ्यो हरतोऽभ्यधिकं वधः ।
शेषेऽप्येकादशगुणं दाप्यस्तस्य च तद्धनम् ॥ ३२० ॥

For having stolen paddy of more than ten Kumbha measures a person shall be punished with death (corporeal punishment or mutilation of a limb); for having stolen paddy of a lesser measure he shall be punished with a fine of eleven times the quantity of the stolen paddy, which should be restored to the owner. (320)

Two hundred Palas make one Droṇa, and twenty Droṇas make one Kumbha.

तथा धरिममेयानां शतादभ्यधिके वधः ।
सुवर्णरजतादीनामुत्तमानां च वाससाम् ॥ ३२१ ॥

Capital punishment should be inflicted on a thief for having stolen a tula weight of gold or silver or precious (silk) cloths, weighing more than a hundred palas. (321)

पञ्चाशतस्त्वभ्यधिके हस्तच्छेदनमिष्यते ।
शेषे त्वेकादशगुणं मूल्याद्दण्डं प्रकल्पयेत् ॥ ३२२ ॥

Mutilation of a hand should be the punishment for stealing the abovesaid articles, numbering more than fifty and less than one hundred. For stealing less than fifty (pieces of cloth) the penalty should be eleven times their value. (322)

पुरुषाणां कुलीनानां नारीणां च विशेषतः ।
मुख्यानां चैव रत्नानां हरणे वधमर्हति ॥ ३२३ ॥

Death should be the punishment for stealing jewels and precious gems belonging to high born ladies and men. (323)

महापशूनां हरणे शस्त्राणामौषधस्य च ।
कालमासाद्य कार्यं च दण्डं राजा प्रकल्पयेत् ॥ ३२४ ॥

For stealing large quadrupeds, weapons, and medicines, the king shall inflict proper punishments in consideration of the hardness of the time and the gravity of the offence or otherwise. (324)

गोषु ब्राह्मणसंस्थासु छूरिकायाश्च भेदने ।
पशूनां हरणे चैव सद्यः कार्योऽर्धपादिकः ॥ ३२५ ॥

Half of the leg of a thief should be cut away for having stolen and threaded the nose of a Brāṇana's cow, or for robbing an animal intended to be immolated in a sacrifice. (325)

सूत्रकार्पासकिण्वानां गोमयस्य गुडस्य च ।
दध्नः क्षीरस्य तक्रस्य पानीयस्य तृणस्य च ॥ ३२६ ॥

For the theft of cotton threads,cotton, enzyme, cow-dung, treacle, milk-curd, thickened milk, whey, cordials or hays. (326)

वेणुवैदलभाण्डानां लवणानां तथैव च ।
मृन्मयानां च हरणे मृदो भस्मन एव च ॥ ३२७ ॥

(Or of) bamboo made vessels, salts, earthen vessels, earth and ashes as well. (327)

मत्स्यानां पक्षिणां चैव तैलस्य च घृतस्य च ।
मांसस्य मधुनश्चैव यच्चान्यत्पशुसंभवम् ॥ ३२८ ॥

(Or of all kinds) of fish, birds, oil clarified butter, meat, honey, or any other animal produce. (328)

अन्येषां चैवमादीनामद्यानामोदनस्य च ।
पक्वान्नानां च सर्वेषां तन्मूल्याद्द्विगुणो दमः ॥ ३२९ ॥

Or of other articles, wines, intoxicating drugs, articles of food, or confection, the penalty shall be a fine double the value of the article, stolen. (329)

पुष्पेषु हरिते धान्ये गुल्मवल्लीनगेषु च ।
अन्येष्वपरिपूतेषु दण्डः स्यात्पञ्चकृष्णलः ॥ ३३० ॥

For the theft of green paddy, or a shrub or creeper, or of any other kind of unthreshed grains the penalty shall be a fine of five Kriṣṇalas. (330)

परिपूतेषु धान्येषु शाकमूलफलेषु च ।
निरन्वये शतं दण्डः सान्वयेऽर्धशतं दमः ॥ ३३१ ॥

For the theft of threshed paddy, Sākas, edible roots or bulbs, or fruits by one who is not related to their owner the punishment shall be a fine of one hundred Paṇas, whereas the fine shall be fifty Paṇas, if the offender is found to be a relation of the owner. (331)

स्यात्साहसं त्वन्वयवत्प्रसभं कर्म यत्कृतम् ।
निरन्वयं भवेत्स्तेयं हृत्वापव्ययते च यत् ॥ ३३२ ॥

The forcible taking or carrying away of a thing (with the knowledge and in the presence of the owner) constitutes what is called Sāhasa (robbery), taking away of a thing in the absence of its owner constitutes Steyam, and the hiding of a thing after having stolen it is called Chauryam.(332)

यस्त्वेतान्युपक्लृप्तानि द्रव्याणि स्तेनयेन्नरः ।
तमाद्यं दण्डयेद्राजा यश्चाग्निं चोरयेद्गृहात् ॥ ३३३ ॥

Him, who has stolen any of the abovesaid articles made suitable for human use or has rubbed the sacred fire from the fire-chamber, the king shall punish with a fine of the Prathams Sāhasa class (i.e., one hundred Paṇas). (333)

येन येन यथाङ्गेन स्तेनो नृषु विचेष्टते ।
तत्तदेव हरेत्तस्य प्रत्यादेशाय पार्थिवः ॥ ३३४ ॥

With whatsoever limb of his body one shall attempt to commit theft, the king, for checking the recrudescence of that crime, shall cause that limb to be cut off. (334)

पिताचार्यः सुहृन्माता भार्या पुत्रः पुरोहितः ।
नादण्ड्यो नाम राज्ञोऽस्ति यः स्वधर्मे न तिष्ठति ॥ ३३५ ॥

A father, preceptor, relation, mother, wife, son or priest, who fails to discharge his specific duties, should be punished by the king. (335)

कार्षापणं भवेद्दण्ड्यो यत्रान्यः प्राकृतो जनः ।
तत्र राजा भवेद्दण्ड्यः सहस्रमिति धारणा ॥ ३३६ ॥

For the offence for which an ordinary person would be punished with a fine of one Kārṣāpaṇam, a penalty of one thousand Kārṣāpaṇam should be inflicted on the king, if he is found guilty ther of. This is the conclusion. (336)

अष्टापाद्यं तु शूद्रस्य स्तेये भवति किल्बिषम् ।
षोढशैव तु वैश्यस्य द्वात्रिंशत्क्षत्रियस्य च ॥ ३३७ ॥
ब्राह्मणस्य चतुःषष्टिः पूर्णं वापि शतं भवेत् ।
द्विगुणा वा चतुः षष्टिस्तद्दोषगुणविद्धि सः ॥ ३३८ ॥

For having committed theft, a Śūdra, cognisant of the law, shall be punished with a fine eight times the usual one in value; a Vaiśya with a fine sixteen times; a Kṣatriya, with a fine thirty-two times; and a Brāhmaṇa with a fine sixty-four, hundred, or hundred and twenty-eight times the usual one in value. (337-338)

वानस्पत्यं मूलफलं दार्वग्न्यर्थं तथैव च ।
तृणं च गोभ्यो ग्रासार्थमस्तेयं मनुरब्रवीत् ॥ ३३९ ॥

The taking of fruits and roots of trees, fuel wood for fire and hays for cattle, if they belong to others, does not constitute theft. (339)

योऽदत्तादायिनो हस्ताल्लिप्सेत ब्राह्मणो धनम् ।
याजनाध्यापनेनापि यथा स्तेनस्तथैव सः ॥ ३४० ॥

A Brāhmaṇa if he wishes to take even his just fees for teaching (a pupil) or performing a religious sacrifice) from the hand of one whom he knows to be a thief (and which money he knows to have been obtained by theft) shall be liable to punishment as a thief. (340)

द्विजोऽध्वगः क्षीणवृत्तिर्द्वाविक्षू द्वे च मूलके ।
आददानः परक्षेत्रान्न दण्डं दातुमर्हति ॥ ३४१ ॥

For having taken two pieces of sugarcane and two edible roots from anothers field, and indigent, way-faring Brāhmaṇa, shall not be liable to punishment. (341)

असंदितानां संदाता संदितानां च मोक्षकः ।
दासाश्वरथहर्ता च प्राप्तः स्याच्चोरकिल्बिषम् ॥ ३४२ ॥

Wrongful detainers of stray cattle, as well as those who let loose the horses tied to their posts in a stable and those who

rob slaves, horses and chariots should be punished as thieves (lit. are guilty of theft). (342)

अनेन विधिना राजा कुर्वाणः स्तेननिग्रहम् ।
यशोऽस्मिन्प्राप्नुयाल्लोके प्रेत्य चानुत्तमं सुखम् ॥ ३४३ ॥

A king, by thus repressing the thieves (in his realm) acquires renown in this world and enjoys, perfect felicity, in the next.(343)

ऐन्द्रं स्थानमभिप्रेप्सुर्यशश्चाक्षयमव्ययम् ।
नोपेक्षेत क्षणमपि राजा साहसिकं नरम् ॥ ३४४ ॥

Wishing to attain the status of Indra (king of the deities) and an eternal fame, let the king show not the least indulgence for a moment to a robber. (344)

वाग्दुष्टात्तस्कराच्चैव दण्डेनैव च हिंसतः ।
साहसस्य नरः कर्ता विज्ञेयः पापकृत्तमः ॥ ३४५ ॥

A robber should be regarded as a worse miscreant than a thief, assaulter of foul-mouthed person. (345)

साहसेवर्तमानं नु यो मर्षयति पार्थिवः ।
स विनाशं व्रजत्याशु विद्वेषं चाधिगच्छति ॥ ३४६ ॥

The king who tolerates (the depredations of a robber soon incurs the ill will (of his subjects) and meets his doom. (346)

न मित्रधारणाद्राजा विपुलाद्वा धनागमात् ।
समुत्सृजेत्साहसिकान्सर्वभूतभयावहान् ॥ ३४७ ॥

Let not a king, out of feelings of friendship, or in consideration of a large pecuniary gain, let off unpunished robbets, who are the dread of all creatures. (347)

शस्त्रं द्विजातिभिर्ग्राह्यं धर्मो यत्रोपरुध्यते ।
द्विजातीनां च वर्णानां विप्लवे कालकारिते ॥ ३४८ ॥

When (the practice of) virtue is obstructed (by tyranny), when the eternal division of castes is any wise jeopardised, Brāhmaṇas may wield arms (for the preservation of law). (348)

आत्मनश्च परित्राणे दक्षिणानां च संगरे ।
स्त्रीविप्राभ्युपपत्तौ च घ्नन्धर्मेण न दुष्यति ॥ ३४९ ॥

He, who destroys life (commits man-slaughter) for the defence of his life and property, in a just and fair fight, or for the protection of women and Brāhmaṇas, does not become thereby morally condemnable. (349)

गुरुं वा बालवृद्धौ वा ब्राह्मणं वा बहुश्रुतम् ।
आततायिनमायान्तं हन्यादेवाविचारयन् ॥ ३५० ॥

A preceptor, old man, infant, Brāhmaṇa, or vastly erudite person, coming as an Ātatāyin , must be killed without the least hesitation. (350)

Agnido Garadaśchaiva Śastrapāṇi Dhanārpahak kṣetra dārāpahāricha Śadeti ātatāyinah. He who administers poison, sets fire to his house, comes to assault him with a weapon, or robs him of his treasure, or defiles his mother or wife are said to be the six Ātatāyins (mortal enemies) of a man.

नाततायिवधे दोषो हन्तुर्भवति कश्चन ।
प्रकाशं वाप्रकाशं वा मन्युस्तं मन्युमृच्छति ॥ ३५१ ॥

By killing an Ātatāyin the killer acquires no demerit, inasmuch as it is anger that kills anger in fact in such a case. (351)

परदाराभिमर्शेषु प्रवृत्तान्नॄन्महीपतिः ।
उद्वेजनकरैर्दण्डैश्छिन्नयित्वा प्रवासयेत् ॥ ३५२ ॥

The king, having clumsily mutilated their persons, shall cause the defilers of other men's wives to be banished from the country. (352)

तत्समुत्थो हि लोकस्य जायते वर्णसंकरः ।
येन मूलहरोऽधर्मः सर्वनाशाय कल्पते ॥ ३५३ ॥

Since it is through such men that hybridisation of castes is effected; and intermixture of castes is the primal cause of vice which leads to universal destruction. (353)

परस्य पत्न्या पुरुषः संभाषां योजयन्रहः ।
पूर्वमाक्षारितो दोषैः प्राप्नुयात्पूर्वसाहसम् ॥ ३५४ ॥

A man, who is known to have held incests with other men's wives before, if found conversing in solitude with another's wife, should be punished with a fine of the Prathama Sāhasa class (i.e., one hundred Paṇas). (354)

यस्त्वनाक्षारितः पूर्वमभिभाषेत कारणात् ।
न दोषं प्राप्नुयात्किंचिन्न हि तस्य व्यतिक्रमः ॥ ३५५ ॥

But a man, who is not impeached with an act of previous incest, if found conversing in solitude with another's wife for any just reason, shall not be liable to punishment, inasmuch as there is not delinquency of his part. (355)

परस्त्रियं योऽभिवदेत्तीर्थेऽरण्ये वनेऽपि वा ।
नदीनां वापि संभेदे स संग्रहणमाप्नुयात् ॥ ३५६ ॥

If one accosts, and converses with another's wife in a lonely wood or forest, or at a holy pool or confluence of rivers he shall be guilty of the offence of adultery punishable with a fine of one thousand Paṇas. (356)

उपचारक्रिया केलिः स्पर्शो भूषणवाससाम् ।
सह खट्वासनं चैव सर्वं संग्रहणं स्मृतम् ॥ ३५७ ॥

Sending presents of scents and flower-garlands to another's wife, cutting jokes with, or embracing her, touching her ornaments and catching hold of her wearing apparel, and eating, or sharing the same bed-stead, with her are acts which are said to constitute Strisamgraha (adultery with another's wife). (357)

स्त्रियं स्पृशेददेशे यः स्पृष्टो वा मर्षयेत्तया ।
परस्परस्यानुमते सर्वं संग्रहणं स्मृतम् ॥ ३५८ ॥

A woman who tolerates being touched at her private (lit. untouchable) parts by a man, and a man who tolerates being similarly touched by her are said to be guilty of adultery by mutual consent. (358)

अब्राह्मणः संग्रहणे प्राणान्तं दण्डमर्हति ।
चतुर्णामपि वर्णानां दारा रक्ष्यतमाः सदा ॥ ३५९ ॥

A non-Brāhmaṇa (Śūdra), found guilty of adultery, shall be punished with death, inasmuch as it is incumbent on men of all the four castes to protect their wives above (all other possessions). (359)

भिक्षुका बन्दिनश्चैव दीक्षिताः कारवस्तथा ।
संभाषणं सह स्त्रीभिः कुर्युरप्रतिवारिताः ॥ ३६० ॥

Beggars, professional panegyrists, men initiated in a sacrifice,

and artisans (such as cooks,etc.,) may, if not otherwise forbidden, speak with other men's wives (while alone). (360)

न संभाषां परस्त्रीभिः प्रतिषिद्धः समाचरेत् ।
निषिद्धो भाषमाणस्तु सुवर्णं दण्डमर्हति ॥ ३६१ ॥

Forbidden to speak with another's wife, one must not converse with her. For thus conversing inspite of the warning the offender shall be liable to a fine of one Suvarṇa (gold Mohar). (361)

नैष चारणदारेषु विधिर्नात्मोपजीविषु ।
सज्जयन्ति हि ते नारीर्निगूढश्चारयन्ति च ॥ ३६२ ॥

The rule does not hold good in respect of wives of Chāraṇas (professional actors or musicians), Ātmopajivins, [1] and of those who sell their wive's embraces for money, inasmuch as they deck out their wives for the embrace of others, or lie concealed to help them (to carry on their obnoxious trade.) (362)

Thsoe who connive at the adultery of their wives for money and live upon the earnings of their infidelity.

किंचिदेव तु दाप्यः स्यात्संभाषां ताभिराचरन् ।
प्रैष्यासु चैकभक्तासु रहः प्रव्रजितासु च ॥ ३६३ ॥

For having conversed with the above said females, maid-servants, and false female ascetics (nuns) in solitude, the offender shall be liable to pay a very small fine. (363)

योऽकामां दूषयेत्कन्यां स सद्यो वधमर्हति ।
सकामां दूषयंस्तुल्यो न वधं प्राप्नुयान्नरः ॥ ३६४ ॥

He, who defiles a maid, not amatively disposed, should be punished (with the mutilation of his reproductive organ), but for having visited an amorous maid of his own caste one shall not be liable to corporeal punishment. (364)

कन्यां भजन्तीमुत्कृष्टं न किंचिदपि दापयेत् ।
जघन्यं सेवमानां तु संयतां वासयेद्गृहे ॥ ३६५ ॥

For sharing the bed of a man of superior caste, a maid must not pay any fine, for having carnally known a man of inferior caste she should be kept incarcerated in the house. (365)

उत्तमां सेवमानस्तु जघन्यो वधमर्हति ।
शुल्कं दद्यात्सेवमानः समामिच्छेत्पिता यदि ॥ ३६६ ॥

For having visited a woman of superior caste a man of inferior caste must be punished with death; but if for having visited a girl of his own caste, the father of the girl asks for a money compensation (lit., duty) he shall have to pay it to the father. (366)

अभिषह्य तु यः कन्यां कुर्याद्दर्पेण मानवः ।
तस्याशु कर्त्ये अङ्गुल्यौ दण्डं चार्हति षट्शतम् ॥ ३६७ ॥

The fingers of him who forcibly ruptures the hymen of a virgin therewith shall be clipped off, and he shall be further liable to pay a fine of six hundred Paṇas. (367)

सकामां दूषयंस्तुल्यो नाङ्गुलिच्छेदमाप्नुयात् ।
द्विशतं तु दमं दाप्यः प्रसङ्गविनिवृत्तये ॥ ३६८ ॥

A man, found guilty of destroying the virginity of an amorous girl of his own caste with his fingers, shall have his fingers clipped off; and for checking the recrudescence of the crime, the offender shall be punished with a fine of two hundred Paṇas. (368)

कन्यैव कन्यां या कुर्यात्तस्याः स्याद्द्विशतो दमः ।
शुल्कं च द्विगुणं दद्याच्छिफाश्चैवाप्नुयाद्दश ॥ ३६९ ॥

A girl committing the same offence upon another girl shall be punished with stripes and a fine of two hundred Paṇas; she shall be (further liable to pay a compensation of double value (four hnudred Panas) to the father of (the deflowered girl). (369)

या तु कन्यां प्रकुर्यात्स्त्री सा सद्यो मौण्ड्यमर्हति ।
अङ्गुल्योरेव वा छेदं खरेणोद्वहनं तथा ॥ ३७० ॥

A woman found guilty of committing the same offence on the person of a girl shall have her head shaved and fingers clipped off; and thus (mutilated) she shall be perambulated on an ass (round the town). (370)

भर्तारं लङ्घयेद्या तु स्त्री ज्ञातिगुणदर्पिता ।
तां श्वभिः खादयेद्राजा संस्थाने बहुसंस्थिते ॥ ३७१ ॥

A wife, who out of priae of personal beauty and opulent relationship, has made transgressions against her husband, the king shall cause to be devoured by ferocious dogs in a well-crowded locality. (371)

पुमांसं दाहयेत्पापं शयने तप्त आयसे ।
अभ्यादध्युश्च काष्ठानि तत्र दह्येत पापकृत् ॥ ३७२ ॥

The king shall cause the male miscreant (adulterer) to be laid down on a hot bed of iron and the public executioners shall cast logs of wood in the fire-bed till his body is consumed to ashes. (372)

संवत्सराभिशस्तस्य दुष्टस्य द्विगुणो दमः ।
व्रात्यया सह संवासे चाण्डाल्या तावदेव तु ॥ ३७३ ॥

A person, found guilty of adultery within one year of his having been punished for the same offence, shall be liable to double the penalty; for sexually visitng a girl of unconsecrated caste (Vrātya) the penalty is the same as that for carnally knowing a Cāṇḍāla woman. (373)

शूद्रो गुप्तमगुप्तं वा द्वैजातं वर्णमावसन् ।
अगुप्तमङ्गसर्वस्वैर्गुप्तं सर्वेण हीयते ॥ ३७४ ॥

For having sexually visited a woman of any twiceborn caste, whether protected or unprotected by her husband, a Śūdra shall be punished with the mutilation of his reproductive organ and a confiscation of all his goods and estates in the first named instance (i.e., for knowing an unprotected twice-born woman), and in the last named case he shall pay the penalty with his life and all his (goods and estates) will be escheated to the sovereign. (374)

वैश्यः सर्वस्वदण्डः स्यात्संवत्सरनिरोधतः ।
सहस्रं क्षत्रियो दण्ड्यो मौण्ड्यं मुत्रेण चार्हति ॥ ३७५ ॥

A Vaiśya, found guilty of carnally knowing a protected Brāhmaṇa woman, shall be punished with imprisonment for one year, after which all his estates will be escheated to the king. A Kṣatriya, found guilty of the same offence, shall be punished with a fine of one thousand Paṇas and his head shall be shaved with unine. (375)

ब्राह्मणीं यद्यगुप्तां तु गच्छेतां वैश्यपार्थिवौ ।
वैश्यं पञ्चशतं कुर्यात्क्षत्रियं नु सहस्त्रिणम् ॥ ३७६ ॥

A Vaiśya and a Kṣatriya found guilty of carnally knowing an unprotected Brāhmaṇa woman shall be respectively liable to pay five hundred and one thousand Paṇas (to the king). (376)

उभावपि नु तावेव ब्राह्मण्या गुप्तया सह ।
विलुप्तौ शूद्रवद्दण्ड्यौ दग्धव्यौ वा कटाग्निना ॥ ३७७ ॥

Either of them, found guilty of carnal knowledge of a protected Brāhmaṇa woman shall be punished as a Śūdra guilty of the same offence and burnt in a hay fire. (377)

सहस्रं ब्राह्मणो दण्ड्यो गुप्तां विप्रां बलाद्व्रजन् ।
शतानि पञ्च दण्ड्यः स्यादिच्छन्त्या सह संगतः ॥ ३७८ ॥

For having forcibly ravished a protected Brāhmaṇa woman, a Brāhmaṇa shall be punished with a fine of one thousand Paṇas, for having known such a Brāhmaṇa woman with her knowledge and consent he shall be punished with a fine of five hundred Paṇas. (378)

मौण्ड्यं प्राणान्तिको दण्डो ब्राह्मणस्य विधीयते ।
इतरेषां तु वर्णानां दण्डः प्राणान्तिको भवेत् ॥ ३७९ ॥

In respect of a Brāhmaṇa a death sentence must be commuted to one of shaving the hair of his head; death-sentences may be passed on members of all other castes. (379)

न जातु ब्राह्मणं हन्यात्सर्वपापेष्वपि स्थितम् ।
राष्ट्रादेनं बहिः कुर्यात्समग्रधनमक्षतम् ॥ ३८० ॥

Let him (king) not kill a Brāhmaṇa even if he be found guilty of all the crimes; he must banish him (Brāhmaṇa) from the realm unhurt and with all his possessions. (380)

न ब्राह्मणवधाद्भूयानधर्मो विद्यते भुवि ।
तस्मादस्य वधं राजा मनसापि न चिन्तयेत् ॥ ३८१ ॥

A more heinous sin exists not in this world than murdering (killing) a Brāhmaṇa; let not a king even think of such a project in his mind. (381)

वैश्यश्चेत्क्षत्रियां गुप्तां वैश्यां वा क्षत्रियो व्रजेत् ।
यो ब्राह्मण्यामगुप्तायां तावुभौ दण्डमर्हतः ॥ ३८२ ॥

If a Vaiśya is found guilty of the carnal knowledge of a protected Kṣatriya woman, or if a Kṣatriya is found guilty of visiting the bed of a protected Vaiśya woman, either of them must be punished with the penalty laid down for the carnal knowledge of an unprotected Brāhmaṇa woman. (382)

सहस्रं ब्रह्मणो दण्डं दाप्यो गुप्ते तु ते व्रजन् ।
शूद्रायां क्षत्रियविशोः साहस्रो वै भवेद्दमः ॥ ३८३ ॥

For having visited the bed of a protected Vaiśya or Kṣatriya

woman a Brāhmaṇa shall be punished with a fine of one thousand Paṇas; a Vaiśya or a Kshatriya, guilty of the carnal knowledge of a protected Śūdra woman, shall be fined one thousand Paṇas. (383)

क्षत्रियायामगुप्तायां वैश्ये पञ्चशतं दमः ।
मूत्रेण मौण्ड्यमिच्छेत्तु क्षत्रियो दण्डमेव वा ॥ ३८४ ॥

For having carnally known an unprotected Kṣatriya woman, a Vaiśya shall be punished with a fine of five hundred Paṇas; a Kṣatriya, guilty of the same offence, shall have the hair of his head shaved with (ass's) urine, or he shall pay a fine of five hundred Paṇas. (384)

अगुप्ते क्षत्रियावैश्ये शूद्रां वा ब्राह्मणो व्रजन् ।
शतानि पञ्च दण्ड्यः स्यात्सहस्रं त्वन्त्यजस्त्रियम् ॥ ३८५ ॥

For, having visited the bed of an unprotected Kṣatriya, Vaiśya, or Śūdra woman, a Brāhmaṇa shall be punished with a fine of five hundred Paṇas; for having gone unto a vile caste woman, he shall be liable to a fine of one thousand Paṇas. (385)

यस्य स्तेनः पुरे नास्ति नान्यस्त्रीगो न दुष्टवाक् ।
न साहसिकदण्डघ्नौ स राजा शक्रलोकभाक् ॥ ३८६ ॥

The king in whose realm there exists not a thief, a defiler of another's wife, a foul-mouthed person, a robber, or an assaulter attains the region of Indra (the king of the celestials). (386)

एतेषा निग्रहो राज्ञः पञ्चानां विषये स्वके ।
साम्राज्यकृत्सजात्येषु लोके चैव यशस्करः ॥ ३८७ ॥

The repression of these five kinds (of miscreants) by a king in his own realm grants him suzerainty over his compeers (contemporary sovereigns) and a high fame in this world. (387)

ऋत्विजं यस्त्यजेद्याज्यो याज्यं चर्त्विक्त्यजेद्यदि ।
शक्तं कर्मण्यदुष्टं च तयोर्दण्डः शतं शतम् ॥ ३८८ ॥

Either of the Yajamāna (institutor of a religious ceremony) who unjustly renounces a priest, capable of performing that sacrifice), or the priest who renounces a Yajamāna, not in any way defiled or degraded, should be liable to pay a fine of one hundred Paṇas. (388)

न माता न पिता न स्त्री न पुत्रस्त्यागमर्हति ।
त्यजन्नपतितानेतान्राज्ञा दण्ड्यः शतानि षट् ॥ ३८९ ॥

It is not proper (for a man) to desert his mother, father, wife, or son; for having deserted any of them, not in any way degraded, the king shall punish him, with a fine of six hundred Panas. (389)

आश्रमेषु द्विजातीनां कार्ये विवदतां मिथः ।
न विब्रूयान्नृपो धर्मं चिकीर्षन्हितमात्मनः ॥ ३९० ॥

In a dispute among Brāhmaṇas regarding the proper interpretation of a procedure of ritual (lit., domestic sacrifice) the king, for the reason of his own welfare, shall refrain from passing any decisive opinion on the subject. (390)

यथार्हमेतानभ्यर्च्य ब्राह्मणैः सह पार्थिवः ।
सांत्वेन प्रशमय्यादौ स्वधर्मं प्रतिपादयेत् ॥ ३९१ ॥

In such a case the king having properly honoured the Brāhmaṇa (disputants) and appeased their anger by conciliatory words must proceed to give the proper interpretation of their duties with the help of (other) Brāhmaṇas (of his court). (391)

प्रातिवेश्यानुवेश्यौ च कल्याणे विंशतिद्विजे ।
अर्हावभोजयन्विप्रो दण्डमर्हति माषकम् ॥ ३९२ ॥

In connection with an auspicious rite in which it is necessary to feed twenty Brāhmaṇas, if a Brāhmaṇa feeds others in exclusion of his neighbours and the inmates of his house, he shall be liable to pay a fir › of one Māṣa (of silver to the king). (392)

श्रोत्रियः श्रोत्रियं साधुं भूतिकृत्येष्वभोजयन् ।
तदन्नं द्विगुणं दाप्यो हिरण्यं चैव माषकम् ॥ ३९३ ॥

A Śrotṛya (i.e., Veda-knowing) Brāhmaṇa failing to feed a virtuous Śrotriya (neighbour or inmate of his house) on the occasion of a rite of prosperity (lit., that which confers progeny and prosperity such as, marriage, etc.) shall give him twice as much food, and a fine of one Māṣa (of gold to the king). (393)

अन्धो जडः पीठसर्पी सप्तत्या स्थविरश्च यः ।
श्रोत्रियेषूपकुर्वंश्च न दाप्याः केनचित्करम् ॥ ३९४ ॥

A blind or lame man, an idiot, one above seventy years of age,

and one who does any benefit to aVeda-knowing Brāhmaṇa must be exempted from paying any tax (or revenue to the king). (394)

श्रोत्रियं व्याधितार्तौ च बालवृद्धावकिञ्चनम् ।
महाकुलीनमार्यं च राजा संपूजयेत्सदा ॥ ३९५ ॥

Let the king always do honour to (i.e. provide for) a Śrotrya, sick man, invalid, or infant, as well as to the indigent, high-born and the revered. (395)

शाल्मलीफलके श्लक्ष्णे नेनिजयान्नेजकः शनैः ।
न च वासांसि वासोभिर्निर्हरेन्न च वासयेत् ॥ ३९६ ॥

A washerman must gently wash the clothes on a smooth-board of Śālmali (Bombax Malabaricum) plank, he must not mix one's clothes with another's, nor give one's clothes to another for use or wearing.(396)

तन्तुवायो दशपलं दद्यादेकपलाधिकम् ।
अतोऽन्यथा वर्तमानो दाप्यो द्वादशकं दमम् ॥ ३९७ ॥

For each ten Palam weight of cotton thread given to a weaver, he must return eleven Palam weight of manufactured cloth; otherwise he shall be liable to pay a fine of twelve Paṇas. (397)

शुल्कस्थानेषु कुशलाः सर्वपण्यविचक्षणाः ।
कुर्युरर्घं यथापल्यं ततो विंशं नृपो हरेत् ॥ ३९८ ॥

At toll stations or customs houses, the king shall receive a twentieth part of the profit on the price of an article, determined by men, expert in fixing the prices of commodities. (398)

राज्ञः प्रख्यातभाण्डानि प्रतिषिद्धानि यानि च ।
तानि निर्हरतो लोभात्सर्वहारं हरेन्नृपः ॥ ३९९ ॥

The king shall confiscate all the goods (estates etc.,) of him, who, out of greed, shall attempt to sell a commodity which is the king's monopoly, or to export commodities which are forbidden to be exported (contra-bands) to foreign countries. (399)

शुल्कस्थानं परिहरन्नकाले क्रयविक्रयी ।
मिथ्यावादी च संख्याने दाप्योऽष्टगुणमत्ययम् ॥ ४०० ॥

For having avoided the public highway or sold his goods in the night, or given out a lesser number (i.e., a false manifest of) of his goods with a view to defraud the toll duties or

customs, one shall be liable to pay a fine eight times the value of the defrauded duties. (400)

आगमं निर्गमं स्थानं तथा वृद्धिक्षयावुभौ ।
विचार्य सर्वपण्यानां कारयेत्क्रयविक्रयौ ॥ ४०१ ॥

In consideration of the distance from which an article has come or to which it shall be despatched, and for which periods must it be kept in stock and what prices it will obtain there by, and the expenditures to be incurred under these heads the king shall fix the prices of articles of merchandise. (401)

पञ्चरात्रे पञ्चरात्रे पक्षे पक्षेऽथवा गते ।
कुर्वीत चैषां प्रत्यक्षमर्घसंस्थापनं नृपः ॥ ४०२ ॥

At the end of each fifth day, or at the close of each fortnight, the king in the presence of the appraisers of prices and in consideration of their stock in the market shall lay down the prices of commodities. (402)

तुलामानं प्रतीमानं सर्वं च स्यात्सुलक्षितम् ।
षट्सु षट्सु च मासेषु पुनरेव परीक्षयेत् ॥ ४०३ ॥

Weights and measures of trade let the king personally determine and lay down, and let him examine those weights and measures at the end of each six months. (403)

पणं यानं तरे दाप्यं पौरुषोऽर्धपणं तरे ।
पादं पशुश्च योषिच्च पादार्धं रिक्तकः पुमान् ॥ ४०४ ॥

The freight for taking a vehicle across a ferry is one Paṇa, that for taking a load, which can be carried by a man, across a ferry is half a Paṇa, the freight for taking a beast or a woman across a ferry is a quarter Paṇa, and that for taking a man without luggage is one-eighth Paṇa (lit. half of the latter amount). (404)

भाण्डपूर्णानि यानानि तार्यं दाप्यानि सारतः ।
रिक्तभाण्डानि यत्किंचित्पुमांसश्चापरिच्छदाः ॥ ४०५ ॥

Ferry rates in respect of vehicles, full of goods of merchandise, should be determined according to the preciousness or otherwise of those commodites, those in respect of indigent persons and empty sacks and guny bags must be very small. (405)

दीर्घाध्वनि यथादेशं यथाकालं तरो भवेत् ।
नदीतीरेषु तद्विद्यात्समुद्रे नास्ति लक्षणम् ॥ ४०६ ॥

The hire of a boat should be proportionate to the distance of the journey and must be determined in consideration of the nature of the season and the current of the river. No rule exists in determing freights of sea-going vessels. (406)

गर्भिणी तु द्विमासादिस्तथा प्रव्रजितो मुनिः ।
ब्राह्मणा लिङ्गिनश्चैव न दाप्यास्तारिकं तरे ॥ ४०७ ॥

Pregnant women till during the second month of gestation, sages who have taken the vow of asceticism, Brāhmaṇas, Brahmacārins (religious students) are exempted from paying ferry-tolls. (407)

यन्नावि किंचिद्दाशानां विशीर्येतापराधतः ।
तद्दाशैरेव दातव्यं समागम्य स्वतोऽशतः ॥ ४०८ ॥

Whatever loss the passengers of a boat might sustain through the fault of the crew, the crew must make that good out of their respective shares (in freights). (408)

एष नौयायिनामुक्तो व्यवहारस्य निर्णयः ।
दाशापराधतस्तोये दैविके नास्ति निग्रहः ॥ ४०९ ॥

Thus the law relating to boatmen has been set forth; any thing lost in water through the fault of the crew must be made good by them, who are not liable for any things destroyed by an act of providence. (409)

वाणिज्यं कारयेद्वैश्यं कुसीदं कृषिमेव च ।
पशूना रक्षणं चैव दास्यं शूद्रं द्विजन्मनाम् ॥ ४१० ॥

The king shall cause a Vaiśya (i.e. members of the Vaiśya caste, to carry on trade, money-lending, agriculture and cattle rearing; and a Śūdra, to serve the Brāhmaṇas. (410)

क्षत्रियं चैव वैश्यं च ब्राह्मणो वृत्तिकर्शितौ ।
बिभृयादानृशंस्येन स्वानि कर्माणि कारयन् ॥ ४११ ॥

A Brāhmaṇa shall lovingly support a Vaiśya and a Kṣatriya, incapable of maintaining themselves, by engaging them in their proper works or professions. (411)

दास्तं तु कारयंल्लोभाद्ब्राह्मणः संस्कृतान्द्विजान् ।
अनिच्छतः प्राभवत्याद्राज्ञा दण्ड्यः शतानि षट् ॥ ४१२ ॥

For having compelled an initiated Brāhmaṇa to serve as a servant

inspite of his disinclination for such service, a Brāhmaṇa shall be punished by the king with a fine of six hundred Pāṇas. (412)

शूद्रं तु कारयेद्दास्यं क्रीतमक्रीतमेव वा ।
दास्यायैव हि सृष्टोऽसौ ब्राह्मणस्य स्वयंभुवा ॥ ४१३ ॥

A Śūdra, whether a slave purchased or otherwise, must be employed in service, inasmuch as it is for seving the Brāhmaṇa that he has been created by the self-begotten one. (413)

न स्वामिना निसृष्टोऽपि शूद्रो दास्याद्विमुच्यते ।
निसर्गजं हि तत्तस्य कस्तस्मात्तदपोहति ॥ ४१४ ॥

Even set at liberty by his master, a Śūdra cannot be liberated from service; service is his vocation by nature; who shall emancipate him from that.? (414)

ध्वजाहतो भक्तदासो गृहजः क्रीतदत्त्रिमौ ।
पैत्रिको दण्डदासश्च सप्तैते दासयोनयः ॥ ४१५ ॥

A captive of war, a slave for maintenacnce, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence, these are the seven kinds of slave (lit., sources of slavery). (415)

भार्या पुत्रश्च दासश्च त्रय एवाधनाः स्मृताः ।
यत्ते समधिगच्छन्ति यस्य ते तस्य तद्धनम् ॥ ४१६ ॥

A wife, a son, and a slave can never acquire any property for themselves; whatever they earn go to him to whom they belong.(416)

विस्रब्धं ब्राह्मणः शूद्राद्द्रव्योपादानमाचरेत् ।
नहि तस्यास्तिकिंचित्स्वं भर्तृहायधनो हि सः ॥ ४१७ ॥

Let a Brāhmaṇa unhesitatingly appropriate to himself whatever (his) Śūdra (slave) has earned, inasmuch as nothing can belong to the latter, he being himself an enjoyable good of the Brāhmaṇa. (417)

वैश्यशूद्रौ प्रयत्नेन स्वानि कर्माणि कारयेत् ।
तौ हि च्युतौ स्वकर्मभ्यः क्षोभयेतामिदं जगत् ॥ ४१८ ॥

Let (the king) assiduously cause the Vaiśyas and Śūdras faithfully discharge their proper and specific duties; since their non-performance tends to oppress (disturb) the whole world (i.e.,social economy). (418)

अहन्यहन्यवेक्षेत कर्मान्तान्वाहनानि च ।
आयव्ययौ च नियतावाकरान्कोशमेव च ॥ ४१९ ॥

At the close of his duties, let the king regularly supervise his income, expenditure, treasures and mines, each day. (419)

एवं सर्वानिमान्राजा व्यवहारान्समापयन् ।
व्यपोह्य किल्बिषं सर्वं प्राप्नोति परमां गतिम् ॥ ४२० ॥

A king by observing these rules (lit., fulfilling these duties) becomes exonerated from all sin and acquires an exalted status (after death). (420)

CHAPTER NINTH

शक्तिस्वरूपस्त्रीरक्षाधर्मवर्णनम्

पुरुषस्य स्त्रियश्चैव धर्मे वर्त्मनि तिष्ठतोः ।
संयोगे विप्रयोगे च धर्मान्वक्ष्यामि शाश्वतान् ॥ १ ॥

I shall discourse on the eternal duties of the husband and wife, leading a virtuous life, as well as on those which are obligatory on them when they lie together or apart. (1)

Kulluka states that, the duties of married life, although not falling within the purview of the ordinary legal duties of an individual, have been dealt with in this chapter as such, because their violations are punishable by law as crimes, and the king's court has jurisdiction to take cognisance of cases in which the rights or obligations, which these duties entail, are sought to be established or enforced.

अस्वतन्त्राः स्त्रियः कार्याः पुरुषैः स्वैर्दिवानिशम् ।
विषयेषु च सज्जन्त्यः संस्थाप्या आत्मनो वशे ॥ २ ॥

Men should never give any license to their wives in day and night; by keeping them engaged in commendable pursuits, they should keep them under their own control. (2)

The text has Viṣayeṣu ca sajjantyaḥ, Kulluka explains it by Anishiddheṣvapi ruparasādi-Viṣayeṣu in not condemnable objects of sight, hearing, etc.

पिता रक्षति कौमारे भर्ता रक्षति यौवने ।
रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातन्त्र्यमर्हति ॥ ३ ॥

The father protects her in infancy; the husband, in youth; and sons, in old age; a woman does not deserve independence. (3)

कालेऽदाता पिता वाच्यो वाच्यश्चानुपयन्पतिः ।
मृते भर्तरि पुत्रस्तु वाच्यो मातुररक्षिता: ॥ ४ ॥

Condemnable is the father who does not marry his daughter at the proper age; condemnable is the husband who does not visit his wife (during her menstrual period) ; and condemnable is the son who does not maintain (lit., protect) his mother after the demise of her lord. (4)

Within eight days of the cessation of her flow.

सूक्ष्मेभ्योऽपि प्रसङ्गेभ्यः स्त्रियो रक्ष्या विशेषतः ।
द्वयोर्हि कुलयोः शोकमावहेयुररक्षिताः ॥ ५ ॥

Women should be expecially protected from the slightest of corrupting influences (such as, a bad company etc.,) since an unprotected woman aggrieves the two families (i.e., those of her father and husband). (5)

इमं हि सर्ववर्णानां पश्यन्तो धर्ममुत्तमम् ।
यतन्ते रक्षितुं भार्यां भर्तारो दुर्बला अपि ॥ ६ ॥

This (protection of wives) forms the highest duty of the members of all the four social orders. Even weak (i.e., diseased or physically deformed) husbands should endeavour to protect their wives. (6)

स्वां प्रसूतिं चरित्रं च कुलमात्मानमेव च ।
स्वं च धर्मं प्रयत्नेन जायां रक्षन्हि रक्षति ॥ ७ ॥

By assiduously protecting his wife, a man protects (the purity of his) progeny and family, as well as his character, self and virtue. (7)

पतिभार्यां संप्रविश्य गर्भो भूत्वेह जायते ।
जायायास्तद्धि जायात्वं यदस्यां जायते पुनः ॥ ८ ॥

The husband, by entering (into the body of) the wife, takes birth as the foetus in her womb , a wife is called Jāyā (Jenetris), inasmuch as the husband is again born in her. (8)

यादृशं भजते हि स्त्री सुतं सूते तथाविधम् ।
तस्मात्प्रजाविशुद्ध्यर्थं स्त्रियं रक्षेत्प्रयत्नतः ॥ ९ ॥

A wife, gives birth to a child similar (in every respect) to the man who impregnates her; hence, for the purity of his progeny, one must assiduously protect his wife. (9)

न कश्चिद्योषितः शक्तः प्रसह्य परिरक्षितुम् ।
एतैरुपाययोगैस्तु शक्यास्ताः परिरक्षितुम् ॥ १० ॥

Wives (lit., women) cannot be kept by force; it is by the application of the following expedients that they can be kept under control. (10)

अर्थस्य संग्रहे चैनां व्यये चैव नियोजयेत् ।
शौचे धर्मेऽन्नपक्त्यां च पारिणाह्यस्य वेक्षणे ॥ ११ ॥

They should be employed in storing and spending money (i.e., in looking after the expenses of the household), in maintaining the cleanliness of their persons and of the house, and in looking after the beddings, wearing apparels, and household furniture. (11)

अरक्षिता गृहे रुद्धाः पुरुषैराप्तकारिभिः ।
आत्मानमात्मना यास्तु रक्षेयुस्ताः सुरक्षिताः ॥ १२ ॥

Imprisoned in the house and closely guarded by their male relations, (bad) women are not sufficiently protected (i.e., they can find opportunities to gretify their evil propensities). Women who guard themselves are said to be truly guarded (and protected). (12)

पानं दुर्जनसंसर्गः पत्या च विरहोऽटनम् ।
स्वप्नोऽन्यगेहवासश्च नारीसंदूषणानि षट् ॥ १३ ॥

Wine-drinking, evil company, separation from the husband, idle rambling, sleep at the improper time, and residence in another's house are the six factors which tend to defile a woman. (13)

नैता रूपं परीक्षन्ते नासां वयसि संस्थितिः ।
सरूपं वा विरूपं वा पुमानित्येव भुञ्जते ॥१४ ॥

They do not care for the personal beauty or young age; women only long for sexual intercourses with men, whether they be good-looking or bad-looking. (14)

पौंश्चल्याच्चलचित्ताच्च नैस्नेह्याच्च स्वभावतः ।
रक्षिता यत्नतोऽपीह भर्तृष्वेता विकुर्वते ॥ १५ ॥

On account of the germination of erotic fancies in their minds

at the mere sight of men, and on account of the inborn absence of affection and innate fickleness of heart, women, though well protected by their husbands, make transgressos against them.(15)

एवंस्वभावं ज्ञात्वासां प्रजापतिनिसर्गजम् ।
परमं यत्नमातिष्ठेत्पुरुषो रक्षणं प्रति ॥ १६ ॥

Thus having known their god-given nature (lit., as created by the creator of universe, Prajāpati), let a man protect his wife to the best of his endeavours. (16)

शय्यासनमलंकारं कामं क्रोधमनार्जवम् ।
द्रोहभावं कुचर्यां च स्त्रीभ्यो मनुरकल्पयत् ॥ १७ ॥

Fondness for ornaments, beds and cushions, intense erotic feelings, anger, crookedness, and scandal are natural to women in the opinion of Manu. (17)

नास्ति स्त्रीणां क्रिया मन्त्रैरिति धर्मे व्यवस्थितिः ।
निरिन्द्रिया ह्यमन्त्राश्च स्त्रियोऽनृतमिति स्थितिः ॥ १८ ॥

The purificatory rites of women are (i.e., must be performed) without the Vediac Mantras; this is the decision of the law code. And for this disqualification of Mantra-less-ness, women are like unto inorganic things. This is the conclusion. (18)

तथा च श्रुतयो बह्व्यो निगीता निगमेष्वपि ।
स्वालक्षण्यपरीक्षार्थं तासां शृणुत निष्कृतीः ॥ १९ ॥

The proneness of women to infidelity has been largely sung in theVedas and Nigamas. Now hear what has been said in the Vedas regarding the expiation of their incestuous sin. (19)

यन्मे माता प्रलुलुभे विचरन्त्यपतिव्रता ।
तन्मे रेतः पिता वृक्तामित्यस्यैतन्निदर्शनम् ॥ २० ॥

"Inasmuch as my mother, faithless to her lord, used to stroll about in quest of other men's (embraces), may my father purify her ovum, defiled by her incests with others)." This (Mantra of the Veda) serves as an illustration (of what has been said in the preceding couplet). (20)

ध्यायत्यनिष्टं यत्किंचित्पाणिग्राहस्य चेतसा ।
तस्यैष व्यभिचारस्य निह्नवः सम्यगुच्यते ॥ २१ ॥

For the expiation of the sin which a woman commits by contemplating transgressions against her lord, however slight, this Mantra has been enjoined to be employed. (21)

याद्दग्गुणेन भर्त्रा स्त्री संयुज्येत यथाविधि ।
ताद्दग्गुणा सा भवति समुद्रेणेव निम्नगा ॥ २२ ॥

As a river in contact with the sea becomes briny, so a woman acquires traits of mind and character similar to those of the man she is united with. (22)

अक्षमाला वसिष्ठेन संयुक्ताऽधमयोनिजा ।
शारङ्गी मन्दपालेन जगामाभ्यर्हणीयताम् ॥ २३ ॥

Though born of vile castes, Akṣamālā, united with Vaśiṣṭha, and Śārangi, wedded to Maṇḍapāla, became highly glorified. (23)

एताश्चान्याश्च लोकेऽस्मिन्नपकृष्टप्रसूतयः ।
उत्कर्ष योषितः प्राप्ताः स्वैः स्वैर्भर्तृगुणैः शुभैः ॥ २४ ॥

These and other women of low origin acquired excellent traits of character through contact with the auspicious mental traits of their respective husbands. (24)

एषोदिता लोकयात्रा नित्यं स्त्रीपुसंयोः शुभा ।
प्रेत्येह च सुखोदर्कान्प्रजाधर्मान्निबोधत ॥ २५ ॥

Thus the rule relating to the auspicious living of men and women (husbands and wives) has been laid down; now hear me discourse on the law relating (to the right in children which is conducive to happiness both in this world and the next). (25)

Whether the son belongs to its natural father, or to the husband of its mother? (Kim Kṣetrino patyamuta Bījinah).

-Kulluka

प्रजनार्थं महाभागाः पूजार्हा गृहदीप्तयः ।
स्त्रियः श्रियश्च गेहेषु न विशेषोऽस्ति कश्चन ॥ २६ ॥

For conceiving progeny, wives, the lights of house-holds, the repositories of bliss and auspiciousness, should be honoured (with presents of apparels and ornaments). No distinction exists between the wife and the goddess of fortune in the house. (26)

उत्पादनमपत्यस्य जातस्य परिपालनम् ।
प्रत्यहं लोकयात्रायाः प्रत्यक्षं स्त्रीनिबन्धनम् ॥ २७ ॥

Wife is the manifest source of procreation and bringing up of children, and of the performance of the duties of every day life as well. (27)

Such as hospitality to Atithis, and feeding his friends and relations (Atithi Mitra Bhojandeh).–Kulluka

अपत्यं धर्मकार्याणि शुश्रूषा रतिरुत्तमा ।
दाराधीनस्तथा स्वर्गः पितृणामात्मनश्च ह ॥ २८ ॥

Giving birth to children, performance of religious sacrifices (Agni Hotra, etc.,) nursing, excellent (sweetest) love, and the acquisition of heaven by one and his manes are contingent on his wife. (28)

पतिं या नाभिचरति मनोवाग्देहसंयता ।
सा भर्तृलोकानाप्नोति सद्भिः साध्वीति चोच्यते ॥ २९ ॥

She, who, pure and controlled in her mind, speech and body, transgresses not her lord, attains to the region of the husbands (Patiloka) and is called chaste by the virtuous. (29)

व्यभिचारात्तु भर्तुः स्त्री लोके प्राप्नोति निन्द्यताम् ।
सृगालयोनिं चाप्नोति पापरोगैश्च पीड्यते ॥ ३० ॥

Through transgressions against her lord, a wife becomes condemnable in this world, takes birth in the womb of a she-jackal in her next existence, and is afflicted with diseases of sin. (30)

पुत्रं प्रत्युदितं सद्भिः पूर्वजैश्च महर्षिभिः ।
विश्वजन्यमिमं पुण्यमुपन्यासं निबोधत ॥ ३१ ॥

Now hear me relate the anecdote regarding the procreation of a son which the great sages of yore had narrated for the good of the universe. (31)

भर्तुः पुत्रं विजानन्ति श्रुतिद्वैधं तु भर्तरि ।
आहुरुत्पादकं केचिदपरे क्षेत्रिणं विदुः ॥ ३२ ॥

The son belongs to the father, but regarding the denotation of "father" there are two contrary dicta of the Śruti (i.e., Veda). Some call the actual progenitor of the son as his father, while others aver that, the man on whose wife the son is begotten is his father. (32)

क्षेत्रभूता स्मृता नारी बीजभूतः स्मृतः पुमान् ।
क्षेत्रबीजसमायोगात्संभवः सर्वदेहिनाम् ॥ ३३ ॥

The woman is said to be like unto a field, and the man is like unto a seed; the origin of all creatures is (in) the union of the seed and the soil. (33)

विशिष्टं कुत्रचिद्बीजं स्त्रीयोनिस्त्वेव कुत्रचित् ।
उभयं तु समं यत्र सा प्रसूतिः प्रशस्यते ॥ ३४ ॥

In some cases the pre-eminence is of the seed, and in others the dominance is of the soil, commendable is the offspring where the seed and the soil are equally dominant. (34)

The birth of Buddha illustrates a case of this kind. Soma without any appointment begot Buddha on the person of Iā and claimed him as his son in opposition to the lawful husband of his mother.

Procreation of children on the widows of Vichitravīrya by Vyāsa, under an appointment, furnishes an example of the preeminence of the soil, where the sons of the union, (Pāṇḍu and Dhritarāṣtra) became the lawful sons of the deceased husband of their mother.

बीजस्य चैव योन्याश्च बीजमुत्कृष्टमुच्यते ।
सर्वभूतप्रसूतिर्हि बीजलक्षणलक्षिता ॥ ३५ ॥

Of the seed and the soil the predominence is said to be of the seed, inasmuch as the births of all created things are marked by the (specific) traits of their seeds. (35)

यादृशं तूप्यते बीजं क्षेत्रे कालोपपादिते ।
तादृग्रोहति तत्तस्मिन्बीजं स्वैर्व्यञ्जितं गुणैः ॥ ३६ ॥

Like the seed, which is sowm in a cultivated field in the proper season, is the sprout that germinates therefrom, marked by its (seed's) specific features. (36)

इयं भूमिर्हि भूतानां शाश्वती योनिरुच्यते ।
न च योनिगुणान्कांश्चिद्बीजं पुष्यति पुष्टिषु ॥ ३७ ॥

This earth is said to be the eternal womb of all created things; but at no stage of its development a plant is seen to partake of the specific properties of the soil. (37)

भूमावप्येककेदारे कालोप्तानि कृषीवलैः ।
नानारूपाणि जायन्ते बीजानीह स्वभावतः ॥ ३८ ॥

Different kinds of seeds, sown in the same field by husbandmen in the proper season, are seen to sprout up indifferent forms according to the specific natual variations of their species. (38)

व्रीहयः शालयो मुद्गास्तिला माषास्तथा यवाः ।
यथाबीजं प्ररोहन्ति लशुनानीक्षवस्तथा ॥ ३९ ॥

Brihi, Salis, Mudga, sesame, kidney beans, garlics and sugar-cane sprout up according to the nature of their seeds. (39)

अन्यदुप्तं जातमन्यदित्येतन्नोपपद्यते ।
उप्यते यद्धि यद्बीजं तत्तदेव प्ररोहति ॥ ४० ॥

From the seeds of one kind sprouts of another kind (of vegetables) are not seen to germinate; like sprouts germinate from the like species of seeds. (40)

तत्प्राज्ञेन विनीतेन ज्ञानविज्ञानवेदिना ।
आयुष्कामेन वप्तव्यं न जातु परयोषिति ॥ ४१ ॥

Hence, a wise, modest, man of science and erudition, seeking longevity, must not sow his seeds in another's field (wife). (41)

अत्र गाथा वायुगीताः कीर्तयन्ति पुराविदः ।
यथा बीजं न वप्तव्यं पुंसा परपरिग्रहे ॥ ४२ ॥

Men, learned in history, recite a verse on the subject, framed by Vāyu, which forbids men to sow their seeds in other men's wives. (42)

नश्यतीषुर्यथा विद्धः खे विद्धमनुविध्यतः ।
तथा नश्यति वै क्षिप्रं बीजं परपरिग्रहे ॥ ४३ ॥

As an arrow, hit by one into the aperature of an arrow on the body of an animal previously shot by another, becomes futile, so the fruit of the seed, cast by one in the wife of another, does not belong to him. (43)

पृथोरपीमां पृथिवीं भार्यां पूर्वविदो विदुः ।
स्थाणुच्छेदस्य केदारमाहुः शल्यवतो मृगम् ॥ ४४ ॥

Historians say that, this earth is callled Prithivi from the fact of her first being the wife (i.e.,enjoyed by) king Prithu; a field is named after the person who first clears it of the jungle, and a game belongs to him who hits it first. (Hence, a son procreated on another's wife does not belong to his progenitor). (44)

एतावानेव पुरुषो यज्जायात्मा प्रजेति ह ।
विप्राः प्राहुस्तथा चैतद्यो भर्ता सा स्मृताङ्गना ॥ ४५ ॥

It is only with his wife and progeny that a man becomes complete. Hence, the wise call the husband and wife as identical. (45)

न निष्क्रयविसर्गाभ्यां भर्तुर्भार्या विमुच्यते ।
एवं धर्मं विजानीभः प्राक्प्रजापतिनिर्मितम् ॥ ४६ ॥

By sale or separation (abandonment) the husband and wife can not be liberated (severed) from each other; we know this law to havebeen originally made by the creator of the universe. (46)

सकृदंशो निपतति सकृत्कन्या प्रदीयते ।
सकृदाह ददानीति त्रीण्येतानि सतां सकृत् ॥ ४७ ॥

Only once can the partition of an estate be made, only once can a girl be given away in marriage, and only once can a thing be gifted. Each of these three things can be made only for once. (47)

यथा गोऽश्वोष्ट्रदासीषु महिष्यजाविकासु च ।
नोत्पादकः प्रजाभागी तथैवान्याङ्गनास्वपि ॥ ४८ ॥

As in respect of cows, mares, she-camels, female slaves, she-buffalos, she-goats and ewes the young ones do not belong to their progenitors, so sons begotten on other men's wives do not belong to their natural fathers. (48)

येऽक्षेत्रिणो बीजवन्तः परक्षेत्रप्रवापिणः ।
ते वै सस्यस्य जातस्य न लभन्ते फलं क्वचित् ॥ ४९ ॥

Seed-owners, without fields of their own, who sow their seeds in other men's fields, can never be entitled to the crops raised therefrom. (49)

यदन्यगोषु वृषभो वत्सानां जनयेच्छतम् ।
गोमिनाभेव ते वत्सा मोघं स्कन्दितमार्षभम् ॥ ५० ॥

Even if a bull procreates a hundred calves on another's cows, all those calves shall belong to the owner of the kine; in vain the bull has spent his seed. (50)

तथैवाक्षेत्रिणो बीजं परक्षेत्रप्रवापिणः ।
कुर्वन्ति क्षेत्रिणामर्थं न बीजी लभते फलम् ॥ ५१ ॥

Similarly, the seed cast by one in another's field (wife) contributes to the benefit of the owner of the field, the caster of the seed does not obtain the fruits (offspring) thereof. (51)

फलं त्वनभिसंधाय क्षेत्रिणां बीजिनां तथा ।
प्रत्यक्षं क्षेत्रिणामर्थो बीजाद्योनिर्गरीयसी ॥ ५२ ॥

In the absence of any express agreement between the owner of the field (husband of the woman) and the caster of the seed regarding the right in the fruits (offspring or issues of the union), the fruits shall manifestly belong to the former, inasmuch as in such an instance the womb has a greater preeminence than the seed. (52)

क्रियाभ्युपगमात्त्वेतद्बीजार्थं यत्प्रदीयते ।
तस्येह भागिनौ दृष्टौ बीजी क्षेत्रिक एव च ॥ ५३ ॥

But if there be a previous compact of giving the fruit to the caster of the seed; then both the caster of the seed and the owner of the field (i.e.,the husband of the woman) shall be equally entitled to enjoy the fruit (offspring). (53)

ओघवाताहृतं बीजं यस्य क्षेत्रे प्ररोहति ।
क्षेत्रिकस्येव तद्बीजं न वप्ता लभते फलम् ॥ ५४ ॥

If a seed, carried away by the wind or a stream of water, sprouts in another's field, the owner of the field shall have it and not the sower of the seed. (54)

एष धर्मो गवाश्वस्य दास्युष्ट्राजाविकस्य च ।
विहंगमहिषीणां च विज्ञेयः प्रसवं प्रति ॥ ५५ ॥

This is the law relating to (the right in the) offspring of a cow, mare, female slave, she-goat, ewe and a female bird. (55)

एतद्वः सारफल्गुत्वं बीजयोन्योः प्रकीर्तितम् ।
अतः परं प्रवक्ष्यामि योषितां धर्ममापदि ॥ ५६ ॥

Thus the synopsis of the law relating (to the relative pre-eminence of) the seed and the womb have been promulgated; now hear me discourse on the duties of women on the failure of issues. (56)

भ्रातुर्ज्येष्ठस्य भाया गुरुपत्न्यनुजस्य सा ।
यवीयसस्तु या भार्या स्नुषा ज्येष्ठस्य सा स्मृता ॥ ५७ ॥

The wife of an elder brother is said to be like a preceptor's or superior' s wife unto his younger brother, and the wife of a younger brother is said to be like unto a daughter-in -law to his elder brother. (57)

ज्येष्ठो यवीयसो भार्यां यवीयान्वाग्रजस्त्रियम् ।
पतितौ भवतो गत्वा नियुक्तावप्यनापदि ॥ ५८ ॥

Except in the case of a failure of issues, an elder, by going unto the wife of his younger brother, or a younger brother, by going unto the wife of an elder brother, even under an appointment, becomes degraded. (58)

देवराद्वा सपिण्डाद्वा स्त्रिया सम्यङ्नियुक्तया ।
प्रजेप्सिताधिगन्तव्या संतानस्य परिक्षये ॥ ५९ ॥

In the absence of a son, a woman wishing to obtain a progeny, shall lie down, under an appointment, with a youger brother, or with a Sapiṇḍa relation, of her husband for the procreation of a son. (59)

विधवायां नियुक्तस्तु घृताक्तो वाग्यतो निशि ।
एकमुत्पादयेत्पुत्रं न द्वितीयं कथंचन ॥ ६० ॥

A man, appointed to procreate a son on a widow, shall anoint his person with clarified butter and silently procreate a son on her in the night; but he must not procreate a second son under any circumstances whatsoever. (60)

द्वितीयमेके प्रजनं मन्यन्ते स्त्रीषु तद्विदः ।
अनिर्वृतं नियोगार्थं पश्यन्तो धर्मतस्तयोः ॥ ६१ ॥

Men, wise in the knowledge of procreation of children, aver that one with a single child must be regarded as almost sonless; hence, a man (i.e., a Sapiṇḍa or younger brother of her husband), under an appointment, may procreate two children on a woman. (61)

विधवायां नियोगार्थे निर्वृत्ते तु यथाविधि ।
गुरुवच्च स्नुषावच्च वर्तेयातां परस्परम् ॥ ६२ ॥

After the procreation of a son on a widow (by a younger or an elder brother of her deceased husband) he shall revere or look upon her as a preceptor's wife or a daughter-in-law as the case may be. (62)

नियुक्तौ यौ विधिं हित्वा वर्तेयातां तु कामतः ।
तावुभौ पतितौ स्यातां स्नुषागगुरुतल्पगौ ॥ ६३ ॥

An elder brother or a younger brother, who transgresses the rules of appointment out of amorous exuberance, commits the sin of defiling the bed of a daugher-in-law or of a preceptor's wife. (63)

नान्यस्मिन्विधवा नारी नियोक्तव्या द्विजातिभिः ।
अन्यस्मिन्हि नियुञ्जाना धर्मं हन्युः सनातनम् ॥ ६४ ॥

Brāhmaṇas shall never allow a widow of their own to get a son procreated on her by any one under an appointment; by so engaging her one kills the eternal virtue. (64)

नोद्वाहिकेषु मन्त्रेषु नियोगः कीर्त्यते क्वचित् ।
न विवाहविधावुक्तं विधवावेदनं पुनः ॥ ६५ ॥

Procreation of children by appointment on another's wife (Niyoga) has nowhere been mentioned in the Mantras of nuptial rites, nor the marriage of a widow has ever been mentioned in the Śāstra. (65)

अयं द्विजैर्हि विद्वद्भिः पशुधर्मो विगर्हितः ।
मनुष्याणामपि प्रोक्तो वेने राज्यं प्रशासति ॥ ६६ ॥

This beastly custom, which first prevailed among men during the reign of king Vena, is condemned by the erudite Brāhmaṇas. (66)

स महीमखिलां भुञ्जराजर्षिप्रवरः पुरा ।
वर्णानां संकरं चक्रे कामोपहतचेतनः ॥ ६७ ॥

That foremost of kings (Vena), having enjoyed the whole earth, with his mind clouded by erotic feelings, introduced this custom (procreation of children under appointment on another's wife) of yore among men which led to the intermixture of castes. (67)

ततः प्रभृति यो मोहात्प्रमीतपतिकां स्त्रियम् ।
नियोजयत्यपत्यार्थं तं विगर्हन्ति साधवः ॥ ६८ ॥

Since that time, he, who has appointed a widow to get a son procreated on her by another man, has been condemned by the virtuous. (68)

यस्या म्रियेत कन्याया वाचा सत्ये कृते पतिः ।
तामनेन विधानेन निजो विन्देत देवरः ॥ ६९ ॥

A girl whose betrothed husband has been dead after the betrothal her (deceased) husband's brother shall take (marry) in the following manner. (69)

यथाविध्यधिगम्यैनां शुम्लवस्त्रां शुचिव्रताम् ।
मिथो भजेताप्रसवात्सत्सकृदृतावृतौ ॥ ७० ॥

He, having married her, pure in body and mind and clad in a white cloth, shall visit her once in each month during her menstrual period. (70)

न दत्त्वा कस्यचित्कन्यां पुनर्दद्याद्विचक्षणः ।
दत्त्वा पुनः प्रयच्छन्हि प्राप्नोति पुरुषोऽनृतम् ॥ ७१ ॥

Having married a girl to one, let not a wise man marry her again to antoher; by so doing a man commits sin. (71)

विधिवत्प्रतिगृह्यापि त्यजेत्कन्यां विगर्हिताम् ।
व्याधितां विप्रदुष्टां वा छद्मना चोपपादिताम् ॥ ७२ ॥

Even having formally accepted the gift of (i.e., married) a girl, possessed of any inauspicious physical features, diseased, deflowered, or faudulently given in marriage by suppressing a physical deformity, one may abandon her (before the rite of seven steps is gone into). (72)

यस्तु दोषवतीं कन्यामनाख्यायोपपादयेत् ।
तस्य तद्वितथं कुर्यात्कन्यादातुर्दुरात्मनः ॥ ७३ ॥

If a miscreant gives away a faulty girl in marriage without giving out the nature of her defect, the gift of such a miscreant (i.e., the marriage bond of the girl) may be cancelled. (73)

विधाय वृत्तिं भार्यायाः प्रवसेत्कार्यवान्नरः ।
अवृत्तिकर्षिता हि स्त्री प्रदुष्येत्स्थितिमत्यपि ॥ ७४ ॥

A man of business must go to a foreign country after first having made provisions for the maintenance of his wife; an honest wife may be compelled to take to the evil path in want of a suitable provision. (74)

विधाय प्रोषिते वृत्तिंजीवेन्नियममास्थिता ।
प्रोषिते त्वविधायैव जीवेच्छिल्पैरगर्हितैः ॥ ७५ ॥

In the event of her husband having made suitable provisions for her before leaving the country, let her live with the greatest propriety; in the absence of any such provision, let her live by plying any commendable art (such as weaving, spinning, etc.). (75)

प्रोषितो धर्मकार्यार्थं प्रतीक्ष्योऽष्टौ नरः समाः ।
विद्यार्थं षट् यशोऽर्थं वा कामार्थं त्रींस्तु वत्सरान् ॥ ७६ ॥

For eight years a wife shall wait for her husband, absent in a distant country for prosecuting an object of virtue; for six years shall she bid her time for a husband, absent in a distant country for study or for achieving fame, and three years for a husband, absent on a visit to a co-wife in a distant country, (after which she shall go to her lord). (76)

संवत्सरं प्रतीक्षेत द्विषन्तीं योषितं पतिः ।
ऊर्ध्वं संवत्सरात्त्वेनां दायं हत्वा न संवसेत् ॥ ७७ ॥

A husband shall wait one year for a hostile wife; after the lapse of a year, if her hostile feelings still continue, he shall take back what he might have given her, and marry a second wife. (77)

अतिक्रामेत्प्रमत्तं यां मत्तं रोगार्तमेव वा ।
सा त्रीन्मासान्परित्याज्या विभूषणपरिच्छदा ॥ ७८ ॥

Of a wife who slights her husband for his sickness, or for his addiction to wine or gambling, the husband must forswear the bed for three months, and she must not be allowed to use her beddings and ornaments during that period. (78)

उन्मत्तं पतितं क्लीबमबीजं पापरोगिणम् ।
न त्यागोऽस्ति द्विषन्त्याश्च न च दायापवर्तनम् ॥ ७९ ॥

But a wife failing to nurse an insane, degraded, sexless or seedless husband, or one afflicted with a sinful disease, is not fit to be abandoned by the husband for that hostile conduct, nor the things which he might have presented to her can be taken back from her. (79)

मद्यपा साधुवृत्ता च प्रतिकूला च या भवेत् ।
व्याधिता वाधिवेत्तव्या हिंस्त्रार्थघ्नी च सर्वदा ॥ ८० ॥

In the event of one's wife becoming a drunkard or faithless, hostile, invalid, extremely hot-tempered or spend-thrift, one shall marry a second wife. (80)

बन्ध्याष्टमेऽधिवेद्याब्दे दशमे तु मृतप्रजा ।
एकादशे स्त्रीजननी सद्यस्त्वप्रियवादिनी ॥ ८१ ॥

The husband of a sterile woman shall remarry on the eighth, the husband of a wife whose children die in infancy on the tenth, and the husband of a wife who has given birth to daughters only on the eleventh year of their respective marriages, while the husband of a harsh-tongued wife may remarry without the least delay. (81)

Such a harsh tongued wife, if she has given birth to a male child, may be abandoned by the husband, but he will not be competent, in pursuance of a prohibition by Āpastambha, to marry during her life-time inasmuch as by giving birth to a son she has acquired the privileges of a Dharma Patni (indefensible right of wifehood).

या रोगिणी स्यात्तु हिता संपन्ना चैव शीलतः ।
सानुज्ञाप्याधिवेत्तव्या नावमान्या च कर्हिचित् ॥ ८२ ॥

If a wife of good conduct, who is attached to the good of her lord, happens to be afflicted with (an incurable) disease, let her husband marry again with her consent; but he must not insult (or neglect) her under any circumstances whatsoever. (82)

अधिविन्ना तु या नारी निर्गच्छेद्रुषिता गृहात् ।
सा सद्यः संनिरोद्धव्या त्याज्या वा कुलसंनिधौ ॥ ८३ ॥

But if the first wife of a remarried husband (attempts to) leave his house out of anger, he must either keep her imprisoned (in the ehouse) or send her to her father's family for good. (83)

प्रतिषिद्धापि चेद्या तु मद्यमभ्युदयेष्वपि ।
प्रेक्षासमाजं गच्छेद्वा सा दण्ड्या कृष्णलानि षट् ॥ ८४ ॥

The wife (of one other than a Brāhmaṇa), who, being prohibited to drink wine in a marriage-festival, drinks it, or attends a public dancing party, should be punished with a fine of six Krisṇalas. (84)

यदि स्वाश्चापराश्चैव विन्देरन्योषितो द्विजाः ।
तासां वर्णक्रमेण स्याज्ज्यैष्ठ्यं पूजा च वेश्म च ॥ ८५ ॥

If members of twice-born castes happen to marry wives of other castes, their precedence, honour, and dwelling-houses should be according to the superiority of their castes. (85)

भर्तुः शरीरशुश्रूषां धर्मकार्यं च नैत्यकम् ।
स्वा चैव कुर्यात्सर्वेषां नास्वजातिः कथंचन ॥ ८६ ॥

A wife belonging to his caste must attend to the physical comforts of a man having many wives and shall be his cohort in practising virtues (performing religious rites): a wife is not of the same caste with her husband must never do these things. (86)

यस्तु तत्कारयेन्मोहात्सजात्या स्थितयान्यया ।
यथा ब्राह्मणचाण्डालः पूर्वदृष्टस्तथैव सः ॥ ८७ ॥

He, who, having a wife of his own caste, causes, out of foolishness, a wife of another caste to perform these duties, is said to be by the ancient sages like unto a Brāhmaṇa cāṇḍāla (i.e., a son begotten by a Śūdra on a Brāhmaṇa woman). (87)

उत्कृष्टायाभिरूपाय वराय सदृशाय च ।
अप्राप्तामपि तां तस्मै कन्यां दद्याद्यथाविधि ॥ ८८ ॥

A girl, even before having attained the proper age of marriage, should be duly married to a handsome, qualified husband of her own caste, (if such an opportunity occurs). (88)

काममामरणात्तिष्ठेद्गृहे कन्यर्तुमत्यपि ।
नचैवैनां प्रयच्छेत्तु गुणहीनाय कर्हिचित् ॥ ८९ ॥

Rather should a girl, who has attained puberty, stay unmarried in her father's house for her whole life-time than she should be wedded to a non-eligible (lit. disqualified) husband, for any consideration what soever. (89)

त्रीणि वर्षाण्युदीक्षेत कुमार्यृतुमती सती ।
ऊर्ध्वं तु कालदेतस्माद्विन्देत सदृशं पतिम् ॥ ९० ॥

A girl, who has attained puberty, shall wait (unmarried in her father's house) for three years (after the appearance of her first flow); after that, she shall take a husband of her own caste and status (without waiting for the consent of her guardians). (90)

अदीयमाना भर्तारमधिगच्छेद्यदि स्वयम् ।
नैनः किंचिदवाप्नोति न च यं साधिगच्छति ॥ ९१ ॥

For taking a husband herself, a girl, not given away in marriage at the proper time by her father, acquires no demerit, nor does the man who takes her as his wife. (91)

अलंकारं नाददीत पित्र्यं कन्यां स्वयंवरा ।
मातृकं भ्रातृदत्तं वा स्तेना स्याद्यदि तं हरेत् ॥ ९२ ॥

A girl, who through her own endeavours has taken a husband, must not take away the ornaments, etc., given to her by her father, mother or brother, inasmuch as by so doing she will be guilty of theft. (92)

पित्रे न दद्याच्छुल्कं तु कन्यामृतुमतीं हरन् ।
स हि स्वाम्यादतिक्रामेदृतूनां प्रतिरोधनात् ॥ ९३ ॥

For having married a girl who has attained her puberty, one must not pay any money to her father, inasmuch as for having impeded conception during the menstrual period his right of fatherhood (juris peters) in the girl has been extinguished. (93)

त्रिंशद्वर्षोद्वहेत्कन्यां हृद्यां द्वादशवार्षिकीम् ।
त्र्यष्टवर्षोऽष्टवर्षां वा धर्मे सीदति सत्वरः ॥ ९४ ॥

Let a man of thirty years marry an amiable girl of twelve years of age, or a man of twenty-four years marry a girl of eight years of age. One may marry earlier if delay be detrimental to one's religious duty. (94)

This couplet does not lay down the minimum age limit of marriage, but enjoins that the highest disparity of age allowable between the husband and wife. Under no circumstances, the age of the wife should be less than one-third of that of the husband.

°As in the caste of a Brāhmaṇa who has finished his Vedaic study before the age of twenty-four and thus stands under the obligation of settling in life as a house-holder.–Kulluka

देवदत्तां पतिर्भार्यां विन्दते नेच्छयात्मनः ।
तां साध्वीं बिभृयान्नित्यं देवानां प्रियमाचरन् ॥ ९५ ॥

Through the ordaination of the gods one obtains a wife and never by his own willing Let him always maintain such a virtuous wife and (thereby) do the pleasure of the gods. (95)

The gods such as Bhaga, Aryaman(the presiding deity of day) and Savitā (the sun-god lit. impeller of the universe) of mightyintellect have given me a wife to discharge the duties of the household (Bhagoryamā Savitā Purandhi Mahyam Vadhurgārhapatyāya, etc.— Śruti).

प्रजनार्थं स्त्रियः सृष्टाः संतानार्थं च मानवाः ।
तस्मात्साधारणो धर्मः श्रुतौ पत्न्या सहोदितः ॥ ९६ ॥

Women are created to conceive pregnancies, and men are created to impregnate women. Hence, like the act of procreation, the religious duties of the husband and wife are correlated, This is said in the Veda. (96)

The wife must be the companion of the husband in doing religious sacrifices; "clad in a silk cloth, let the wife, and the husband kindle the sacred fire (Kshaume Vasānāvagninādādhiyātām. –Śruti).

कन्यायां दत्तशुल्कायां म्रियेत यदि शुल्कदः ।
देवराय प्रदातव्या यदि कन्यानुमन्यते ॥ ९७ ॥

If the (betrothed husband) of a girl happens to die after he has paid the price for her hand (lit. marriage duty) to her guardian, she should be married to a younger brother of the deceased, if she approves (of such a marriage). (97)

आददीत न शूद्रोऽपि शुल्कं दुहितरं ददन् ।
शुल्कं हि गृह्णन्कुरुते छन्नं दुहितृविक्रयम् ॥ ९८ ॥

Even a Śūdra must not take any price (lit. duty or pecuniary consideration) for the hands of his daughter when giving her away in marriage. Such acceptance of money constitutes a sale of the girl in disguise. (98)

एतत्तु न परे चक्रुर्नापरे जातु साधवः ।
यदन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते ॥ ९९ ॥

Honest men of yore, never did,not the virtuous men at the present do marry a girl to another after having agreed to marry her to one. (99)

नानुशुश्रुम जात्वेतत्पूर्वेष्वपि हि जन्मसु ।
शुल्कसंज्ञेन मूल्येन छन्नं दुहितृविक्रयम् ॥ १०० ॥

Even in my past existences never did I hear of the disguised sale of a girl in the form of a marriage on the acceptance of money (by her father). (100)

अन्योन्यस्याव्यभीचारो भवेदामरणान्तिकः ।
एष धर्मः समासेन ज्ञेयः स्त्रीपुंसयोः परः ॥ १०१ ॥

There should be mutual fidelity (between the husband and wife)till death. This should be known as the primary duty of the husband and wife in brief. (101)

तथा नित्यं यतेयातां स्त्रीपुंसौ तु कृतक्रियौ ।
यथा नाभिचरेतां तौ वियुक्तावितरेतरम् ॥ १०२ ॥

A married manand woman should always so endeavour as not to live separate from, and make transgressions against, each other. (102)

एष स्त्रीपुंसयोरुक्तो धर्मो वो रतिसंहितः ।
आपद्यपत्यप्राप्तिश्च दायभागं निबोधत ॥ १०३ ॥

Thus the loving duties of the husband and wife towards each other, as well as those, which are obligatory (on them) for the procreation of sons in their absence, have been formulated; now hear me discourse on the law relating to the division of paternal estates. (103)

ऊर्ध्वं पितुश्च मातुश्च समेत्य भ्रातरः समम् ।
भजेरन्पैतृकं रिक्थमनीशास्ते हि जीवतोः ॥ १०४ ॥

After the demise of their father or mother, let the brothers congregate and equally partition the paternal (or maternal) estate among themselves: during his (or her) life-time they are not the lords thereof (i.e., have no right therein). (104)

But in a paternal estate partitioned by the father among his sons during his life-time the sons have all rights of ownership.–Cf.

If the father voluntarily makes a division of his estate, let him partition it among his sons(Vibhāgancha pitā Kuryāt ichchhayā Vibhajet Sutān–Yājñavalkya

ज्येष्ठ एव तु गृह्णीयात्पित्र्यं धनमशेषतः ।
शेषास्तमुपजीवेयुर्यथैव पितरं तथा ॥ १०५ ॥

(If the brothers wish to live undivided), let the eldest one take the whole of the paternal estate, and the rest (i.e., the other brothers) shall depend upon. (obtain from) him for their maintenance as they did on their father (before). (105)

ज्येष्ठेन जातमात्रेण पुत्रीभवति मानवः ।
पितृणामनृणश्चैव स तस्मात्सर्वमर्हति ॥ १०६ ॥

The moment one's eldest born comes into being one becomes possessed of a son and discharges the debt to his manes (Pitras); hence the eldest son is entitled to receive the entire (paternal estate). (106)

यस्मिन्नृणं संनयति येन चानन्त्यमश्नुते ।
स एव धर्मजः पुत्रः कामजानितरान्विदुः ॥ १०७ ॥

He (i.e., the eldest son) on whose birth the debt (to the manes) is discharged and the father obtains imortality is called the son according to virtue (Dharma-putra), the rest are sons of (i.e., begotten in) lust. (107)

पितेव पालयेत्पुत्राञ्ज्येष्ठो भ्रातृन्यवीयसः ।
पुत्रवच्चापि वर्तेरञ्ज्येष्ठे भ्रातरि धर्मतः ॥ १०८ ॥

Like a father must the eldest brother maintain his younger brothers, and the younger brothers must live in obedience to him as to their father. (108)

ज्येष्ठः कुलं वर्धयति विनाशयति वा पुनः ।
ज्येष्ठः पूज्यतमो लोके ज्येष्ठः सद्भिरगर्हितः ॥ १०९ ॥

Inasmuch as the eldest brother can exalt the family (by his noble conduct), or bring ruin upon it (by setting a bad example to his youngers), the eldest brother is the most revered; and the virtuous younger brothers should not condemn their eldest brother. (109)

यो ज्येष्ठो ज्येष्ठवृत्तिः स्यान्मातेव स पितेव सः ।
अज्येष्ठवृत्तिर्यस्तु स्यात्स संपूज्यस्तु वन्धुवत् ॥ ११० ॥

The eldest brother, who stands unto his youngers as their father or mother, is like a father or mother unto them; failling to discharge these duties, him they should respect as a friend relation). (110)

एवं सह वसेयुर्वा पृथग्वा धर्मकाम्यया ।
पृथग्विवर्धते धर्मस्तस्माद्धर्म्या पृथक्क्रिया ॥ १११ ॥

Thus they (brothers) should live undivided; or seeking the furtherance of virtue, they should be separate and separately perform the (five great daily house-hold) sacrifices. (111)

Cf. Bṛhaspati–Of brothers living in commensality the rite of worshipping the manes, Brāhmaṇas and gods should be one (and joint); living separate, each of them should perform these rites is his separate house; Eka pākena vasatām pitridevadvijā rehanam; Ekam bhabet bibhaktānām tadeva syād gṛhe gṛhe).

ज्येष्ठस्य विंश उद्धारः सर्वद्रव्याच्च यद्वरम् ।
ततोऽर्धं मध्यमस्य स्यात्तुरीयं तु यवीयसः ॥ ११२ ॥

A twentieth part of the paternal property, together with the best of articles is the portion of the eldest son, a fortieth part (of the paternal estate) forms the portion of the second son, and an eighth part (of the paternal estate) forms the portion of the youngest son. (112)

The residue of the estate should be equally divided among them (Avaśiṣṭam Dhanam Samam Kritvā vibhajanīyam).-Kulluka

ज्येष्ठश्चैव कनिष्ठश्च संहरेतां यथोदितम् ।
येऽन्ये ज्येष्ठकनिष्ठाभ्यां तेषां स्यान्मध्यमं धनम् ॥ ११३ ॥

The portions which should fall to the eldest and youngest sons have been laid down; sons intermediate between them should all have the portion of the second son (i.e., a fortieth part of the whole paternal estate). (113)

सर्वेषां धनजातानामाददीताग्र्यमग्रजः ।
यच्च सातिशयं किंचिद्दशतश्चाप्नुयाद्वरम् ॥ ११४ ॥

The eldest son shall take the best one of the articles (left by the father), as we'l as the best one of each ten animals (such as, cows etc.).(114)

In the event of the eldest son being possessed of excellent qualifications and the other sons being devoid of them.–Kulluka

Cf. Dasāta Paśūnāma (the best one of each ten animals).
–Gautamā

उद्धारो न दशस्वस्ति संपन्नानां स्वकर्मसु ।
यत्किंचिदेव देयं तु ज्यायसे मानवर्धनम् ॥ ११५ ॥

Among sons equally discharging the ten religious duties of (Vediac study, etc., i.e., equally qualified) the eldest one shall obtain no (preferential) excess share, but a little in excess should be given to him for his honour. (115)

एवं समुद्धतोद्धारे समानंशान्प्रकल्पयेत् ।
उद्धारेऽनुद्धते त्वेषामियं स्यादंशकल्पना ॥ ११६ ॥

After the division of the paternal state in the aforesaid manner, the brothers shall equally apportion the residue among themselves; or in the alternative, they shall partition it in the manner following. (116)

एकाधिकं हरेज्ज्येष्ठः पुत्रोऽध्यर्धं ततोऽनुजः ।
अंशमंशं यवीयांस इति धर्मो व्यवस्थितः ॥ ११७ ॥

The eldest son shall take one share and one share in addition thereto (i.e., two shares,) the second son shall take one and a half share, and the other younger sons shall take one share each. This is the decision of Law. (117)

स्वेभ्योंऽशेभ्यस्तु कन्याभ्यः प्रदद्युर्भ्रातरः पृथक् ।
स्वात्स्वादंशाच्चतुर्भागं पतिताः स्युरदित्सवः ॥ ११८ ॥

The brothers shall separately give quarter parts out of their respective shares to their unmarried sisters; and failing to give them (sisters) such shares, they shall become degraded in life. (118)

अजाविकं सैकशफं न जातु विषमं भजेत् ।
अजाविकं तु विषमं ज्येष्ठस्यैव विधीयते ॥ ११९ ॥

A goat, a lamb, or an animal with unbifurcated hoofs, remaining odd after the division, shall fall to the share of the eldest son. (119)

यवीयाञ्ज्येष्ठभार्यायां पुत्रमुत्पादयेद्यदि ।
समस्तत्र विभागः स्यादिति धर्मो व्यवस्थितः ॥ १२० ॥

A son, begotten by a younger brother on the wife of his eldest brother under an appointment, shall have an equal share with his uncles (at the time of the division of the paternal estate among them.) This is the decision of Law. (120)

He must not claim an excess share under the husband of his mother, the eldest son of his grandfather.

उपसर्जनं प्रधानस्य धर्मतो नोपपद्यते ।
पिता प्रधानं प्रजने तस्माद्धर्मेण तं भजेत् ॥ १२१ ॥

A son begotten on the wife of the eldest brother can not be lawfully called the son of the eldest brother inasmuch as the preeminence is of the progenitor in respect of the procreation of a child. Hence, he should be discarded. (121)

i.e., he can not claim an excess or additional share under the husband of his mother as the lawfully begotten son of the eldest brother.

पुत्रं कनिष्ठो ज्येष्ठायां कनिष्ठायां च पूर्वजः ।
कथं तत्र विभागः स्यादिति चेत्संशयो भवेत् ॥ १२२ ॥

If a doubt arises as to how shall the division of the paternal estate be made, if the eldest son is begotten on the youngest wife, and the youngest son is begotten on the eldest wife of a man. (122)

एकं वृषभमुद्धारं संहरेत स पूर्वजः ।
ततोऽपरे ज्येष्ठवृषास्तदूनानां स्वमातृतः ॥ १२३ ॥

The son of the eldest wife (in such a case) shall take the best bull as his preferential share (although he is the yougest son of his father), and the sons of other co-wives, though they be his elders, shall take comparatively inferior bullocks according to the juniority of their respective mothers. (123)

ज्येष्ठस्तु जातो ज्येष्ठायां हरेद्वृषभषोडशाः ।
ततः स्वमातृतः शेषा भजेरन्निति धारणा ॥ १२४ ॥

The eldest son, begotten on the eldest wife, shall take fifteen cows and one bullock (as his share), and the other sons shall take according to the precedence of their respective mothers. This is the decision. (124)

सदृशस्त्रीषु जातानां पुत्राणामविशेषतः ।
न मातृतो ज्यैष्ठ्यमस्ति जन्मतो ज्यैष्ठ्यमुच्यते ॥ १२५ ॥

The seniority among sons of co-wives of the same caste is said to be according to their births, and not according to the priority of their respective mothers. (125)

जन्मज्येष्ठेन चाह्वानं सुब्रह्मण्यास्वपि स्मृतम् ।
यमयोश्चैव गर्भेषु जन्मतो ज्येष्ठता स्मृता ॥ १२६ ॥

(The invocation of Indra in the Agniṣṭoma sacrifice) by the Mantra, known as Sva Brāhmaṇa, should be made by the eldest brother; and in respect of twin-born sons, the one, that is first delivered of the womb, should be regarded as the elder. (126)

अपुत्रोऽनेन विधिना सुतां कुर्वीत पुत्रिकाम् ।
यदपत्यं भवेदस्यां तन्मम स्यात्स्वधाकरम् ॥ १२७ ॥

If a sonless man marries his daughter to another on the stipulation that, "sons born of her womb shall do my Śrāddhas and offer me oblations," that daughter is called a Purtikā. (127)

(अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलंकृताम् ।
अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति ॥)
अनेन तु विधानेन पुरा चक्रेऽथ पुत्रिकाः ।
विवृद्ध्यर्थं स्ववंशस्य स्वयं दक्षः प्रजापतिः ॥ १२८ ॥

In this way Putrikā (compacts) were created of yore for the increase of his progeny by the patriarch (lit., lord of creatures) Dakṣa himself. (128)

ददौ स दश धर्माय कश्यपाय त्रयोदश ।
सोमाय राज्ञे सत्कृत्य प्रीतात्मा सप्तविंशतिम् ॥ १२९ ॥

Decked with ornaments, ten (of his daughters) he complacently gave to Dharma (the god of virtue); thirteen to Kaśyapa; and twenty-seven, to king Soma. (129)

यथैवात्मा तथा पुत्रः पुत्रेण दुहिता समा ।
तस्यामात्मनि तिष्ठन्त्यां कथमन्यो धनं हरेत् ॥ १३० ॥

One's Self is identical with his son, and a daughter is like unto a son: in the presence of one's (Putrikā) daughter, who is identical with his self, who else shall take his property (lit. wealth) ? (130)

मातुस्तु यौतकं यत्स्यात्कुमारीभाग एव सः ।
दौहित्र एव च हरेदपुत्रस्याखिलं धनम् ॥ १३१ ॥

The mother's dowry shall be the portion of (her) daughter, and his daughter's son shall take the entire estate of a sonless man. (131)

दौहित्रो ह्यखिलं रिक्थमपुत्रस्य पितुर्हरेत् ।
स एव दद्याद्द्वौ पिण्डौ पित्रे मातामहाय च ॥ १३२ ॥

(His) daughter's son shall take the entire estate of a sonless father, and he (i.e., daughter's son) shall offer two oblations (Piṇḍas), one to his (own deceased) father, and another to (his deceased) mother's father. (132)

पौत्रदौहित्रयोर्लोके न विशेषोऽस्ति धर्मतः ।
तयोर्हि मातापितरौ संभूतौ तस्य देहतः ॥ १३३ ॥

Virtually there exists no difference between a son's son and a daughter's son in this world, both their respective father and mother have originated from the body of one and the same man. (133)

पुत्रिकायां कृतायां तु यदि पुत्रोऽनु जायते ।
समस्तत्र विभागः स्याज्ज्येष्ठता नास्ति हि स्त्रियाः ॥ १३४ ॥

In the event of the birth of one's son after the creation of the Putrikā (compact), that son and the son of the Putrikā daughter shall have equal shares in his estate, inasmuch as a female can not have the privileges of eldest-born-ship. (134)

अपुत्रायां मृतायां तु पुत्रिकायां कथंचन ।
धनं तत्पुत्रिकाभर्ता हरेतैवाविचारयन् ॥ १३५ ॥

On the death of a sonless Putrikā daughter, her husband shall unhesitatingly take the entire estate left by her (i.e., her father shall have no right in her property on the strength of that Putrikā compact). (135)

अकृता वा कृता वापि यं विन्देत्सदृशात्सुतम् ।
पौत्री मातामहस्तेन दद्यात्पिंडं हरेद्धनम् ॥१३६ ॥

By the son, whom one's daughter, whether married with or without the Putrikā compact, gives birth to, her father becomes possessed of a son; such a daughter's son shall offer (Śrāddha) oblations to her (deceased, sonless), mother's father, and take (inherit) his estate. (136)

पुत्रेण लोकाञ्जयति पौत्रेणानन्त्यमश्नुते ।
अथ पुत्रस्य पौत्रेण ब्रध्नस्याप्नोति विष्टपम् ॥ १३७ ॥

By a son one conquers the worlds, by a son's son one attains the infinite, by the son of a son's son one attains the region of the sun. (137)

पुंनाम्नो नरकाद्यस्मात्त्रायते पितरं सुतः ।
तस्मात्पुत्र इति प्रोक्तः स्वयमेव स्वयंभुवा ॥ १३८ ॥

Since a son succours his father from the hell called Put; hence, the self-begotten one (Brahmā) has called a son, Putra (lit. deliverer from the hell of Put). (138)

पौत्रदौहित्रयोर्लोके विशेषो नोपपद्यते ।
दौहित्रोपि ह्यमुत्रैनं संतारयति पौत्रवत् ॥ १३९ ॥

No distinction is found between a son's son and a daughter's son in this world, inasmuch as a daughter's son, like a son's son, can succour a man from hell. (139)

मातुः प्रथमतः पिण्डं निर्वपेत्पुत्रिकासुतः ।
द्वितीय तु पितुस्तस्यास्तृतीयं तत्पितुः पितुः ॥ १४० ॥

The son of a Putrikā daughter shall first offer an oblation (Piṇḍa) to his (deceased) mother, then to his mother's father, and then to her father's father. (140)

उपपन्नो गुणैः सर्वैः पुत्रो यस्य तु दत्त्रिमः ।
स हरेतैव तद्रिक्थं संप्राप्तोऽप्यन्यगोत्रतः ॥ १४१ ॥

A Dattaka (adopted) son, possessed of all commendable qualifications, though born of another Gotra (family), shall take the estate of his putative father. (141)

Ekevaurasah putrah pitrasya Vasunah prabhuh (only the son of one's own loins, is the lord of (heir to) the whole ancestral estate. Kulluka quotes the preceding maxim and says that, in the presence of a son of one's own loins his adapted son is not entitled to his whole property but must take a sixth part thereof as his own share like a Kṣetraja son. Govindaraja, on the other hand, holds that, one's adapted son is heir to the whole estate left by him even in the presence of a son of his loins, if any.

गोत्ररिक्थे जनयितुर्न हरेदत्त्रिमः क्वचित् ।
गोत्ररिक्थानुगः पिण्डो व्यपैति ददतः स्वधा ॥ १४२ ॥

An adopted son must not take the property or Gotra (family

title) of his natural father. The Piṇḍa follows the estate and the property, hence, an adopted son must not offer Śrāddhas unto his natural father. (142)

A man obtains (is heir to) the wealth and family title (Gotra) of him unto him he offers Śrāddha oblations (Piṇḍas).

अनियुक्तासुतश्चैव पुत्रिण्याप्तश्च देवरात् ।
उभौ तौ नार्हतो भागं जारजातककामजौ ॥ १४३ ॥

The son, begotten on a girl without an appointment from her guardians, and the son, begotten on a woman with a son by her husband's younger brother even under an appointment, shall have no shares (in the paternal property), inasmuch as they are bastards, and offspring of lust. (143)

नियुक्तायामपि पुमान्नार्यां जातोऽविधानतः ।
नैवार्हः पैतृकं रिक्थं पतितोत्पादितो हि सः ॥ १४४ ॥

A son, begotten on a woman under an appointment but not conformably to the rules, shall not be competent to inheirt (his) ancestral property, inasmuch as he has been procreated by a degraded person. (144)

हरेत्तत्र नियुक्तायां जातः पुत्रो यथौरसः ।
क्षेत्रिकस्य तु तद्बीजं धर्मतः प्रसवश्च सः ॥ १४५ ॥

A son, begotten on one's wife by another under an appointment, shall take an equal share in the estate (left by him) like a son born of his own loins; inasmuch as the seed virtually belongs to the owner of the field (husband of the woman) in such a case, and the son thus begotten is his legitimate son . (145)

धनं यो बिभृयाद्भ्रातुर्मृतस्य स्त्रियमेव च ।
सोऽपत्यं भ्रातुरुत्पाद्य दद्यात्तस्यैव तद्धनम् ॥ १४६ ॥

He who maintains the estate and widow of a deceased elder brother shall procreate a son on the person of that widow and give his (deceased brother's) estate to the son, thus begotten. (146)

या नियुक्तान्यतः पुत्रं देवराद्वाप्यवाप्नुयात् ।
तं कामजमरिक्थीयं वृथोत्पन्नं प्रचक्षते ॥ १४७ ॥

The son of her, who, even under an appointment from her guardians gets him procreated on herself by the younger brother of her deceased husband, or by any (of his male Sapiṇḍa relations) out of lust, is called lust-begotten and invalidly procreated; such a son shall take no share (in the paternal estate). (147)

Cf. Nārada Mukhāt mukham pariharan gātrairgātrānya-samap-riśan; Kule tadavasheshecha santānārtham na kāmata iti. Without touching her face and limbs with his face and limbs, let him procreacte a son (on her) for progeny and not out of lust, etc.

एतद्विधानं विज्ञेयं विभागस्यैकयोनिषु ।
बह्वीषु चैकजातानां नानास्त्रीषु निबोधत ॥ १४८ ॥

This should be understood as the law relating to the division (of the paternal property) among uterine brothers of the same caste, now hear me expound the law relating to the division (of the paternal property) among sons begotten by one and the same man on women of different castes. (148)

ब्राह्मणस्यानुपूर्वेण चतस्रस्तु यदि स्त्रियः ।
तासां पुत्रेषु जातेषु विभागेऽयं विधिः स्मृतः ॥ १४९ ॥

If a Brāhmaṇa has had wives belonging to the four (different) castes in the order of their enumeration, the division of the estate among sons of those wives should be made conformably to the following rule. (149)

कीनाशो गोवृषो यानमलंकारश्च वेश्म च ।
विप्रस्यौद्धारिकं देयमकांशश्च प्रधानतः ॥ १५० ॥

One tiller, a cow, a bull, the house (or room), ornaments and the best portion of other estates shall go to the son of the Brāhmaṇa wife as his (Uddhāra) preferential share. (150)

त्र्यंशं दायाद्धरेद्विप्रो द्वावंशौ क्षत्रियासुतः ।
वैश्योजः सार्धमेवांशमंशं शूद्रासुतो हरेत् ॥ १५१ ॥

Out of the remaining estate three parts shall go to the Brāhmaṇa son, two to the Kṣatriya son, one and a half part to the Vaiśya son and one part to the Śūdra son. (151)

सर्वं वा रिक्थजातं तद्दशधा परिकल्प्य च ।
धर्म्यं विभागं कुर्वीत विधिनानेन धर्मवित् ॥ १५२ ॥

[Or instead of giving a preferential share (excess) to the Brāhmaṇa son], let the-versed-in law divide the whole estate into ten (equal parts), and allotthem (to the sons) in the following lawful manner. (152)

चतुरोंऽशान्हरेद्विप्रस्त्रीनंशान्क्षत्रियासुतः ।
वैश्यापुत्रो हरेद्व्यंशमंशं शूद्रासुतो हरेत् ॥ १५३ ॥

Let the Brāhmaṇa (son) take four (such) shares; the Kṣatriya (son), three; the Vaiśya (son) two; and the Śūdra (son) one. (153)

यद्यपि स्यात्तु सत्पुत्रोऽप्यसत्पुत्रोऽपि वा भवेत् ।
नाधिकं दशमाद्दद्याच्छूद्रापुत्राय धर्मतः ॥ १५४ ॥

But let him not in consideration of virtue give more than a tenth share to his Śūdra son, whether he be a good son or otherwise. (154)

ब्राह्मणक्षत्रियविशां शूद्रापुत्रो न रिक्थभाक् ।
यदेवास्य पिता दद्यात्तदेवास्य धनं भवेत् ॥ १५५ ॥

The son of a Brāhmaṇa, Kṣatirya, or Vaiśya by a Śūdra wife is not entitled to take any share in his property; whatever his father will give shall be the portion of (such a Śūdra son). (155)

This is not contradictory to provisions laid down in the preceding verses (151,153 and 154). Kulluka says that, this rule shall hold good in respect of sons of twice-born ones by Śūdra women who are not their married wives.

समवर्णासु ये जाताः सर्वे पुत्रा द्विजन्मनाम् ।
उद्धारं ज्यायसे दत्त्वा भजेरन्नितरे समम् ॥ १५६ ॥

Of sons of twice-born ones by wives of their own castes, let the younger sons give preferential shares to their (respective) eldest brothers and then equally divide the estate among themselves. (156)

शूद्रस्य तु सवर्णैव नान्या भार्याविधीयते ।
तस्यां जाताः समांशाः स्युर्यदि पुत्रशतं भवेत् ॥ १५७ ॥

A Śūdra is not competent to marry any other wife than one of his own caste, and sons begotten on her, even if they number a hundred , shall take equal shares (in their paternal property). (157)

पुत्रान्द्वादश यानाह नृणां स्वायंभुवो मनुः ।
तेषां षड्बन्धुदायादाः षड्दायादबान्धवाः ॥ १५८ ॥

Of the twelve kinds of sons of men, as said (recognised) by the self-begotten Manu, six are heirs and Bandhus, and six are neither heirs nor Bandhus. (158)

औरसः क्षेत्रजश्चैव दत्तः कृत्रिम एव च ।
गूढोत्पन्नोऽपविद्धश्च दायादा बान्धवाश्च षट् ॥ १५९ ॥

The Aurasa (a son of one's own loins), Kṣetraja (a son procreated on one's wife or widow by another), Datta (adopted son), Kṛtṛma (filiated son), Gudhotpanna (a son secretly procreated on one's wife) and Apaviddha (taken and adopted) these are the six sons who are both heirs and Bandhus. (159)

कानीनश्च सहोढश्च क्रीतः पौनर्भवस्तथा ।
स्वयं दत्तश्च शौद्रश्च षड्दायादबान्धवाः ॥ १६० ॥

Six sons (such as), Kāninah, Sahodah, Kritah, Paunarbhava, Svyamdatta, and Śaudra (son by a Śūdra wife) are not heirs (to their paternal property), althogh they are Bandhus (i.e. competent to offer libations of water etc., to their fictitious, deceased father). (160)

The text has Shadadāyādabāndhavāh. Medhatithi explains it by "Shadadāyād abāndhavāh " inasmuch as these six sons are not competent to inherit the estate of their deceased father, they are abāndhavāh, i.e., not competent to offer libations of water, etc.,to his spirit. Baudhāyana however, confirms our view of interpretation and asserts that, although these six sons are not heirs, they are not disqualified from offering water etc., to the spirit of their deceased father by fiction; and hence, they are Bandhus.

C.f. Kāninañcha Sahodañca Kṛtam paunarbhvam tatha; Svayamdattam Niṣādañcha Gotrabājah pracakṣate. Sons such as, Kānina, Sahoda, Krita, Paunarbhava, Svayamdatta and

Niṣāda (son of a Brāhmaṇ by a Śūdra wife) partake of the gotras of their fathers, i.e., the are competent to do the water-rite etc. to his spirit.

याद्दशं फलमाप्नोति कुप्लवैः संतरञ्जलम् ।
ताद्दशं फलमाप्नोति कुपुत्रैः संतरंस्तमः ॥ १६१ ॥

Disastrous is the result of attempting to cross over the darkness of death with the help of a bad son like unto that of sailing across a river with a badly made raft. (161)

A son of inferior status such as, a Kṣetraja son (i.e. a son begotten on one's wife by another under an appointment), like a foolish or illiterate son of one's own loins, fails to do the fullest spiritual benefit to the spirit of his fictitious father .

यद्येकरिक्थिनौ स्यातामौरसक्षेत्रजौ सुतौ ।
यस्य यत्पैतृकं रिक्थं स तद्गृह्णीत नेतरः ॥ १६२ ॥

Though one's Kṣetraja son and a son of his own loins are both heirs to one and the same property (i.e., to the estate left by him), yet each of them shall take the estate of his own natural father, and no other. (162)

In the light of the dictum of Yājñavalkya, "Virtually, he is the heir, and shall offer Piṇḍas to both of them," Ubhayora pyasau rikthee piṇḍa-dātāca dhamatah.
The couplet contemplates the case where after the procreation of a son on one's wife by another under an appointment, one of his own loins is born. Both Medhatithi and Govindaraja explain Aurasam in the couplet by a son procreated by one on another's wife without an appointment, which is mainfestly absurd, inasmuch as such a son is not competent to take a share in his estate.

एक एवौरसः पुत्रः पित्र्यस्य वसुनः प्रभुः ।
शेषाणामानृशंस्यार्थं प्रदद्यातु प्रजीवनम् ॥ १६३ ॥

Only the son of one's own loins is the owner of (heir to) the paternal estate; with a view to create no hardship on them, let him give maintenance to other sons (of inferior status). (163)

षष्ठं तु क्षेत्रजस्यांशं प्रदद्यात्पैतृकाद्धनात् ।
औरसो विभजन्दायं पित्र्यं पञ्चममेव वा ॥ १६४ ॥

The son of one's own seed, while dividing the paternal estate, shall give a fifth or sixth part thereout to the Kṣetraja son (of his father) as his share. (164)

औरसक्षेत्रजौ पुत्रौ पितृरिक्थस्य भागिनौ ।
दशापरे तु क्रमशो गोत्ररिक्थांशभागिनः ॥ १६५ ॥

One's Kṣetraja and Aurasa (son of his own loins) sons are heirs to (lit. sharers of) the paternal estate; of the ten remaining (kinds of) sons (such as, the Dattaka etc.,) who share the Gotra of their father, each succeeding one shall take a share in (i.e. inherit) the paternal property in the absence of one immediately preceding him in the list of enumeration. (165)

स्वक्षेत्रे संस्कृतायां तु स्वयमुत्पादयेद्धि यम् ।
तमौरसं विजानीयात्पुत्रं प्रथमकल्पितम् ॥ १६६ ॥

A son begotten by a man himself on a lawfully married wife of his own caste should be known as his Aurasa (son), the foremost of sons in respect of status or pre-eminence. (166)

यस्तल्पजः प्रमीतस्य क्लीबस्य व्याधितस्य वा ।
स्वधर्मेण नियुक्तायां स पुत्रः क्षेत्रजः स्मृतः ॥ १६७ ॥

A son procreated on the wife of a sick or impotent person or on the widow of a deceased individual under an appointment by another, is called a Kṣetraja or Talpaja (procreated in the bed of) son (of that sick, impotent or deceased person). (167)

माता पिता वा दद्यातामत्तां यमद्भिः पुत्रमापदि ।
सदृशं प्रीतिसंयुक्तं स ज्ञेयो दत्त्रिमः सुतः ॥ १६८ ॥

The son whom his (natural) father or mother gladly gives to one of his own caste during the distress of his son-less-ness (i.e. gives him to be filiated by one on the fature of one's issue), by consecrating him with water, is called a Dattaka or Datrima) son. (168)

सदृशं तु प्रकुर्याद्यं गुणदोषविचक्षणम् ।
पुत्र पुत्रगुणैर्युक्तं स विज्ञेयश्च कृत्रिमः ॥ १६९ ॥

The son whom a knower of merits and demerits takes out of his own caste and entrusts him with the duties of a son is called a Kṛtṛma (lit. artificial) one. (169)

According to Yājñavalkya all these filiated sons must be of the same caste with their putative fathers, (Svajātiyeshvayam Prokta stanayeshu mayā vidhih). According to Manu, all kinds of filiated sons, excepting the one called Krita (purchased), must be of the same caste with their putative fathers.

उत्पद्यते गृहे यस्य न च ज्ञायेत कस्य सः ।
स गृहे गूढ उत्पन्नस्तस्य स्याद्यस्य तल्पजः ॥१७० ॥

The son who is begotten on one's wife in his own house by an unknown man is called a Gudhotpanna (secretly born) one; as a son, he belongs to him in whose bed he is procreated. (170)

मातापितृभ्यामुत्सृष्टं तयोरन्यतरेण वा ।
यं पुत्रं परिगृहणीयादपविद्धः स उच्यते ॥ १७१ ॥

The son, who deserted by his parents, or given by either of them is adopted as such by one, is called an apaviddha son to the latter. (171)

पितृवेश्मनि कन्या तु यं पुत्रं जनयेद्रहः ।
तं कानीनं वदेन्नाम्ना वोढुः कन्यासमुद्भवम् ॥ १७२ ॥

The son who, is secretly procreated on one's wife before her marriage in her father's house is called his Kānina son, the offspring of the girl whom he has married. (172)

या गर्भिणी संस्क्रियते ज्ञाताज्ञातापि वा सती ।
वोढुः स गर्भो भवति सहोढ इति चोच्यते ॥ १७३ ॥

The man who marries a chaste wife, either with or without the patent signs of pregnancy, is said to be the father of that Sahoda (lit., got with the marriage) son, born in the womb at the time of the marriage. (173)

क्रीणीयाद्यस्त्वपत्यार्थं मातापित्रोर्यमन्तिकात् ।
स क्रीतकः सुतस्तस्य सदृशोऽसदृशोऽपि वा ॥ १७४ ॥

The son, whom one buys for filiation from his parents, is said

to be his Krita (purchased) son, whether he be of his own caste or otherwise. (174)

या पत्या परित्यक्ता विधवा वा स्वयेच्छया ।
उत्पादयेत्पुनर्भूत्वा स पौनर्भव उच्यते ।। १७५ ।।

The son, whom one's widow, or deserted wife voluntailly gets procreated on her person by her second husband, is said to be the Punnarbhava (lit., the son of a remarried woman), son of the latter. (175)

सा चेदक्षतयोनिः सयाद्गतप्रत्यागतापि वा ।
पौनर्भवेन भर्त्रा सा पुनः संस्कारमर्हति ।। १७६ ।।

If that wife, with unruptured hymen, takes another husband, then let the second husband lawfully marry her again; similarly if a wife, after having deserted the husband of her girlhood and known another man, returns to her husband of girlhood, then let that first husband lawfully marry her again. (176)

मातापितृविहीनो यस्त्यक्तो वा स्यादकारणात् ।
आत्मानं स्पर्शयेद्यस्मै स्वयंदत्तस्तु स स्मृतः ।। १७७ ।।

The son, who in the absence of his natural parents, or being deserted by them without any reason, gives himself up to a man as his son, is said to be the Svayaṃdatta (self-given) son of the latter. (177)

यं ब्राह्मणस्तु शूद्रायां कामादुत्पादयेत्सुतम् ।
स पारयन्नेव शवस्तस्मात्पारशवः स्मृतः ।। १७८ ।।

The son whom a Brāhmaṇa procreates out of lust on his Śūdra wife is like unto a corpse (Śava) even when alive (pārayana), and is accordingly called a Pāraśava (lit., a living corpse). (178)

दास्यां वा दासदास्यां वा यः शूद्रस्य सुतो भवेत् ।
सोऽनुज्ञातो हरेदंशमिति धर्मो व्यवस्थितः ।। १७९ ।।

The son of a Śūdra by a slave girl, or by the wife of a male slave, shall take an equal share in his estate with the sons of his married wives, if he (the father) so desires it. This is the decision of law. (179)

क्षेत्रजादीन्सुतानेतानेकादश यथोदितान् ।
पुत्रप्रतिनिधीनाहुः क्रियालोपान्मनीषिणः ॥ १८० ॥

The sages have enumerated (recognised) these eleven kinds of sons such as, the Kṣetraja etc., as proxies of the aurasa son to guard against the extinction of the rites of Śrāddha, etc.(180)

य एतेऽभिहिताः पुत्राः प्रसङ्गादन्यबीजजाः ।
यस्य ते बीजतो जातास्तस्त ते नेतरस्य तु ॥ १८१ ॥

Excepting the Kṣetraja son, sons, procreated by other men's seeds (on one's wife) and incidentally mentioned in connection herewith, should be regarded as the sons, of those from whose seeds they have originated, and of no other. (181)

As the wise use oil as a substitute for clarified butter, so these eleven kinds of sons are only proxies for Aurasa and Putrika ones. Ajyam Vinā yathā tailam Sadbhi pratinidhi Kritam, Tathaikādaśa putrāstu putrikaurasayorvinā Briddha Brihaspati.

भ्रातृणामेकजातानामेकश्चेत्पुत्रवान्भवेत् ।
सर्वास्तांस्तेन पुत्रेण पुत्रिणो मनुब्रवीत् ॥ १८२ ॥

If one among several uterine brothers gets a son, by that son all of them shall be possessed of a son. This is what Manu has said on the subject. (182)

सर्वासामेकपत्नीनामेका चेत्पुत्रिणी भवेत् ।
सर्वास्तास्तेन पुत्रेण प्राह पुत्रवतीर्मनुः ॥ १८३ ॥

Of several co-wives, if one of them gets a son, then by that son, all of them will be possessed of a son. This is what Manu has said. (183)

श्रेयसः श्रेयसोऽलाभे पापीयान्रिक्थमर्हति ।
बहवश्चेत्तु सदृशाः सर्वे रिक्थस्य भागिनः ॥ १८४ ॥

In the absence of a son of superior status, one of the immediately inferior status shall be entitled to (the paternal property; of several sons of equal or similar status each shall have a share (in the paternal) property. (184)

न भ्रातरो न पितरः पुत्रा रिक्थहराः पितुः ।
पिता हरेदपुत्रस्य रिक्थं भ्रातर एव च ॥ १८५ ॥

Sons shall take (inherit) the property of their father, and not his (i.e., father's uterine) brothers or ancestors (grand-father etc.,) shall inherit his property; but the father shall take (inherit) the property of a son-less son, and in his (father's) absence the brothers of the son shall take (his property). (185)

i.e. of a son, dead without leaving a wife, daughter, or a son of any kind.

त्रयाणामुदकं कार्यं त्रिषु पिण्डः प्रवर्तते ।
चतुर्थः संप्रदातैषां पञ्चमो नोपपद्यते ॥ १८६ ॥
(असुतास्तु पितुः पत्न्याः समानांशाः प्रकीर्तिताः ।
पितामहश्च ताः सर्वा मातृकल्पाः प्रकीर्तिताः ॥)

Let a man do the water-rite and offer oblations to his three ancestors (i.e. father, grand-father and great grand-father), no Sapiṇḍa relationship exists between the offerer of such oblations and his fifth ancestor (i.e. great great grand-father). (186)

अनन्तरः सपिण्डाद्यस्तस्य तस्य धनं भवेत् ।
अत ऊर्ध्वं सकुल्यः स्यादाचार्यः शिष्य एव वा ॥ १८७ ॥

Of the Sapiṇḍa-relations, one nearest to the deceased shall inherit the property (in exclusion of one more remote; in the absence of one's Sapiṇḍas one's Samānodakas shall inherit his property, and in the absence of a Samānodaka his preceptor, and in the absence of a preceptor his disciple (shall inherit his property). (187)

In the absence of a son of any of the eleven kinds the line of succession shall be as follows: widow of the deceased, in her absence the Aputrikā daughter, in her absence the father or mother of the deceased, in their absence the uterine brothers, in their absence their sons, in their absence the father's mother, in the absence of the sons of the grand-father, then the sons of the great-grand father, in their absence Samānodakas, in their absence his disciple.

Medhathi says that, a widow is disqualified from inheriting the estate of her deceased husband, but the following express provisions of the several ancient law codes will serve to conclusively demonstrate the error of his view.

यदाहयाज्ञवल्क्य ।

पत्नी दुहितरश्चैवपितरौभ्रातरस्तथा ।
तत्सुतोगोत्रजोबन्धुः शिष्यः सब्रह्मचारिणः ।
एषामभावे पूर्व य धनभागुत्तरोत्तरः ।
स्वर्य्यातस्य ह्यपुत्रत्य सर्ववर्णिष्वयं विधिः ।

बृहस्पतिरप्याह ।

आम्नाये स्मृतितन्त्रे च लोकाचारे च सूरिभिः ।
शरीरार्हस्मृता जाया पुण्यापुण्य फले समा ।
यस्य नोपरता भार्य्या देहार्द्धवतस्य जीवति ।
जीवत्यहिशरीरे तु कथमन्यः स्वमाप्नयात् ।
सकुल्यैविद्यमानैस्तु पितृमातृसनाभिभिः ।
अपुत्रस्य प्रमीतस्य पत्नी तद्भागहारिणी ।
पूर्वप्रणीताग्निहोत्रं मृते भर्त्तरितद्धनम् ।
विन्देत् पतिव्रता नारी धर्म्म एष सनातनः ।
जङ्गमं स्थावरं हेम कुप्यं धान्यमथाम्बरम्
आदाय दापयेच्छ्राहं मासषाण्मासिकादिकम् ।
पितृव्यगुरुदौहिवान् भर्तृ स्वस्त्रीयमातुलान् ।
पुजयेत् कव्यपूर्त्ताभ्यां बृद्धानाथातियीन् स्त्रियः ।
तत्सपिण्डाबान्धवावा ये तस्याः परिपन्थिनः ।
हिंस्युर्धनानि तानाजा चौरदण्डेन शासयेत् ।

बृद्धमनुः ।

अपुत्रा शयनं भर्त्तुः पालयन्ती व्रते स्थिता ।
पत्नयेव दद्यात्तत पिण्डं कृतस्नमर्यं लभेत च ।

Wife (widow), daughters, father, mother, brothers, their sons, Gotraja (of the same family), Bandhus, disciple and Brahmachārins of the same school, each succeeding one is heir in the absence of the person immediately preceding him in the order of enumeration–This is the law in respect of the inheritance to the property of a sonless deceased person of whatsoever caste.– yājñavalkya

In the Vedas, Smritis, and Tantras as well as in common parlance of the world the wisemen call the wife the half of her husband.

*He who has left a widow surviving him has got the half of his body verily alive, and when half of his body is alive, who else shall take his property ? * * **

The king should punish as thieves, the Sapiṇḍa relations of her deceased husband, attempting to rob her inheritance, (her husband's estate) or to oust her thereof.–Bṛhaspati

A chaste widow, self-controlled and preserving the sanctity of the bed of her deceased husband, shall offer him oblations and take his entire estate. –Briddha Manu

सर्वेषामप्यभावे तु ब्राह्मणा रिक्थभागिनः ।
त्रैविद्याः शुचयो दान्तास्तथा धर्मो न हीयते ॥ १८८ ॥

In the absence of all these relations, Brāhmaṇas, well-versed in the three Vedas, pure, and with their senses fully controlled, shall take (the) estate, whereby virtue will not be impaired. (188)

अहार्यं ब्राह्मणद्रव्यं राज्ञा नित्यमिति स्थितिः ।
इतरेषां तु वर्णानां सर्वाभावे हरेन्नृपः ॥ १८९ ॥

Unacceptable (i.e.,uninheritable) is the estate of a Brāhmaṇa by the king under all circumstances; on the failure of all these heirs (successors), let the king take the estate of a deceased person of whatsoever other caste. (189)

संस्थितस्यानपत्यस्य सगोत्रात्पुत्रमाहरेत् ।
तत्र यद्रिक्थजातं स्यात्तत्तस्मिन्प्रतिपादयेत् ॥ १९० ॥

Let the widow of a deceased, sonless man get a son procreated on her person by a man of her husband's Gotra (i.e,his younger brother, or a Sapiṇḍa relation, and let the entire estate of that deceased person be invested in that son. (190)

द्वौ तु यौ विवदेयातां द्वाभ्यां जातौ स्त्रिया धने ।
तयोर्यद्यस्य पित्र्यं स्यात्तत्स गृह्णीत नेतरः ॥ १९१ ॥

Of two sons, begotten on the same woman by two different menm, contending for the paternal estate, let either of them take the próperty left by his own (natural) father and no other. (191)

जनन्यां संस्थितायां तु समं सर्वे सहोदराः ।
भजेरन्मातृकं रिक्थं भगिन्यश्च सनाभयः ॥ १९२ ॥

On the death of their mother, let all the uterine brothers and their unmarried sisters equally partition the maternal estate among themselves, and let them give quarter parts of their respective shares to their married sisters. (192)

यास्तासां स्युर्दुहितरस्तासामपि यथार्हतः ।
मातामह्या धनात्किंचित्प्रदेयं प्रीतिपूर्वकम् ॥ १९३ ॥

To the (unmarried) daughters of these (married) daughters should be lovingly given out of the estate of their (deceased) grand-mother (i.e. mother's mother) a little as worthy of each of them. (193)

अध्यग्न्यध्यावाहनिकं दत्तं च प्रीतिकर्मणि ।
भ्रातृमातृपितृप्राप्तं षड्विधं स्त्रीधनं स्मृतम् ॥ १९४ ॥

Presents given to a woman before the nuptial fire (Adhyāgni), those given to her at the time of her going to her husband's family from her father's house (Adhyavāhanikam), those given to her on happy rites (lit. ceremonies of gladness), and those respectively given to ther by her father, mother and brother form the six kinds of Stridhanam (lit, woman's property). (194)

अन्वाधेयं च यद्दत्तं पत्या प्रीतेन चैव यत् ।
पत्यौ जीवति वृत्तायाः प्रजायास्तद्धनं भवेत् ॥ १९५ ॥

Estates, given to her after her marriage by her parents, husbands's parents, and relations (Anvādheyam) as well as those given to her by her husband out of love, let her sons divide among themselves, if she happens to die in the life-time of her husband. (195)

ब्राह्मदैवार्षगान्धर्वप्राजापत्येषु यद्वसु ।
अप्रजायामतीतायां भर्तुरेव तदिष्यते ॥ १९६ ॥

Estates received by the wife in the Brāhma, Daiva, Ārsha, Gāndharva, or Prājāpatya form of marriage (i.e., the six kinds of Strīdhanam) her husband shall take, if she dies sonless in his life-time. (196)

यत्त्वस्याः स्याद्धनं दत्तं विवाहेष्वासुरादिषु ।
अप्रजायामतीतायां मातापित्रोस्तदिष्यते ॥ १९७ ॥

Whatever property is given to a woman in the Āsura, etc., forms of marriage, her mother, and (in her absence), her father shall take, if she dies sonless in her or his life-time. (197)

स्त्रियां तु यद्भवेद्वित्तं पित्रा दत्तं कथंचन ।
ब्राह्मणी तद्धरेत्कन्या तदपत्यस्य वा भवेत् ॥ १९८ ॥

Any thing given to his co-wives (of different castes) by her father, the daughter of his Brāhmaṇa wife shall take; and in her absence, her son. (198)

न निर्हारं स्त्रियः कुर्युः कुटुम्बाद्बहुमध्यगात् ।
स्वकादपि च वित्ताद्धि स्वस्य भर्तुरनाज्ञया ॥ १९९ ॥

Out of the estate jointly belonging to many of their relations, wives shall not be competent to create their Strīdhanas, nor out of the estates of their respective husbands without their consent; (otherwise the estates shall not be regarded as Strīdhanas. (199)

पत्यौ जीवति यः स्त्रीभिरलंकारो धृतो भवेत् ।
न तं भजेरन्दायादा भजमानाः पतन्ति ते ॥ २०० ॥

The ornaments which a woman has worn during the life-time of her husband his heirs shall not take; by so-doing they shall be degraded. (200)

अनंशौ क्लीबपतितौ जात्यन्धबधिरौ तथा ।
उन्मत्तजडमूकाश्च ये च केचिन्निरिन्द्रियाः ॥ २०१ ॥

A eunuch, a degraded person, a born blind or deaf man, an idiot, or those devoid of any organ, shall not take any share in the paternal property. (201)

सर्वेषामपि तु न्याय्यं दातुं शक्त्या मनीषिणा ।
ग्रासाच्छादनमत्यन्तं पतितो ह्यददद्भवेत् ॥ २०२ ॥

But ample and adequate maintenances should be given to them

according to the resources of the estate; a non-giver of such maintenances shall be degraded in life. (202)

यद्यर्थिता तु दारैः स्यात्क्लीबादीनां कथंचन ।
तेषामुत्पन्नतन्तूनामपत्यं दायमर्हति ॥ २०३ ॥

But if these eunuchs, etc., ever feel inclined to marry (i.e., get rid of their sexual incapacities), sons begotten by them (on their wives) shall have shares in the paternal property. (203)

यत्किंचित्पितरि प्रेते धनं ज्येष्ठोऽधिगच्छति ।
भोगो यवीयसां तत्र यदि विद्यानुपालितः ॥ २०४ ॥

After the demise of their father, however small a property the undivided eldest brother may acquire, the educated yougest brother shall take a share therein. (204)

अविद्यानां तु सर्वेषामीहातश्चेद्धनं भवेत् ।
समस्तत्र विभागः स्यादपित्र्य इति धारणा ॥ २०५ ॥

In the property acquired by the exertions of the illiterate younger brothers, even if that be not the paternal estate, all of them shall have equal shares. This is the decision. (205)

विद्याधनं तु यद्यस्य तत्तस्यैव धनं भवेत् ।
मैत्र्यमौद्वाहिकं चैव मधुपर्किकमेव च ॥ २०६ ॥

The wealth which one acquires by his skill or knowledge (Vidyā-dhanam), the wealth which one obtains from his friends (Maitrya-dhanam), the wealth which one obtains on his marriage, and the wealth which one obtains as a present of honour on the occasion of a Madhuparka (offering of a cup of honey) shall be exclusively his own. (206)

Vidyādhanam–Kātyāyana explains it by the wealth which one acquires by his knowledge acquired from another by staying in the house and eating the food of the latter. The wealth which one acquires by such knowldege cannot be partitioned. Para bhakta pradānena prāptā vidyāyadānyatah, tayā prāptaṁca vidhinā vidyā-ptāptam, taducyate. Upanyasti ca Yallabdham vidyayā panapūrvakam Vidyā dhanantu tadvidyāt vibhāgena vibhājyate.

भ्रातॄणां यस्तु नेहेत धनं शक्तः स्वकर्मणा ।
स निर्भाज्यः स्वकादंशात्किंचिद्दत्त्वोपजीवनम् ॥ २०७ ॥

If a brother, capable of earning money (lit. wealth) by his own skill or exertion, does not wish to take his share in the paternal estate, then his other brothers shall give him something for his maintenance out of his own share, make him separate, and divide the residue among themselves. (207)

Such as by entering the king's service, etc., (Rājānugamanādi Karmaṇā)–Kulluka

The sons of such a separate brother shall not claim any share in the paternal property, to which he has voluntarily relinquished his right.–Kulluka

अनुपघ्नन्पितृद्रव्यं श्रमेण यदुपार्जितम् ।
स्वयमीहितलब्धं तन्नाकामो दातुमर्हति ॥ २०८ ॥

Whatever one has earned by his own labour without impairing (lit., destroying) the paternal estate, one may not give a share of that self-acquired property to another, if he so desires it. (208)

पैतृकं तु पिता द्रव्यमनवाप्तं यदाप्नुयात् ।
न तत्पुत्रैर्भजेत्सार्धमकामः स्वयमर्जितम् ॥ २०९ ॥

A son, who has managed to recover an ancestral property which his father had failed to do in his life-time, must not divide the same among his own brothers; if he does not so desire it. (209)

विभक्ताः सह जीवन्तो विभजेरन्पुनर्यदि ।
समस्तत्र विभागः स्याज्ज्यैष्ठ्यं तत्र न विद्यते ॥ २१० ॥

Divided brothers, if after having lived jointly (i.e., joint in food and funds for a while), again wish to partition their estate, they shall partition it equally among themselves; in such a case there exists no preferential (excess) share for the eldest brother. (210)

येषां ज्येष्ठः कनिष्ठो वा हीयेतांशप्रदानतः ।
म्रियेतान्यतरो वापि तस्य भागो न लुप्यते ॥ २११ ॥

Of brothers, some of whom, whether the eldest or the youngest, are absent at the time of the division of the estate, the shares of the absent brothers therein will not be extinguished for their absence. (211)

सोदर्या विभजेरंस्तं समेत्य सहिताः समम् ।
भ्रातरो ये च संसृष्टा भगिन्यश्च सनाभयः ॥ २१२ ॥

His uterine brothers shall congregate and divide such shares (of their dead, absent, or ascetic brothers) among themselves, and the joint and undivided (step) brothers and uterine sisters shall divide such shares among them. (212)

In the absence of a son, wife, daughter, father or mother of the absent or defunct brother.

योे ज्येष्ठो विनिकुर्वीत लोभाद्भ्रातॄन्यवीयसः ।
सोऽज्येष्ठः स्यादभागश्च नियन्तव्यश्च राजभिः ॥ २१३ ॥

The eldest brother, who, out of greed deprives his younger brothers (of their paternal property) is not worthy of the honour of eldest-born ship, has no right to claim the preferential (excess) share of the eldest-born, and deserves to be punished by the king. (213)

सर्व एव विकर्मस्था नार्हन्ति भ्रातरो धनम् ।
न चादत्त्वा कनिष्ठेभ्यो ज्येष्ठः कुर्वीत यौतकम् ॥ २१४ ॥

Brothers, addicted to vices, shall have no shares (in the paternal estate); the eldest brother, without giving their shares to his younger brothers, must not make any exclusive property of his own out of the paternal estate. (214)

भ्रातॄणामविभक्तानां यद्युत्थानं भवेत्सह ।
न पुत्रभागं विषमं पिता दद्यात्कथंचन ॥ २१५ ॥

If the brothers live undivided with their father and all earn money, then at the division of the estate the father must not give an excess share to any of them. (215)

ऊर्ध्वं विभागाज्जातस्तु पित्र्यमेव हरेद्धनम् ।
संसृष्टास्तेन वा ये स्युर्विभजेत स तैः सह ॥ २१६ ॥

A son born after the partition of his paternal estate shall have his share therein; if the brother live undivided, he shall obtain his share from the undivided brothers. (216)

अनपत्यस्य पुत्रस्य माता दायमवाप्नुयात् ।
मातर्यपि च वृत्तायां पितुर्माता हरेद्धनम् ॥ २१७ ॥

The estate of an unmarried son, deceased without an issue, shall go to his mother; in the absence of the mother, his father's mother shall get the same. (217)

ऋणे धने च सर्वस्मिन्प्रविभक्ते यथाविधि ।
पश्चाद्दृश्येत यत्किंचित्तत्सर्वं समतां नयेत् ॥ २१८ ॥

After the due division of the paternal estate, if any debt or assets of the father be found out, then let the brothers equally divide the same among themselves. (218)

वस्त्रं पत्रमलंकारं कृतान्नमुदकं स्त्रियः ।
योगक्षेमं प्रचारं च न विभाज्यं प्रचक्षते ॥ २१९ ॥

Clothes, leaves, ornaments, articles of confectionary (Kritānnam), slave girls, priests, and pasture grounds are said to be indivisible. (219)

अयमुक्तो विभागो वः पुत्राणां च क्रियाविधिः ।
क्रमशः क्षेत्रजादीनां द्यूतधर्मं निबोधत ॥ २२० ॥

Thus I have described to you (the law relating to) the division of property and the procedure of (procreating) Kṣetraja sons, etc; now hear me discourse on the law (for the prevention of) gambling with dice (Dyutam). (220)

द्यूतं समाह्वयं चैव राजा राष्ट्रान्निवारयेत् ।
राजान्तकरणावेतौ द्वौ दोषौ पृथिवीक्षिताम् ॥ २२१ ॥

Let a king banish gambling with dice (Dyūtam) and betting on fighting animals (Samāhvaya) from his realm; both these (vices) tend to destroy the kingdom of a sovereign. (221)

प्रकाशमेतत्तास्कर्यं यद्देवनसमाह्वयौ ।
तयोर्नित्यं प्रतीघाते नृपतिर्यत्नवान्भवेत् ॥ २२२ ॥

Gambling with dice, or betting on fighting animals is a theft, openly committed; the king should always endeavour to repress these two (crimes). (222)

अप्राणिभिर्यत्क्रियते तल्लोके द्यूतमुच्यते ।
प्राणिभिः क्रियते यस्तु स विज्ञेयः समाह्वयः ॥ २२३ ॥

Gambling with inanimate things (such as dice, rods, etc.,) is called Dyutam; betting on (fighting) animals is called Samāhvaya. (223)

द्यूतं समाह्वयं चैव यः कुर्यात्कारयेत वा ।
तान्सर्वान्घातयेद्राजा शूद्रांश्च द्विजलिङ्गिनः ॥ २२४ ॥

All of them, who engage themselves, or cause others to engage

in gambling with dice, or in betting on fighting animals, the king shall kill, as well as those Śūdras who wear the insignias of Brāhmaṇas. (224)

कितवान्मकुशीलवान्क्रूरान्पाषण्डस्थांश्च मानवान् ।
विकर्मस्थाञ्छौण्डिकांश्च क्षिप्रं निर्वासयेत्पुरात् ॥ २२५ ॥

The king shall speedily banish from his realm gamblers, street-dancers and singers, men of cruel deeds, revilers of the Vedas, miscreants, and wine-brewers. (225)

एते राष्ट्रे वर्तमाना राज्ञः प्रच्छन्नतस्कराः ।
विकर्मक्रियया नित्यं बाधन्ते भद्रिकाः प्रजाः ॥ २२६ ॥

By staying in the realm, these (miscreants), who are thieves in disguise, daily cheat the honest subjects of the king (of their earnings), and thus prove a source of torment to them. (226)

द्यूतमेतत्पुरा कल्पे दृष्टं वैरकरं महत् ।
तस्माद्द्यूतं न सेवेत हास्यार्थमपि बुद्धिमान् ॥ २२७ ॥

Gambling has been known to create great enmities of yore; hence, a wise man must not gamble with dice even out of fun or sport.(227)

प्रच्छन्नं वा प्रकाशं वा तन्निषेवेत यो नरः ।
तस्य दण्डविकल्पः स्याद्यथेष्टं नृपतेस्तथा ॥ २२८ ॥

On him, who shall openly or secretly gamble with dice, the king shall be competent to inflict an ample and condign punishment according to the gravity of his offence. (228)

क्षत्रविट्शूद्रयोनिस्तु दण्डं दातुमशक्नुवन् ।
आनृण्यं कर्मणा गच्छेद्विप्रो दद्याच्छनैः शनैः ॥ २२९ ॥

A Kṣatriya, Vaiśya, or Śūdra, incapable of paying the penalty, shall pay it by the labour of his body; a Brāhmaṇa, similarly circumstanced, shall pay it off by easy instalments. (229)

स्त्रीबालोन्मत्तवृद्धानां दरिद्राणां च रोगिणाम् ।
शिफाविदलरज्ज्वाद्यैर्विदध्यान्नृपतिर्दमम् ॥ २३० ॥

Women, infants, old or insane persons, poor men, and sick folks, incapable of paying the penalty, the king shall punish with stipes of bamboo twists, or with chords, or by binding them. (230)

ये नियुक्तास्तु कार्येषु हन्युः कार्याणि कार्यिणाम् ।
धनोष्मणा पच्यमानास्तान्निःस्वान्कारयेन्नृपः ॥ २३१ ॥

Officers in the king's service, who, in consideration of bribes (lit., affected by the heat of wealth), have destroyed the affairs of suitors, the king shall make stipt of all their possessions. (231)

कूटशासनकर्तृंश्च प्रकृतीनां च दूषकान् ।
स्त्रीबालब्राह्मणघ्वांश्च हन्याद्द्विट्सेविनस्तथा ॥ २३२ ॥

Falsifiers of the king's mandates, corrupters of the king's ministers, killers of women, of infants, and of Brāhmaṇas, and men in allegiance with the enemy the king shall cause to be killed. (232)

तीरितं चानुशिष्टं च यत्र क्वचन यद्भवेत् ।
कृतं तद्धर्मतो विद्यान्न तद्भूयो निवर्तयेत् ॥ २३३ ॥
(तीरितं चानुशिष्टं च यो मन्येत विकर्मणा ।
द्विगुणं दण्डमास्थाय तत्कार्यं पुनरुद्धरेत् ॥)

Whatever has been lawfully adjudicated in accordance with the instructions of the Śāstra (res judicata?) the king shall prohibit the revival thereof (in the court). (233)

अमात्याः प्राड्विववाको वा यत्कुर्युः कार्यमन्यथा ।
तत्स्वयं नृपतिः कुर्यात्तान्सहस्त्रं च दण्डयेत् ॥ २३४ ॥

Whatever the counsellors or judges, employed in hearing suits, shall wilfully adjudicate in the wrong way, the king shall re-adjudicate himself and shall punish them with a fine of one thousand Paṇas, each. (234)

ब्रह्महा च सुरापश्च स्तेयी च गुरुतल्पगः ।
एते सर्वे पृथग्ज्ञेया महापातकिनो नराः ॥ २३५ ॥

A killer of a Brāhmaṇa, a wine-drinker, a thief, and a defiler of his preceptor's or superior's bed should be respectively known as Mahāpātakins (great sinners). (235)

चतुर्णामपि चैतेषां प्रायश्चित्तमकुर्वताम् ।
शारीरं धनसंयुक्तं दण्डं धर्म्यं प्रकल्पयेत् ॥ २३६ ॥

Any one of these four kinds of Mahāpātakins, failing to perform the expiatory penances, the king shall punish with fines as well as with corporeal punishments. (236)

गुरुतल्पे भगः कार्यः सुरापाने सुराध्वजः ।
स्तेये च श्वपदं कार्यं ब्रह्महण्यशिराः पुमान् ॥ २३७ ॥

The mark of a female generative organ should be branded on the forehead of a defiler of his preceptor's bed; that of a wine-bowl, on the forehead of a wine-drinker; that of a dog's foot, on the forehead of a gold-stealer; and that of a headless human body, on the forehead of the killer of a Brāhmaṇa. (237)

असंभोज्या ह्यसंयाज्या असंपाठ्याविवाहिनः ।
चरेयुः पृथिवीं दीनाः सर्वधर्मवहिष्कृताः ॥ २३८ ॥

No one shall eat with them, or serve them as priests, or teach them the Vedas, or marry their daughters to them; they must wander miserable in this world, ousted of all forms of virtue. (238)

ज्ञातिसंबन्धिभिस्त्वेते त्यक्तव्याः कृतलक्षणाः ।
निर्दया निर्नमस्कारास्तन्मनोरनुशासनम् ॥ २३९ ॥

Their relations shall renounce these cruel miscreants, branded with the aforesaid signs and unto whom no one shall make obeisance. This is the ordination of Manu. (239)

प्रायश्चित्तं तु कुर्वाणाः सर्ववर्णा यथोदितम् ।
नाङ्क्या राज्ञा ललाटे स्युर्दाप्यास्तूत्तमसाहसम् ॥ २४० ॥

But these (sinners), after having done the proper expiations according to heir castes, shall not be branded with the aforesaid signs on their foreheads; but they shall pay a penalty of the Uttama Sāhasa class to the king. (240)

आगः सु ब्राह्मणस्यैव कार्यो मध्यमसाहसः ।
विवास्यो वा भवेद्राष्ट्रात्सद्रव्यः सपरिच्छदः ॥ २४१ ॥

A Brāhmaṇa, accidentally (lit., unwilfully) guilty of any of these great sins (Mahāpātakas), shall pay a fine of the Madhyama Sāhasa class to the king; wilfully guilty of any of these crimes, let the king banish him from the country with all his clothes and belongings. (241)

इतरे कृतवन्तस्तु पापान्येतान्यकामतः ।
सर्वस्वहारमर्हन्ति कामतस्तु प्रवासनम् ॥ २४२ ॥

Others (i.e. Kṣatriyas etc.), accidentally guilty of any of these great crimes, shall be dispossessed of all their possessions; wilfully guilty, they shall be banished from the country. (242)

नाददीत नृपः साधुर्महापातकिनो धनम् ।
आददानस्तु तल्लोभात्तेन दोषेण लिप्यते ॥ २४३ ॥

Let not the virtuous king take the wealth of a Mahāpātakin; by taking it out of greed, he is associated with that (great) sin. (243)

अप्सु प्रवेश्य तं दण्डं वरुणायोपपादयेत् ।
श्रुतवृत्तोपपन्ने वा ब्रह्मणे प्रतिपादयेत् ॥ २४४ ॥

The fine realised from a Mahāpātakin (great sinner) shall be thrown into the water) as an offering to Varuṇa (the god of water, or it should be given to a Brāhmaṇa, well read in the Vedas. (244)

ईशो दण्डस्य वरुणो राज्ञां दण्डधरो हि सः ।
ईशः सर्वस्य जगतो ब्रह्मणो वेदपारगः ॥ २४५ ॥

Varuṇa is the lord of punishment, he wields the rod even over kings; a Brāhmaṇa, well versed in the Vedas, is the lord of the universe.(245)

यत्र वर्जयते राजा पापकृद्भ्यो धनागमम् ।
तत्र कालेन जायन्ते मानवा दीर्घजीविनः ॥ २४६ ॥

In the country, where the king does not accept the wealth of the miscreants, long-lived men are born at proper times (i.e., no premature birth or death occurs therein). (246)

निष्पद्यन्ते च सस्यानि यथोप्तानि विशां पृथक् ।
बालाश्च न प्रमीयन्ते विकृतं न च जायते ॥ २४७ ॥

There the Vaiśyas fully harvest the several crops, as they sow (during the year), children do not die in infancy, and babies are not born deformed. (247)

ब्राह्मणान्बाधमानं तु कामादवरवर्णजम् ।
हन्याच्चित्रैर्वधोपायैरुद्वेजनकरैर्नृपः ॥ २४८ ॥

A Śūdra, guilty of wilfully tormenting a Brāhmaṇa, let the king put to death by the painful mutilation of his limbs or organs. (248)

यावानवध्यस्य वधे तावान्वध्यस्य मोक्षणे ।
अधर्मो नृपतेर्दृष्टो धर्मस्तु विनियच्छतः ॥ २४९ ॥

In respect of the impartial administration of justice (lit., infliction of punishment), a king commits the same crime by punishing an innocent man as he does by suffering a guilty person to go unpunished. (249)

उदितोऽयं विस्तरशो मिथो विवदमानयोः ।
अष्टादशसु मार्गेषु व्यवहारस्य निर्णयः ॥ २५० ॥

Thus the procedure relating to suits between two litigant parties. which are divided into eigheen branches, has been fully described. (250)

एवं धर्म्याणि कार्याणि सम्यक्कुर्वन्महीपतिः ।
देशानलब्धांल्लिप्सेत लब्धांश्च परिपालयेत् ॥ २५१ ॥

Let the king, fully discharging these duties, covet the country which he has not conquered (lit. obtained) and protect that which he has conquered. (251)

सम्यङ्निविष्टदेशस्तु कृतदुर्गश्च शास्त्रतः ।
कण्टकोद्धरणे नित्यमातिष्ठेद्यत्नमुत्तमम् ॥ २५२ ॥

Building forts according to the Śāstra in a well populated country and residing therein, let the king assiduously weed out the thorns (exterminate the outfits, etc.,) of his realm. (252)

रक्षणादार्यवृत्तानां कण्टकानां च शोधनात् ।
नरेन्द्रास्त्रिदिवं यान्ति प्रजापालनतत्पराः ॥ २५३ ॥

Kings, always eager to protect their subjects, go to heaven by protecting the virtuous and punishing the wicked (lit., by clearing the realm of thorns). (253)

अशासंस्तस्करान्यस्तु बलिं गृह्णाति पार्थिवः ।
तस्य प्रक्षुभ्यते राष्ट्रं स्वर्गाच्च परिहीयते ॥ २५४ ॥

The king, who receives the revenue from his subjects without punishing the thieves (and miscreants), produces a source of terror in his realm and becomes deprived of heaven (after death). (254)

निर्भय तु भवेद्यस्य राष्ट्रं बाहुबलाश्रितम् ।
तस्य तद्वर्धते नित्यं सिच्यमान इव द्रुमः ॥ २५५ ॥

The kingdom of the king, under the protection of whose strong arms the realm becomes free from terror, thrives like a tree watered, each day. (255)

द्विविधांस्तस्करान्विद्यात्परद्रव्यापहारकान् ।
प्रकाशांश्चाप्रकाशांश्च चारचक्षुर्महीपतिः ॥२५६ ॥

The king, who sees through his spies, must detect two kinds of thieves; those who openly rob other men and those who rob them in secret. (256)

प्रकाशवञ्चकास्तेषां नानापण्योपजीविनः ।
प्रच्छन्नवञ्चकास्त्वेते ये स्तेनाटविकादयः ॥ २५७ ॥

The open deceivers are those several kinds of tradesmen (who openly steal by means of false weights and exorbitant prices), while the secret thieves are those who rob people in forests, (or by boring holes in the walls of their houses). (257)

उत्कोचकाश्चोपधिका वञ्चकाः कितवास्तथा ।
मङ्गलादेशवृत्ताश्च भद्राश्च क्षणिकैः सह ॥ २५८ ॥
असम्यक्कारिणश्चैव महामात्राश्चिकित्सकाः ।
शिल्पोपचारयुक्ताश्च निपुणाः पण्ययोषितः ॥ २५९ ॥
एवमादीन्विजानीयात्प्रकाशांल्लोककण्टकान् ।
निगूढचारिणश्चान्याननार्यानार्यलिङ्गिनः ॥ २६० ॥

Bribe-takers, those who extort money from others by intimidation (robbers), cheats, deceivers, false soothsayers, palmists, men of secret vices, trainers of elephants who train them badly or inadequately, half educated physicians, professional artists (painters, etc.), adepts in the traffic of females, and non-Āryans who use the insignias of Āryans, these should be known as the open thorns (thieves) of the realm. (258-260)

*Vañcakas, such as those who give guilded metals in exchange of gold.–**Kulluka***

*Kitabas, such as those who gamble with dice, or bet upon fighting animals. –**Kulluka***

तान्विदित्वा सुचरितैर्गूढैस्तत्कर्मकारिभिः ।
चारैश्चानेकसंस्थानैः प्रोत्साद्य वशमानयेत् ॥ २६१ ॥

The king, by encouraging spies, stationed in many places, and ostensibly carrying on the same professions with these miscreants, shall bring them under his control. (261)

तेषां दोषानभिख्याप्य स्वे स्वे कर्मणि तत्त्वतः ।
कुर्वीत शासनं राजा सम्यक्सारापराधतः ॥ २६२ ॥

The king, by proclaiming the offences of these (open and secret thieves) in their respective trades, shall punish them according to their bodily strength and pecuniary circumstances. (262)

नहि दण्डादृते शक्यः कर्तुं पापविनिग्रहः ।
स्तेनानां पापबुद्धीनां निभृतं चरतां क्षितौ ॥२६३ ॥

Since, without punishment these evil-minded ones, wandering meekly in the disguise of honest men can not be dissuaded from carrying on their nefarious trades. (263)

सभाप्रपापूपशालावेशमद्यान्नविक्रयाः ।
चतुष्पथाश्चैत्यवृक्षाः समाजाः प्रेक्षणानि च ॥ २६४ ॥
जीर्णोद्यानान्यरण्यानि कारुकावेशनानि च ।
शून्यानि चाप्यगाराणि वनान्युपवनानि च ॥ २६५ ॥
एवंविधान्नृपो देशान्गुल्मैः स्थावरजङ्गमैः ।
तस्करप्रतिषेधार्थं चारैश्चाप्यनुचारयेत् ॥ २६६ ॥

The king shall cause public assembly-rooms, water-chambers,[1] cake-shops, wine shops, houses of infamy, hotels (lit., food-shops), crossings of reads, grounds underneath the famous trees trysting places, places of public shows or spectacles (prekṣanāṇi, dilapidated gardens, forests, house of artisans, deserted rooms, orchards, artificial bowers, etc., to be searched by spies, or by stationed or moving columns of foot-soldiers for repressing the thieves. (264-266)

The text has Prapā which literally means a chamber where water is given to the way-farers and passers by.

तत्सहायैरनुगतैर्नानाकर्मप्रवेदिभिः ।
विद्यादुत्सादयेच्चैव निपुणैः पूर्वतस्करैः ॥ २६७ ॥

He (i.e. the king) shall detect and destroy them (i.e., thieves) with the aid of skilful former thieves, who had been their abettors or accomplices, and who are fully acquainted with their practices and locations, etc. (267)

भक्ष्यभोज्योपदेशैश्च ब्राह्मणानां च दर्शनैः ।
शौर्यकर्मापदेशैश्च कुर्युस्तेषां समागमम् ॥ २६८ ॥

They shall decoy them out of their retreats with prospects of feasts(lit., food and eatables etc.,) or of seeing holy Brāhmaṇas, or of witnessing deeds of valour, and have them congregated (at a previously appointed place). (268)

ये तत्र नोपसर्पेयुर्मूलप्रणिहिताश्च ये ।
तान्प्रसह्य नृपो हन्यात्समित्रज्ञातिबान्धवान् ॥ २६९ ॥

Those (thieves), who shall not congregate there, or being warned by the spy-thieves of the king shall avoid their company, let the king forcibly attack and kill with their freinds, cognates, and relations. (269)

न होढेन विना चौरं घातयेद्धार्मिको नृपः ।
सहोढं सोपकरणं घातयेदविचारयन् ॥ २७० ॥

Let not the virtuous king kill a thief caught without his booty (or implement of boring holes in the walls); caught with these, let him kill the thief (wihtout) the least hesitation. (270)

ग्रामेष्वपि च ये केचिच्चौराणां भक्तदायकाः ।
भाण्डावकाशदाश्चैव सर्वांस्तानपि घातयेत् ॥ २७१ ॥

Them also, who shall knowingly give food and shelter to thieves, or give them utensils of (daily use), the king shall kill (for their indircect complicity in the crime). (271)

राष्ट्रेषु रक्षाधिकृतान्सामन्तांश्चैव चोदितान् ।
अभ्याघातेषु मध्यस्थाञ्छिष्याच्चौरानिव द्रुतम् ॥ २७२ ॥

Those who are entrusted with the duty of policing the realm, as well as those who guard its boundaries, if found implicated with planning thefts (or robberies) shall be punished as thieves by the king. (272)

यश्चापि धर्मसमयात्प्रच्युतो धर्मजीवनः ।
दण्डेनैव तमप्योषेत्स्वकाद्धर्माद्धि विच्युतम् ॥ २७३ ॥

The king shall punish the swerving of a man of virtuous living (i.e. Brāhmaṇa) from the path of his duty. (273)

ग्रामघाते हिताभङ्गे पथि मोषाभिदर्शने ।
शक्तितो नाभिधावन्तो निर्वास्याः सपरिच्छदाः ॥ २७४ ॥

Them, who on hearing that a village is being looted, or a bridge is being hewd down, or a theft is being committed by thieves, do not chase them for their apprehension to the best of their might, let the king banish from the country, with all their belongings (lit. unstript of their cloths). (274)

राज्ञः कोषापहर्तृंश्च प्रतिकूलेषु च स्थितान् ।
घातयेद्विविधैर्दण्डैररीणां चोपजापकान् ॥ २७५ ॥

Stealers of king's treasure, those who are hostile to him, as well as those who secretly contrive to advance the cause of the king's enemy, he (i.e., the king) shall kill by inflicting various punishments on them. (275)

संधिं छित्त्वा तु चे चौर्यं रात्रौ कुर्वन्ति तस्कराः ।
तेषाः छित्त्वा नृपो हस्तौ तीक्ष्णेशूले निवेशयेत् ॥ २७६ ॥

Of thieves, who commit thefts in the night by borning holes (in the walls of houses), let the king cut off the hands; and after that, place them on the tops of sharp pointed pikes. (276)

अङ्गुलीग्रन्थिभेदस्य छेदयेत्प्रथमे ग्रहे ।
द्वितीये हस्तचरणौ तृतीये वधमर्हति ॥ २७७ ॥

Those who steal by cutting knots of clothes (i.e. things tied up in knots at the ends of cloths) should be punished with the mutilation of fingers on the first conviction, with the mutilation of hands and legs or the second, and with death on the third. (277)

अग्निदान्भक्तदांश्चैव तथा शस्त्रावकाशदान् ।
संनिधातृंश्च मोषस्य हन्याच्चौरमिवेश्वरः ॥ २७८ ॥

Them, who shall knowingly give fire, food, tools or shelter to thieves, or secrete their stolen articles in their houses, let the king punish as actual thieves. (278)

तडागभेदकं हन्यादप्सु शुद्धवधेन वा ।
यद्वापि प्रतिसंस्कुर्याद्दाप्यस्तूत्तमसाहसम् ॥ २७९ ॥

He who has cut away the embankment (lit. destroys) a tank should be killed, or killed by being drowned in water; but in the event of his duly repairing the same and making it as before, he shall pay a fine of the Uttama Sāhasa class to the king. (279)

कोष्ठागारायुधागारदेवतागारभेदकान् ।
हस्त्यश्वरथहर्तृंश्च हन्यादेवाविचारयन् ॥ २८० ॥

Those, who break open a royal store-house, or a treasury, or a divine temple, or an arsenal, as well as stealers of king's elephants or horses, should be punished with death without the least hesitation. (280)

यस्तु पूर्वनिविष्टस्य तडागस्योदकं हरेत् ।
आगमं वाप्यतां भिद्यात्स दाप्यः पूर्वसाहसम् ॥ २८१ ॥

He, who has destroyed the entire water of a tank, dedicated to public use, or has stopped the channel of a sunning water course by means of an embankment, shall be punished with a fine of the Prathama Sāhasa class. (281)

समुत्सृजेद्राजमार्गे यस्त्वमेध्यमनापदि ।
स द्वौ कार्षापणौ दद्यादमेध्यं चाशु शोधयेत् ॥ २८२ ॥

One, found guilty of defecating, except in the time of distress, on the king's high way, sahll be punished with a fine of two Kārṣāpaṇas; moreover he shall be caused to remove the faeces himself. (282)

आपद्गतोऽथवा वृद्धा गर्भिणी बाल एव वा ।
परिभाषणमर्हन्ति तच्च शोध्यमिति स्थितिः ॥२८३ ॥

But a distressed person, an infant or an old man, found guilty of the same offence, shall be liable to remove the faeces. This is the decision. (283)

चिकित्सकानां सर्वेषां मिथ्या प्रचरतां दमः ।
अम.नुषेषु प्रथमो मानुषेषु तु मध्यमः ॥ २८४ ॥

Physicians, found guilty of making wrong medical treatments in respect of beasts and men, shall be respectively punished with fines of the first Sāhasa and middling Sāhasa class. (284)

संक्रमध्वजयष्टीनां प्रतिमानां च भेदकः ।
प्रतिकुर्याच्च तत्सर्वं पञ्च दद्याच्छतानि च ॥ २८५ ॥

A breaker of a flight of steps, of a banner post, or of a divine image shall be punished with a fine of five hundred Paṇas; he shall be liable to reconstruct and replace the same. (285)

अदूषितानां द्रव्याणां दूषणे भेदने तथा ।
मणीनामपवेधे च दण्डः प्रथमसाहसः ॥ २८६ ॥

For having adulterated an unadulterated article, or having bored a gem which ought not to be bored, or for having bored it at the wrong place, one shall be punished with a fine of the Prathama Sāhasa class. (286)

समैर्हि विषमं यस्तु चरेद्वै मूल्यतोऽपि वा ।
समाप्नुयाद्दमं पूर्वं नरो मध्यममेव वा ॥ २८७ ॥

He, who sells unequally (mixed) goods to one who has paid the proper price for the superior quality, or sells articles of equal value to one for a greater and to another for a lesser value, shall be liable to pay a fine of the middling Sāhasa class to the king. (287)

बन्धनानि च सर्वाणि राजा मार्गे निवेशयेत् ।
दुःखिता यत्र दृश्येरन्विकृताः पापकारिणः ॥ २८८ ॥

Houses of incarceration (prison houses) should be situated near the public high way, so that the enchained miscreants may be seen in their miserable plight by the passersby. (288)

प्राकारस्य च भेत्तारं परिखाणां च पूरकम् ।
द्वाराणां चैव भङ्क्तारं क्षिप्रमेव प्रवासयेत् ॥ २८९ ॥

A house-breaker, a filler of a ditch, and a breaker of a wall-door shall be instantaneously banished from the country. (289)

अभिचारेषु सर्वेषु कर्तव्यो द्विशतो दमः ।
मूलकर्मणि चानाप्तेः कृत्यासु विविधासु च ॥ २९० ॥

For having practised a fatal incantation (i.e. a spell practised for one's death), for having hypnotised (lit. subjugation of one's mind) one who is not his intimate relation, or for having practised an incantation for the distraction of one's mind, the offender shall be punished with a fine of two hundred Pannas; (if death of its victim has not resulted therefrom.) (290)

The text has Anāptai, which means not by his own people. A wife, mother or a father is at liberty to hypnotise her husband or his or her son; but one attempting to hypnotise another with a view to make him make large gifts in his favour, or to extort money from him, is guilty of the offence, dealt with in this couplet.

If death-results from such an incantation, its practiser shall be punished as a murderer.–Kulluka

अबीजविक्रयी चैव बीजोत्कृष्टं तथैव च ।
मर्यादाभेदकश्चैव विकृतं प्राप्नुयाद्वधम् ॥ २९१ ॥

For having sold devitalised seeds or bad seeds as good ones,or for having obliterated (lit. demolished the boundary marks of a village), one shall be punished with mutilation of organs (such as the nose, ears, etc). (291)

सर्वकण्टकपापिष्टं हेमकारं तु पार्थिवः ।
प्रवर्तमानमन्याये छेदयेल्लवशः क्षुरैः ॥ २९२ ॥

The goldsmith is the worst of thorns of the realm (i.e. thievers); hence, a goldsmith found guilty of treading the path of iniquity, i.e. of stealing gold) should be put to death by cutting him to pieces with a razor. (292)

सीताद्रव्यापहरणे शस्त्राणामौषधस्य च ।
कालमासाद्य कार्यं च राजा दण्डं प्रकल्पयेत् ॥ २९३ ॥

For having stolen implements of agriculture, or weapons, or medicines, the king shall punish the offender in consideration of the hardness of the time, and the motive of his crime. (293)

स्वाम्यमात्यौ पुरं राष्ट्रं कोशदण्डौ सुहृत्तथा ।
सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते ॥ २९४ ॥

The sovereign, the premier, the capital or palace, the kingdom, the treasury, the army, and the ally, these are the seven essentials (Prakṛti) of government; and (hence), a kingdom is called a seven-limbed (polity). (294)

सप्तानां प्रकृतीनां तु राज्यस्यासां यथाक्रमम् ।
पूर्वं पूर्वं गुरुतरं जानीयाद्व्यसनं महत् ॥ २९५ ॥

Of these seven limbs of government, the destruction of each preceding one is more diresome (momentous) than that of the one immediately succeeding it in the order of enumeration. (295)

सप्ताङ्गस्येह राज्यस्य विष्टब्धस्य त्रिदण्डवत् ।
अन्योन्यगुणवैशेष्यान्न किंचिदतिरिच्यते ॥ २९६ ॥

As there is no difference of importance among the three staves (of an ascetic bound together to form one), so these seven limbs of government, though contrary to one another in their virtues (i.e. ends and nature), are co-operative; one does not excel another in respect of eminence or importance. (296)

तेषु तेषु कृत्येषु तत्तदङ्गं विशिष्यते ।
येन यत्साध्यते कार्यं तत्तस्मिञ्छ्रेष्ठमुच्यते ॥ २९७ ॥

In those works, which are effected by any particular limb of government, should be judged its specific preeminence. (297)

चारेणोत्साहयोगेन क्रिययैव च कर्मणाम् ।
स्वशक्तिं परशक्तिं च नित्यं विद्यान्महीपतिः ॥ २९८ ॥

By means of secret spies, by encouraging his army, and (by the ability) to institute works (of public utility) the king must judge his own strength as well as that of his enemy. (298)

पीडनानि च सर्वाणि व्यसनानि तथैव च ।
आरभेत ततः कार्यं संचिन्त्य गुरुलाघवम् ॥ २९९ ॥

In consideration of the prevalence of dreadful epidemics in his (enemy's) country or of any other distress therein, as well as of the great or small disturbance in his state polity, let the king make war or peace with his adversary. (299)

आरभेतैव कर्माणि श्रान्तः श्रान्तः पुनः पुनः ।
कर्माण्यारभमाणं हि पुरुषं श्रीर्निषेवते ॥ ३०० ॥

Tired of (i.e., unsuccessful in) his attempting to increase his territory and conquer the kingdom of his adversary, let the king put forth new efforts (lit., undertake fresh works) to that end. The goddess of fortune embraces the man who has undertaken a work. (300)

कृतं त्रेतायुगं चैव द्वापरं कलिरेव च ।
राज्ञो वृत्तानि सर्वाणि राजा हि युगमुच्यते ॥ ३०१ ॥

(The different cycles of time such as) the Kṛtam, Tretā, Dvāpara and Kali are but the undertakings of kings, (i.e. they consist of the incidents of royal lives). Hence, the king is called (the embodiment of) a yuga (cycle of time.) (301)

कलिः प्रसुप्तो भवति स जाग्रद्द्वापरं युगम् ।
कर्मस्वभ्युद्यतस्त्रेता विचरंस्तु कृतं युगम् ॥ ३०२ ॥

When the king sleeps (remains idle and inoperative) he is the Kali Yuga, when he is awake (i.e., without undertaking any sort of exploit) he is the Dvāpara, when he energetically undertakes an exploit he is the Tretā, and when he is on the move, (fully operative and wakeful) he is the Kṛtam (golden age). (302)

इन्द्रस्यार्कस्य वायोश्च यमस्य वरुणस्य च ।
चन्द्रस्याग्नेः पृथिव्याश्च तेजोवृत्तं नृपश्चरेत् ॥ ३०३ ॥

The divine energies of (the deities) Indra, Arka (the sun), Vāyu (the wind), Yama (the god of death), Varuṇa (the god

of oceans), Candra (the moon), and Agni (the fire), which enter into the composition of his self, the king shall call into play (in his works in life). (303)

वार्षिकांश्चतुरो मासान्यथेन्द्रोऽभिप्रवर्षति ।
तथाभिवर्षेत्स्वं राष्ट्रं कामैरिन्द्रव्रतं चरन् ॥ ३०४ ॥

As Indra (the lord of rains) pours showers of rain on the earth for four months in the year, so the king, by showering gifts and riches on his subjects for four months, shall practise the vow of Indra i.e., imitate the conduct of Indra. (304)

अष्टौ मासान्यथादित्यस्तोयं हरति रश्मिभिः ।
तथा हरेत्करं राष्ट्रान्नित्यमर्कव्रतं हि तत् ॥ ३०५ ॥

As the sun-god soaks up water (from the earth) with his rays during the eight months in the year, so the king shall extract the revenue from his subjects, this is what is called acting like unto the sun (Arka Vratam). (305)

प्रविश्य सर्वभूतानि यथा चरति मारुतः ।
तथा चारैः प्रवेष्टव्यं व्रतमेतद्धि मारुतम् ॥ ३०६ ॥

As the air runs through all created things, so the king shall penetrate into the hearts of all his subjects with the help of his spies. (306)

यथा यमः प्रियद्वेष्यौ प्राप्ते काले नियच्छति ।
तथा राज्ञा नियन्तव्याः प्रजास्तद्धि यमव्रतम् ॥ ३०७ ॥

As Yama (the lord of death) deals impartially with all (irrespective of his votaries or revilers), so the king shall administer even-handed justice to all his subjects; this is what is called Yama Vratam (i.e., acting like unto Death). (307)

वरुणेन यथा पाशैर्बद्ध एवाभिदृश्यते ।
तथा पापान्निगृह्णीयाद् व्रमेतद्धि वारुणम् ॥ ३०८ ॥

As Varuṇa (the god of ocean) is seen to bind (the sinners) with his noose, so the king shall punish the miscreants (with imprisonment, etc.). This is what is called the Varuṇa Vratam (acting like unto Varuṇa). (308)

परिपूर्णं यथा चन्द्रं दृष्ट्वा हृष्यन्ति मानवाः ।
तथा प्रकृतयो यस्मिन्स चान्द्रव्रतिको नृपः ॥ ३०९ ॥

As men rejoice at the sight of the full moon, so the king, in whom stays the delight of his subjects, is called the moon-vowed one. (309)

प्रतापयुक्तस्तेजस्वी नित्यं स्यात्पापकर्मसु ।
दुष्टसामन्तहिंस्रश्च तदाग्नेयं व्रतं स्मृतम् ॥ ३१० ॥

Mighty, and full of indomitable prowess, the king, who constantly consumes the miscreants and the refractory vassals of his own, is said to act like unto the fire (Āgneya Vratam). (310)

यथा सर्वाणि भूतानि धरा धारयते समम् ।
तथा सर्वाणि भूतानि बिभ्रतः पार्थिवं व्रतम् ॥ ३११ ॥

As the earth supports all creatures on her (buoyant) body (in the air), so the king supports all his subjects. This is what is called his acting like unto the Earth (Pṛthivi Vratam). (311)

एतैरुपायैरन्यैश्च युक्तो नित्यमतन्द्रितः ।
स्तेनान्राजा निगृह्णीयात्स्वराष्ट्रे पर एव च ॥ ३१२ ॥

Always energetic and possessed of these expedients, let the king suppress the caitiffs both in his realm and in other countries. (312)

परामप्यापदं प्राप्तो ब्राह्मणान्न प्रकोपयेत् ।
ते ह्येनं कुपिता हन्युः सद्यः सबलवाहनम् ॥ ३१३ ॥

Even having obtained (i.e. fallen in) the direst distress, let him not enrage Brāhmaṇas; (inasmuch as) enraged, they may instantaneously kill him with his army and riding animals. (313)

यैः कृतः सर्वभक्ष्योऽग्निरपेयश्च महोदधिः ।
क्षयी चाप्यायितः सोमः को न नश्येत्प्रकोप्य तान् ॥३१४ ॥

Who may not meet his doom by enraging the Brāhmaṇas, who made the fire, the eater of all things (clean and unclean), the great ocean, undrinkable, and the wasting moon, full again?. (314)

लोकानन्यान्सृजेयुर्ये लोकपालांश्च कोपिताः ।
देवान्कुर्युरदेवांश्च कः क्षिण्वंस्तान्समृध्नुयात् ॥ ३१५ ॥

Who can prosper by insulting the feelings of Brāhmaṇas, who in fits of anger can create separate worlds with their presiding deities, and undeify the gods . (315)

i.e., Can divest them of their divinities. Many deities of the Brahmanic pantheon such as Indra, etc., are known to have been changed into mortals under imprecations of holy sages.

यानुपाश्रित्य तिष्ठन्ति लोका देवाश्च सर्वदा ।
ब्रह्म चैव धनं येषां को हिंस्यात्ताञ्जिजीविषुः ॥ ३१६ ॥

Who, loving life, shall oppress Brāhmaṇas on whom do the worlds and deities constantly depend for their existence, and whose only treasure is Brahma .? (316)

Kulluka explains Brahma by Veda.

अविद्वांश्चैव विद्वांश्च ब्राह्मणो दैवतं महत् ।
प्रणीतश्चाप्रणीतश्च यथाग्निर्दैवतं महत् ॥ ३१७ ॥

As the fire is the great deity, whether consecrated or unconsecrated; so a great deity is the Brāhmaṇa, whether he is erudite or unread. (317)

श्मशानेष्वपि तेजस्वी पावको नैव दुष्यति ।
हूयमानश्च यज्ञेषु भूय एवाभिवर्धते ॥ ३१८ ॥

The mighty-prowessed fire is not defiled even in the cremation ground but fed with libations (of clarified butter, and other offerings) in a sacrifice, it becomes freshly augmented. (318)

एवं यद्यप्यनिष्टेषु वर्तन्ते सर्वकर्मसु ।
सर्वथा ब्राह्मणाः पूज्याः परमं दैवतं हि तत् ॥ ३१९ ॥

And so, even if Brāhmaṇas betake to all kinds of evil acts, they should be regarded as (prototypes of) the supreme deity. (319)

क्षत्रस्यातिप्रवृद्धस्य ब्राह्मणान्प्रति सर्वशः ।
ब्रह्मैव संनियन्तृ स्यात्क्षत्रं हि ब्रह्मसंभवम् ॥ ३२० ॥

The Brāhmaṇa is capable of making full reprisals for wrongs done by an extremely spirited (arrogant) Kṣatriya on Brāhmaṇas (by means of imprecation, etc.). The Kṣatriya has originated from (the arm of) Brahma. (320)

अद्भ्योऽग्निर्ब्रह्मतः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥ ३२१ ॥

From the water originated the fire, from Brahma emanated the Kshatriyas, and from stone originated iron; they are subdued by their respective sources of origin. (321)

नाब्रह्म क्षत्रमृध्नोति नाक्षत्रं ब्रह्म वर्धते ।
ब्रह्मं क्षत्रं च संपृक्तमिह चामुत्र वर्धते ॥ ३२२ ॥

The Kshatriya without the Brāhmaṇa (i.e,force without intellect) and the Brāhmaṇa without the Kshatlriya can never thrive; acting in co-operation with each other they prosper in this world. (322)

दत्त्वा धनं तु विप्रेभ्यः सर्वदण्डसमुत्थितम् ।
पुत्रे राज्यं समासृज्य कुर्वीत प्रायणं रणे ॥ ३२३ ॥

Having given all money realised as fines from miscreants (other than Mahāpātkins) to Brāhmaṇas, and made over the throne to his son, let the king, (afflicted with an incurable disease), go to and die in a battle. (323)

Or to quit his life by starvation in the absence of a battle– Sangrāmā Sambhave tvanaśanādinā. –Kulluka

एवं चरन्सदा युक्तो राजधर्मेषु पार्थिवः ।
हितेषु चैव लोकस्य सर्वान्भृत्यान्नियोजयेत् ॥ ३२४ ॥

The king, discharging all the duties, (laid down in this chapter), shall employ all his servants for constantly doing good to his subjects. (324)

एषोऽखिलः कर्मविधिरुक्तो राज्ञः सनातनः ।
इमं कर्मविधिं विद्यात्क्रमशो वैश्यशूद्रयोः ॥ ३२५ ॥

Thus all the acts and eternal duties of the king have been fully described, now hear me expound the duties of Vaiśyas and Śūdras in succession. (325)

वैश्यस्तु कृतसंस्कारः कृत्वा दारपरिग्रहम् ।
वार्तायां नित्ययुक्तः स्यात्पशूनां चैव रक्षणे ॥ ३२६ ॥

A Vaiśya, initiated with the holy thread, shall marry, and daily attend to agriculture and cattle-rearing. (326)

प्रजापतिर्हि वैश्याय सृष्ट्वा परिददे पशून् ।
ब्राह्मणाय च राज्ञे च सर्वाः परिददे प्रजाः ॥ ३२७ ॥

Prajāpati (consciousness embodied by the universe) created the beasts and gave them to the Vaiśya; and all the creatures he gave to the king and the Brâhmaṇa. (327)

न च वैश्यस्य कामः स्यान्न रक्षेयं पशूनिति ।
वैश्ये चेच्छति नान्येन रक्षितव्याः कथंचन ॥३२८ ॥

The Vaiśya must not desire to keep no beasts; if the Vaiśya desires to keep beasts (i.e., to rear animals); let none else do that. (328)

मणिमुक्ताप्रवालानां लोहानां तान्तवस्य च ।
गन्धानां च रसानां च विद्यादर्घबलाबलम् ॥ ३२९ ॥

Let the Vaiśya appraise (cultivate the knowledge of) the prices and qualities of gems, pearls, corals, metals, woven stuffs, scented things (such as camphor etc.,) and salts. (329)

बीजानामुप्तिविच्च स्यात्क्षेत्रदोषगुणस्य च ।
मानयोगं च जानीयात्तुलायोगांश्च सर्वशः ॥ ३३० ॥

Likewise he must possess the knowledge of sowing seeds, of the specific traits of the soil, of the measures of (i.e., the rules of measuring) lands, and the rules of weighing articles. (330)

सारासारं च भाण्डानां देशानां च गुणागुणान् ।
लाभालाभं च पण्यानां पशूनां परिवर्धनम् ॥ ३३१ ॥

(As well as) defects or excellences of articles, the good or evil traits of countries, profits or losses in manufactured articles and the increase of animals (the method of rearing cattle, etc.). (331)

भृत्यानां च भृतिं विद्याद्भाषाश्च विविधा नृणाम् ।
द्रव्याणां स्थानयोगांश्च क्रयविक्रयमेव च ॥ ३३२ ॥

He must know the wages of artisans and workmen, and languages of different races of men, shall be able to forecast the increase or decrease in the prices, and amelioration or deterioration in the quality, of an article at a particular place and time, as well as the mode of selling or buying. (332)

धर्मेण च द्रव्यवृद्धावातिष्ठेद्यत्नमुत्तमम् ।
दद्याच्च सर्वभूतानामन्नमेव प्रयत्नतः ॥ ३३३ ॥

He shall constantly try to multiply his riches by honest means and give food to animals out of all creatures. (333)

विप्राणां वेदविदुषां गृहस्थानां यशस्विनाम् ।
शुश्रूषैव तु शूद्रस्य धर्मो नैश्रेयसः परः ॥ ३३४ ॥

Serving the renowned house-holder Brāhmaṇas, well-versed in the Vedas, forms the highest virtue (duty) of Śūdras. (334)

शुचिरुत्कृष्टशुश्रूषुर्मृदुवागनहंकृतः ।
ब्राह्मणाद्याश्रयो नित्यमुत्कृष्टां जातिमश्नुते ॥ ३३५ ॥

Pure in body and mind, of gentle speech and demeanour, a Śūdra, by living under the shelter of a Brāhmaṇas, attains a considerably higher status (lit. caste) among his fellow Śūdras. (335)

एषोऽनापदि वर्णानामुक्तः कर्मविधिः शुभः ।
आपद्यपि हि यस्तेषां क्रमशस्तन्निबोधत ॥ ३३६ ॥

Thus the auspicious duties of the members of the four castes in times of peace (i.e., not in times of distress), have been described; now hear me discourse on their duties in times of distress. (336)

CHAPTER TENTH

वर्णानांभेदान्तर विवेकवर्णनम्

अधीयीरंस्त्रयो वर्णाः स्वकर्मस्था द्विजातयः ।
प्रब्रूयाद् ब्राह्मणस्त्वेषां नेतराविति निश्चयः ॥ १ ॥

The members of the three twice-born orders, attending to the specific duties of their castes, shall read (the Vedas), but the Brāhmaṇas alone shall teach the Vedas, and none else, this is the conclusion. (1)

सर्वेषां ब्राह्मणो विद्याद्वृत्त्युपायान्यथाविधि ।
प्रब्रूयादितरेभ्यश्च स्वयं चैव तथा भवेत् ॥ २ ॥

Cognisant of the modes of livelihood of all castes of men, and discharging the specific duties of his own order, let the Brāhmaṇa adivise on the same to members of all (the four) castes. (2)

वैशेष्यात्प्रकृतिश्रैष्ठ्यान्नियमस्य च धारणात् ।
संस्कारस्य विशेषाच्च वर्णानां ब्राह्मणः प्रभुः ॥ ३ ॥

By the excellence of his specific duties, by the loftiness of his birth (from the face of Brahma), and by his comprehension of the Vedas,[1] the Brāhmaṇa is the lord of all the castes. (3)

The text has Niyamasya ca dhāraṇāt. Govindaraja explains it by "for his practising the vow of Snātakas", etc., Snātaka Vratādidhāraṇāt.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
चतुर्थ एकजातिस्तु शूद्रो नास्ति तु पञ्चमः ॥ ४ ॥

The Brāhmaṇa, Kṣatriya, and Vaiśya are the three twice-born castes; the Śūdra is the fourth, there being no sub-castes among Śūdras, and there is no fifth caste. (4)

सर्ववर्णेषु तुल्यासु पत्नीष्वक्षतयोनिषु ।
आनुलोम्येन संभूता जात्या ज्ञेयास्त एव ते ॥ ५ ॥
स्त्रीष्वनन्तरजातासु द्विजैरुत्पादितान्सुतान् ।
सदृशानेव तानाहुर्मातृदोषविगर्हितान् ॥ ६ ॥

Sons, begotten by members of the (four several) castes on lawful married wives, belonging to their respective social orders (castes) in the due order of enumeration, and with unraptured hymens (at the time of marriage), should be regarded as the best (of sons). Sons, begotten by twice-born ones on wives not belonging to their respective castes, do not become of the same castes with their fathers; they belong to different castes. Sons begotten by members of twiceborn castes on wives belonging to their next inferior castes (in the order of enumeration) are said (by Manu) not obtain the castes of their fathers owing to the degraded castes of their mothers. (5-6)

अनन्तरासु जातानां विधिरेष सनातनः ।
द्व्येकान्तरासु जातानां धर्म्यं विद्यादिमं विधिम् ॥ ७ ॥

Thus the status of sons begotten by fathers on wives respectively belonging to their next inferior castes has been described; now hear me discourse on the status of sons, begotten by men on wives belonging to the next but one, or next but two inferior castes of their own. (7)

ब्राह्मणाद्वैश्यकन्यायामम्बष्ठो नाम जायते ।
निषादः शूद्रकन्यायां यः पारशव उच्यते ॥ ८ ॥

Sons begotten by Brāhmaṇas on their lawfully married Vaiśya wives are called Ambaṣṭhas; sons begotten by Brāhmaṇas on their Śūdra wives are called Niṣādas or Pāraśavas (lit. living corpses). (8)

क्षत्रियाच्छूद्रकन्यायां क्रूराचारविहारवान् ।
क्षत्रशूद्रवपुर्जन्तुरुग्रो नाम प्रजायते ॥ ९ ॥

Sons begotten by Kshatriyas on their Śūdra wives are called Ugras; they become cruel in deeds and temperaments owing to the natural mental traits of their respective parents. (9)

विप्रस्य त्रिषु वर्णेषु नृपतेर्वर्णयोर्द्वयोः ।
वैश्यस्य वर्णे चैकस्मिन्षडेतेऽपसदाः स्मृताः ॥ १० ॥

Sons begotten by Brāhmaṇas on wives of the next three

(inferior) castes (i.e., Kṣatriya, Vaiśya and Śūdra), those begotten by Kṣatriyas on wives of the next two inferior castes, and by Vaiśyas on wives of the next inferior caste, (Śūdra, in their order of enumeration, should be regarded as six inferior (Apasada) sons. (10)

क्षत्रियाद्विप्रकन्यायां सूतो भवति जातितः ।
वैश्यान्मागधवैदेहौ राजविप्राङ्गनासुतौ ॥ ११ ॥

A son begotten by a Kṣatriya on a Brāhmaṇa woman becomes a Sūta by caste; sons begotten by Vaiśyas on Kṣatriya women are called Māgadhas, and sons begotten by Vaiśyas on Brāhmaṇa women are called Vaidehas. (11)

शूद्रादायोगवः क्षत्ता चण्डालश्चाधमो नृणाम् ।
वैश्यराजन्यविप्रासु जायन्ते वर्णसंकराः ॥ १२ ॥

Sons begotten by Śūdras on Vaiśya women are called Ayogavas, those begotten on Kṣatriya women by them are called Kṣattās and those which they beget on Brāhmaṇa women are called Cāṇḍālas, *the most abominable creatures. Thus the mixed castes* are originated. (12)

एकान्तरे त्वानुलोम्यादम्बष्ठोग्रौ यथा स्मृतौ ।
क्षत्तृवैदेहकौ तद्वत्प्रातिलोम्येऽपि जन्मनि ॥ १३ ॥

Sons begotten by men on wivies, belonging to castes next by one to those of their own, computed in the order of enumeration such as, the Ambaṣṭha and Ugra, bear the anology with Kṣatta and Vaidehas, which are begotten by fathers on wives belonging to castes next by one to those of their own, counted in the inverse order of enumeration. (13)

पुत्रा येऽनन्तरस्त्रीजाः क्रमेणोक्ता द्विजन्मनाम् ।
ताननन्तरनाम्नस्तु मातृदोषात्प्रचक्षते ॥ १४ ॥

Sons of twice-born ones, begotten by them on wives belonging to the next inferior castes to those of their own as described before, are called Antar Janmās, owing to the defects (inferior castes) of their respective mothers. (14)

ब्राह्मणादुग्रकन्यायामावृतो नाम जायते ।
आभीरोऽम्बष्ठकन्यायामायोगव्यां तु धिग्वणः ॥ १५ ॥

Sons begotten by a Brāhmaṇa on Ugra, Āmbaṣṭha and Āyogava women are respectively called Āvṛta, Ābhīra and Dhigvaṇa. (15)

आयोगवश्च क्षत्ता च चण्डालश्चाधमो नृणाम् ।
प्रातिलोम्येन जायन्ते शूद्रादपसदास्त्रयः ॥ १६ ॥

The Āyogava, Kṣattā and Cāṇḍāla, the lowest of men, inasmuch as they were begotten by Śūdras on women respectively belonging to superior castes in the inverse order of enumeration, should be regarded as extremely low castes. (16)

वैश्यान्मागधवैदेहौ क्षत्रियात्सूत एव तु ।
प्रतीपमेते जायन्ते परेऽप्यपसदास्त्रयः ॥ १७ ॥

The Māgadha and Vaideha, begotten by the Vaiśya, and Sūta, begotten by the Kṣatriya, should be regarded as of vile castes, inasmuch as they have been begotten by their fathers on women (of their superior castes) reckoned in the inverse order of enumeration. (17)

जातो निषादाच्छूद्रायां जात्या भवति पुक्कसः ।
शूद्राज्जातो निषाद्यां तु स वै कुक्कुटकः स्मृतः ॥ १८ ॥

A son begotten by a Niṣāda on a Śūdra woman, becomes a Pukkasa by caste; a son, begotten by a Śūdra on a Niṣāda woman is called a Kukkuṭaka. (18)

क्षत्तुर्जातस्तथोग्रायां श्वपाक इति कीर्त्यते ।
वैदेहकेन त्वम्बष्ठ्यामुत्पन्नो वेण उच्यते ॥ १९ ॥

A son, begotten by a Kṣattā on an Ugra woman, a called a Śvapāka; a son, begotten by a Vaideha on an Ambastha women is called a Vena. (19)

द्विजातयः सवर्णासु जनयन्त्यव्रतांस्तु यान् ।
तान्सावित्रीपरिभ्रष्टान्व्रात्यानिति विनिर्दिशेत् ॥ २० ॥

Sons begotten by twice-born ones on wives of their own castes, and devoid of the rites of initiation with the thread, etc., are called Vrātyas (lit. broken vowed ones.) (20)

व्रात्यात्तु जायते विप्रात्पापात्मा भूर्जकण्टकः ।
आवन्त्यवाटधानौ च पुष्पधः शैख एव च ॥ २१ ॥

Sons begotten by Vrātya Brāhmaṇas on lawully married wives of their own castes, are called Bhūrjakaṇṭakas; they are also known by the designations of Avantyās, Vātādhānas, Puṣpadhas and Śaikhas also. (21)

झल्लो मल्लश्च राजन्याद्व्रात्यान्निच्छिविरेव च ।
नटश्च करणश्चैव खसो द्रविड एव च ॥ २२ ॥

Sons begotten by Vrātya Kṣatriyas on lawfully married wives of their own castes, are called Jhallas, Mallas, Naṭas, Karaṇas, Khasas and Dravidas. (22)

वैश्यात्तु जायते व्रात्यात्सुधन्वाचार्य एव च ।
कारुषश्च विजन्मा च मैत्रः सात्वत एव च ॥ २३ ॥

Sons begotten by Vrāyta (uninitiated) Vaiśyas on wives of their own castes, are called Sudhanva, ācārya, Kāruṣa, Vijanmā, Maitrā and Sātvata. (23)

व्यभिचारेण वर्णानामवेद्यावेदनेन च ।
स्वकर्मणां च त्यागेन जायन्ते वर्णसंकराः ॥ २४ ॥

Through the intermixture of castes, through intermarriages among forbidden castes, and through renunciation of their specific duties by (members of the four several) castes, that the hybrid ones are born. (24)

संकीर्णयोनयो ये तु प्रतिलोमानुलोमजाः ।
अन्योन्यव्यतिषक्ताश्च तान्प्रवक्ष्याम्यशेषतः ॥ २५ ॥

Now I shall describe in detail the castes of low origin which spring up from sexual intercourses among members of the four several castes, reckoned in the usual or inverse order of enumeration. (25)

सूतो वैदेहकश्चैव चण्डालश्च नराधमः ।
मागधः क्षत्तृजातिश्च तथाऽऽयोगव एव च ॥ २६ ॥

Sūtas, Vaidehakas, Cāṇḍālas, the vilest of men, Māgadhas, Kṣattās and Āyogavas are the six hybrid castes, (begotten by fathers on mothers, respectively belonging to) castes, counted in the inverse order of enumeration (Pratilomaja). (26)

एते षट् सदृशान्वर्णाञ्जनयन्ति स्वयोनिषु ।
मातृजात्यां प्रसूयन्ते प्रवरासु च योनिषु ॥ २७ ॥

Members of these six hybrid castes beget on women respectively belonging to their superior castes, or to castes of their mothers, or to their own castes, sons who become of theirown castes. (27)

यथा त्रयाणां वर्णानां द्वयोरात्मास्य जायते ।
आनन्तर्यात्स्वयोन्यां तु तथा बाह्येष्वपि क्रमात् ॥ २८ ॥

As sons begotten by a Brāhmaṇa on a Vaiśya or Kṣatriya wife, or on his Brāhmaṇa wife are superior to his sons by a Śūdra wife, so among members of inferior castes, sons begotten by Vaiśyas on Kṣatriya women, or those begotten by Kṣatriyas on Brāhmaṇa women are a little more honourable than sons begotten by Śūdras on women, belonging to their (superior) castes, reckoned in the inverse order of enumeration. (28)

ते चापि बाह्यान्सुबहूंस्ततोऽप्यधिकदूषितान् ।
परस्परस्य दारेषु जनयन्ति विगर्हितान् ॥ २९ ॥

Sons begotten by members of the six hybrid castes, such as the Āyogavas, etc., on women belonging to their immediately superior or inferior castes, (lit. castes reckoned in the usual or inverse order of enumeration) should be respectively reckoned as viler, and more condemnable; and more deprived of the privilege of doing religious rites. (29)

यथैव शूद्रो ब्राह्मण्यां बाह्यं जन्तुं प्रसूयते ।
तथा बाह्यतरं बाह्यश्चातुर्वर्ण्ये प्रसूयते ॥ ३० ॥

As Śūdras begot the vilest Cāṇḍālas on Brāhmaṇa women, so the vile sons, begotten by members of the vile hybrid castes on women respectively belonging to the four castes, shall be regarded as extremely vile, degraded and condemnable. (30)

प्रतिकूलं वर्तमाना बाह्याबाह्यतरान्पुनः ।
हीना हीनान्प्रसूयन्ते वर्णान्पञ्चदशैव तु ॥ ३१ ॥

Sons begotten through intermarriage by the members of the six hybrid castes such as, the Āyogavas etc., among their own castes, are divided into (grouped under) fifteen castes; and they are more degraded than their progenitors. (31)

प्रसाधनोपचारज्ञमदासं दासजीवनम् ।
सैरिन्ध्रं वागुरावृत्तिं सूते दस्युरयोगवे ॥ ३२ ॥

Sons, begotten by members of the robber castes on women of the Āyogava caste are called Sairindhras; they are expert in dressing hair, and although not actually servants (lit. slaves, Dāsas), they live by service and by capturing birds and beasts. (32)

मैत्रेयकं तु वैदेहो माधूकं संप्रसूयते ।
नृन्प्रशंसत्यजस्रं यो घण्टाताडोऽरुणोदये ॥ ३३ ॥

Sons begotten by Vaidehas on Āyogava women are called Maitreyas; they lavishly sing the eulogies of the king at dawn, and rouse him from sleep by ringing bells (in the morning). (33)

निषादो मार्गवं सूते दासं नौकर्मजीविनम् ।
कैवर्तमिति यं प्राहुरार्यावर्तनिवासिनः ॥ ३४ ॥

Sons begotten by Niṣādas on Āyogava women, are called Mārgavas, who live by working as boatmen; the inhabitants of Āryāvarta call them Kaivartas. (34)

मृतवस्त्रभृत्सु नारीषु गर्हितान्नाशनासु च ।
भवन्त्यायोगवीष्वेते जातिहीनाः पृथक् त्रयः ॥ ३५ ॥

Of women of the Āyogava caste, who wear the clothes of corpses and eat the leavings of other mens food, are born the three vile castes, (Sairandhra, Maitreya and Mārgava) who do not obtain the castes of their fathers. (35)

कारावरो निषादात्तु चर्मकारः प्रसूयते ।
वैदेहिकादन्ध्रमेदौ बहिर्ग्रामप्रतिश्रयौ ॥ ३६ ॥

Of Kārāvara women by Niṣādas are born the Carmakāras (cobblers), and of Kārāvara and Niṣāda women by Vaidehikas are respectively born the Andhras and Medas, who live outside villages. (36)

चण्डालात्पाण्डुसोपाकस्त्वक्सारव्यवहारवान् ।
आहिण्डिको निषादेन वैदेह्यामेव जायते ॥ ३७ ॥

Of Vaidehika women by Cāṇḍālas are born Pāṇḍusopākas, who manufacture bamboo-made articles and of Vaideha women by Niṣādas are born the Āhiṇḍakas. (37)

चण्डालेन तु सोपाको मूलव्यसनवृत्तिमान् ।
पुक्कस्यां जायते पापः सदा सज्जनगर्हितः ॥ ३८ ॥

Of Pukkasa women by Cāṇḍālas are born the loathsome, villainous Sopākas, who live by working as public executioners (lit. by executing criminals punished with death). (38)

निषादस्त्री तु चण्डालात्पुत्रमन्त्यावसायिनम् ।
श्मशानगोचरं सूते बाह्यानामपि गर्हितम् ॥ ३९ ॥

Sons begotten by Cāṇḍālas on Niṣāda women are called Antyāvasāyins, who live by working as atttendants at cremation grounds and they are the vilest of all vile castes. (39)

संकरे जातयस्त्वेताः पितृमातृप्रदर्शिताः ।
प्रच्छन्ना वा प्रकाशा वा वेदितव्याः स्वकर्मभिः ॥ ४० ॥

Fathers and mothers of these hybrid castes have been set forth, those of unknown parentage should be detected by their respective works. (40)

सजातिजानन्तरजाः षट् सुता द्विजधर्मिणः ।
शूद्राणां तु सधर्माणः सर्वेऽपध्वंसजाः स्मृताः ॥ ४१ ॥

Of sons begotten by twice-born ones (Brāhmaṇas and Kṣatriyas) on wives of their own castes, or on wives belonging to castes next, or next by one to those of their own, six castes (of sons) have the right of being initiated with the thread (lit. the privilege of twice-bornship), and the rest are Śūdras, partaking of the status and privileges of Śūdra. (41)

तपोबीजप्रभावैस्तु ते गच्छन्ति युगे युगे ।
उत्कर्षं चापकर्षं च मनुष्येष्विह जन्मतः ॥ ४२ ॥

But in each cycle of time, these men (such as Viśvāmitra, etc.) i.e., those born of parents belonging to the same caste or contrary), by dint of penitential austerities, and through the excellence of their (Beejas) paternal elemnets (such as, Ṛshyaśringa, etc.) acquire higher castes, (and through contrary causes) are degraded to viler castes in life. (42)

शनकैस्तु क्रियालोपादिमाः क्षत्रियजातयः ।
वृषलत्वं गता लोके ब्राह्मणादर्शनेन च ॥ ४३ ॥

The following Kṣatriya castes, through the extinction, (non-performances) of their proper religious rites and on account of not seeing (i.e., in the absence of their contact with) Brāhmaṇas, have been degraded to the Śūdra caste in this world. (43)

पौण्ड्रकाश्चौड्रद्रविडाः काम्बोजा यवनाः शकाः ।
पारदापह्लवाश्चीनाः किराता दरदाः खशाः ॥ ४४ ॥

(They are) the Pauṇḍrakas, Andras, Draviḍas, Kāmvojas, Javanas, Śakas, Pārandas, Pāndavas, Chinas, Kirātas, Daradas, Kashas (Kṣatriyas of these countries have become Śūdras for having renounced the religious rites). (44)

मुखबाहूरुपज्जानां या लोके जातयो बहिः ।
म्लेच्छवाचश्चार्यवाचः सर्वे ते दस्यवः स्मृताः ॥ ४५ ॥

Members of castes, respectively originated from the face, arms, thighs and legs of Brāhmaṇa (i.e., Brāhmaṇas, Kṣatriya, Vaiśya and Śūdra) who have been comprised outside the pale of these four castes for the extinction of their religious rites, are all called Dasyus, whether they speak an Aryan or a non-Aryan (Mlechchha) tongue. (45)

ये द्विजानामपसदा ये चापध्वंसजाः स्मृताः ।
ते निन्दितैर्वर्तयेयुर्द्विजानामेव कर्मभिः ॥ ४६ ॥

Castes begotten by the twice-born ones on women belonging to their next inferior castes in the due order of enumeration (Apasadas), as well as those begotten by men on women belonging to castes, counted in the inverse order of their enumeration, shall live by doing lowly works, which the Brāhmaṇas are incapable of doing. (46)

सूतानामश्वसारथ्यमम्बष्ठानां चिकित्सनम् ।
वैदेहकानां स्त्रीकार्यं मागधानां वणिक्पथः ॥ ४७ ॥

Sutas shall live by working as charioteers; Ambaṣṭhas by practising medicines; Vaidehakas, by guarding the harems of kings and Māgadhas by trading. (47)

मत्स्यघातो निषादानां त्वष्टिस्त्वायोगवस्य च ।
मेदान्ध्रचुञ्चुमद्गूनामारण्यपशुहिंसनम् ॥ ४८ ॥

Niṣādas shall live by killing fishes; Āyogavas, by doing carpentry; and Medas, Āndhras, Cuncus, and Madgus, by killing wild beasts. (48)

क्षत्त्रुग्रपुक्कसानां तु बिलौकोवधबन्धनम् ।
धिग्वणानां चर्मकार्यं वेणानां भाण्डवादनम् ॥ ४९ ॥

Kṣattas, Ugras and Pukkasas shall live by killing or capturing hole-dwelling animals; curing of leather (cobbler's work) is the profession of Dhigvaṇās, and drum-beating, etc. is that of the Veṇās. (49)

चैत्यद्रुमश्मशानेषु शैलेषूपवनेषु च ।
वसेयुरेते विज्ञाना वर्तयन्तः स्वकर्मभिः ॥ ५० ॥

Doing their proper works, these castes shall live in the forest, or about cremation-grounds, or on hill-tops, or underneath the lordly trees. (50)

चण्डालश्वपचानां तु बहिर्ग्रामात्प्रतिश्रयः ।
अपपात्राश्च कर्तव्या धनमेषां श्वगर्दभम् ॥ ५१ ॥

Cāṇḍālas and śvapacās (lit. dog-eaters) shall live at the out-skirts of villages, they shall use no utensils; dogs and asses being their only wealth. (51)

वासांसि मृतचेलानि भिन्नभाण्डेषु भोजनम् ।
कार्ष्णायसमलंकारः परिव्रज्या च नित्यशः ॥ ५२ ॥

They (Cāṇḍālas, etc., shall wear the apparels of corpses, eat out of broken pots, wear ornaments of steel, and live a nomadic life. (52)

न तैः समयमन्विच्छेत्पुरुषो धर्ममाचरन् ।
व्यवहारो मिथस्तेषां विवाहः सदृशैः सह ॥ ५३ ॥

One, while doing a religious rite, must not see, or speak to them (Cāṇḍālas); they shall carry on their monetary or matrimonial transactions among members of their own caste. (53)

अन्नमेषां पराधीनं देयं स्याद्भिन्नभाजने ।
रात्रौ न विचरेयुस्ते ग्रामेषु नगरेषु च ॥ ५४ ॥

One shall cause food to be given to them through his servants in broken saucers; and they must not be allowed to roam about in a village in the night. (54)

दिवा चरेयुः कार्यार्थं चिह्निता राजशासनैः ।
अबान्धवं शवं चैव निर्हरेयुरिति स्थितिः ॥ ५५ ॥

Stamped with the signs of king's permits on their persons, they shall enter the village on business (i.e., for the sale or purchase of goods) in the day; and the decision is that, they shall remove the corpses of the friendless deceased (from villages). (55)

वध्यांश्च हन्युः सततं यथाशास्त्रं नृपाज्ञया ।
वध्यवासांसि गृह्णीयुः शय्याश्चाभरणानि च ॥ ५६ ॥

They shall kill, according to the rules of the Śāstra, criminals punished by the king with death, and take the beddings and wearing apparels of the executed convicts. (56)

वर्णापेतमविज्ञातं नरं कलुषयोनिजम् ।
आर्यरूपमिवानार्यं कर्मभिः स्वैर्विभावयेत् ॥ ५७ ॥

In respect of ascertaining the Aryan or non-Aryan origins of men of vile parentage, who stand outside the pale of the four castes, their respective works (acts or conduct) should form the criterion of judgment. (57)

अनार्यता निष्ठुरता क्रूरता निष्क्रियात्मता ।
पुरुषं व्यञ्जयन्तीह लोके कलुषयोनिजम् ॥ ५८ ॥

Meanness, cruelty, malice, and doing improper acts (i.e., improper deeds) point to the vile origin of a man. (58)

पित्र्यं वा भजते शीलं मातुर्वोभयमेव वा ।
न कथंचन दुर्योनिः प्रकृतिं स्वां नियच्छति ॥ ५९ ॥

A son partakes of the nature of his father or mother or of both of them; a man of vile descent can never conceal his origin. (59)

कुले मुख्येऽपि जातस्य यस्य स्याद्योनिसंकरः ।
संश्रयत्येव तच्छीलं नरोऽल्पमपि वा बहु ॥ ६० ॥

Born in a noble family, the son of a faithless mother, bred in adultery, partakes more or less of the wicked nature of his vile progenitor. (60)

यत्र त्वेते परिध्वंसा जायन्ते वर्णदूषकाः ।
राष्ट्रिकैः सह तद्राष्ट्रं क्षिप्रमेव विनश्यति ॥ ६१ ॥

The kingdom, wherein such ruinous hybridisers of castes are born, soon perisheth with all its inmates. (61)

ब्राह्मणार्थे गवार्थे वा देहत्यागोऽनुपस्कृतः ।
स्त्रीबालाभ्युपपत्तौ च बाह्यानां सिद्धिकारणम् ॥ ६२ ॥

By voluntarily laying down their lives without any consideration of gain or reward for the good (succour) of Brāhmaṇas, kine, infants or women, these (castes) *men* ascend to heaven (after death). (62)

अहिंसा सत्यमस्तेयं शौचमिन्द्रियनिग्रहः ।
एतं सामासिकं धर्मं चातुर्वर्ण्येऽब्रवीन्मनुः ॥ ६३ ॥

Annihilation of killing propensities (i.e., compassion to all),

truthfulness, non-stealing, purity and subjugation of the senses, these four, Manu described as the general duties of all the four castes. (63)

शूद्रायां ब्राह्मणाज्जातः श्रेयसा चेत्प्रजायते ।
अश्रेयाञ्छ्रेयसीं जातिं गच्छत्यासप्तमाद्युगात् ॥ ६४ ॥

If the daughter of a Brāhmaṇa by his Śūdra wife is married to a Brāhmaṇa, and the daughter of that union is again married to a Brāhmaṇa, and so on uninterruptedly up to the seventh generation in the female line, then at the seventh generation the issue of such union is divested of its Pāraśava caste and becomes a Brāhmaṇa. (64)

शूद्रो ब्राह्मणतामेति ब्राह्मणश्चैति शूद्रताम् ।
क्षत्रियाज्जातमेवं तु विद्याद्वैश्यात्तथैव च ॥ ६५ ॥

Thus a Śūdra may obtain the caste of a Brāhmaṇa and a Brāhmaṇa may obtain the caste of a Śūdra; similarly, the sons of Kṣatriya or Vaiśya fathers may acquire higher or lower castes. (65)

अनार्यायां समुत्पन्नो ब्राह्मणात्तु यदृच्छया ।
ब्राह्मण्यामप्यनार्यात्तु श्रेयस्त्वं क्वेति चेद्भवेत् ॥ ६६ ॥

Of sons, begotten out of lust by Brāhmaṇas on non-Aryan women, and sons begotten by non-Aryans of Brāhmaṇa women, whose is the preference? (66)

जातो नार्यामनार्यायामार्यादार्यो भवेद्गुणैः ।
जातोऽप्यनार्यादार्यायामनार्य इति निश्चयः ॥ ६७ ॥

Certainly the sons begotten by Aryans on non-Aryan women become possessed of the privileges (of instituting Pāka-Yajñas, etc., (i.e., they become Aryans) while sons begotten by non-Aryans on Aryan women become non-Aryans. This is the decision. (67)

तावुभावप्यसंस्कार्याविति धर्मो व्यवस्थितः ।
वैगुण्याज्जन्मनः पूर्व उत्तरः प्रतिलोमतः ॥ ६८ ॥

Owing to the defects (degraded nature) of their births, both these two kinds of sons (i.e.,sons begotten by Brāhmaṇas on non-Aryan women and sons begotten by non-Aryans on Aryans woemn) are divested of the rights of being initiated with the thread, etc., (lit. of the right of purificatory rites being done unto them). (68)

सुबीजं चैव सुक्षेत्रे जातं संपद्यते यथा ।
तथार्याज्जात आर्यायां सर्वं संस्कारमर्हति ॥ ६९ ॥

As (from) good seeds, sown in a good soil, excellent cereals sprout up, so the son, begotten by an Aryan on an Aryan woman is worthy of (lit. acquires the privilege of) all purificatory rites being done unto him. (69)

बीजमेके प्रशंसन्ति क्षेत्रमन्ये मनीषिण: ।
बीजक्षेत्रे तथैवान्ये तत्रेयं तु व्यवस्थिति: ॥ ७० ॥

Several wise men assert the pre-eminence of the soil; others, of the seed; while some there are who speak of the equal importance of both the seed and the soil. In such cases of conflicting opinions the following is the decision of law (i.e., criterion of judgment). (70)

अक्षेत्रे बीजमुत्सृष्टमन्तरैव विनश्यति ।
अबीजकमपि क्षेत्रं केवलं स्थण्डिलं भवेत् ॥ ७१ ॥

Sown in a barren soil, a seed dies before sprouting, while a good field without seeds is but a hard fallow (Sthaṇḍilam). (71)

यस्माद्बीजप्रभावेण तिर्यग्जा ऋषयोऽभवन् ।
पूजिताश्च प्रशस्ताश्च तस्माद्बीजं प्रशस्यते ॥ ७२ ॥

Since through their excellent energies (potency), seeds, cast in the wombs of beasts (by the holy sages), fructified in the shapes of human beings, who became honoured and commendable Ṛṣis[1] in life; the seed is commended (as of greater importance in an act of fecundation). (72)

The holy sage-Ṛsyaśringa was procreated by Vibhandaba in the womb of a she-deer.

अनार्यमार्यकर्माणमार्यं चानार्यकर्मिणम् ।
संप्रधार्याब्रवीद्धाता न समौ नासमाविति ॥ ७३ ॥

In respect of a non-Aryan, who does the acts of (behave like) an Aryan and an Aryan who deports himself (lit. does the works of) like a non-Aryan, the ordainer, after deliberation, ordained the fact that, they are neither equal nor unequal. (73)

ब्राह्मणा ब्रह्मयोनिस्था ये स्वकर्मण्यवस्थिता: ।
ते सम्यगुपजीवेयु: षट्कर्माणि यथाक्रमम् ॥ ७४ ॥

Brāhmaṇas, addicted to the contemplation of Brahma, who discharge the duties peculiar to their order, shall (alone) earn their livings by doing the six following acts. (74)

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव षट्कर्माण्यग्रजन्मनः ॥७५॥

Study of the Vedas, teaching the Vedas (to pupils), performances of religious sacrifices, officiating as priests at sacrifices instituted by others, gift-making, and acceptance of gifts, these six are the vocations (lit. works) of the eldest borns of creation (i.e., Brāhmaṇas). (75)

षण्णां तु कर्मणामस्य त्रीणि कर्माणि जीविका ।
याजनाध्यापने चैव विशुद्धाच्च प्रतिग्रहः ॥७६॥

Out of these six acts, by officiating as priests at other men's sacrifices, by teaching the Vedas, and by accepting gifts from clean gift-makers, let the Brāhmaṇas earn their livelihood. (76)

त्रयो धर्मा निवर्तन्ते ब्राह्मणात्क्षत्रियं प्रति ।
अध्यापनं याजनं च तृतीयश्च प्रतिग्रहः ॥७७॥

Teaching the Vedas, officiating as priests at other men's sacrifices and gift-taking, which forms the third, are the three acts which shall never revert to the Kṣatriya as against the Brāhmaṇa. (77)

The text has Brāhmaṇat Kṣatriyam prati, i.e., a Kṣatriya shall never be competent to take gifts from a Brāhmaṇa, or to teach him the Veda, or to officiate as a priest at a sacrifice instituted by a Brāhmaṇa.

वैश्यं प्रति तथैवैते निवर्तेरन्निति स्थितिः ।
न तौ प्रति हि तान्धर्मान्मनुराह प्रजापतिः ॥७८॥

Similarly, these privileges (lit. acts) must not be claimed by the Vaiśya against the Brāhmaṇa, inasmuch as the lord of the universe (Prajāpati) did not ordain these duties (of gift-taking etc.,) for the Vaiśya and the Kṣatriya. This is the decision. (78)

शस्त्रास्त्रभृत्त्वं क्षत्रस्यवणिक्पशुकृषिर्विशः ।
आजीवनार्थं धर्मस्तु दानमध्ययनं यजिः ॥७९॥

A Kṣatriya shall earn his living by wielding arms and weapons; and a Vaiśya, by trade, agriculture and cattle rearing. For virtue (and not for a living) they can study the Veda, make gifts, and institute religious sacrifices. (79)

वेदाभ्यासो ब्राह्मणस्य क्षत्रियस्य च रक्षणम् ।
वार्ता कर्मैव वैश्यस्य विशिष्टानि स्वकर्मसु ॥ ८० ॥

Of works stated before, the study of the Vedas forms the specific duty of Brāhmaṇas; *protection of subjects forms the* specific duty of Kṣatriyas; and agriculture forms the special vocation of the Vaiśya. (80)

अजीवंस्तु यथोक्तेन ब्राह्मणः स्वेन कर्मणा ।
जीवेत्क्षत्रियधर्मेण स ह्यस्य प्रत्यनन्तरः ॥ ८१ ॥

Failing to earn a living by his specifc vocation, let a Brāhmaṇa earn his livelihood by doing the duties of a Kṣatriya, since the vocation of a Kṣatriya is more kindred to that of his own (than any other calling). (81)

उभाभ्यामप्यजीवंस्तु कथं स्यादिति चेद्भवेत् ।
कृषिगोरक्षमास्थाय जीवेद्वैश्यस्य जीविकाम् ॥ ८२ ॥

Failing to earn his livelihood by either of these two callings, how shall a Brāhmaṇa, obtain a living? Let him earn his living (in that case) by following the vocation of a Vaiśya, (viz. agriculture and cattle rearing). (82)

वैश्यवृत्त्यापि जीवंस्तु ब्राह्मणः क्षत्रियोऽपि वा ।
हिंसाप्रायां पराधीनां कृषिं यत्नेन वर्जयेत् ॥ ८३ ॥

Failing to earn a living by following the vocation of a Vaiśya, let not a Brāhmaṇa, or a Kshatriya live by prosecuting agriculture, which is dependent (on bullocks) and entails the destruction of many (under ground) lives. (83)

कृषिं साध्विति मन्यन्ते सा वृत्तिः सद्भिगर्हिता ।
भूमिं भूमिशयांश्चैव हन्ति काष्ठमयोमुखम् ॥ ८४ ॥

Many people consider agriculture to be a commendable vocation, but, in fact, it is condemned by the virtuous, inasmuch as the iron-bound furrow penetrates into the earth and destroys many terrestrial lives. (84)

इदं तु वृत्तिवैकल्यात्त्यजतो धर्मनैपुणम् ।
विट्पण्यमुद्धृतोद्धारं विक्रेयं वित्तवर्धनम् ॥ ८५ ॥

A Brāhmaṇa, or a Kṣatriya, failing to earn his livelihood by his proper vocation, and thereby happening to infringe the Law, shall live by selling the uncondemnable and wealth-augmenting articles of trade out of those which are (ordinarily) sold by a Vaiśya. (85)

सर्वान्रसानपोहेत कृतान्नं च तिलैः सह ।
अश्मनो लवणं चैव पशवो ये च मानुषाः ॥ ८६ ॥

He must not sell edible articles of all tastes, confection made with seasame seeds, stones, salts, beasts and men (slaves). (86)

सर्वं च तान्तवं रक्तं शाणक्षौमाविकानि च ।
अपि चेत्स्युररक्तानि फलमूले तथौषधीः ॥ ८७ ॥

(As well as) clothes woven with red-coloured cotton twists or with hemp twists, silk-cloths, cloths made of sheep's wool, fruits and edible roots, and medicinal drugs (herbs). (87)

अपः शस्त्रं विषं मांसं सोमं गन्धांश्च सर्वशः ।
क्षीरं क्षौद्रं दधि घृतं तैलं मधु गुडं कुशान् ॥ ८८ ॥

(As well as) water, weapon, poison, flesh, Soma plant, all kinds of scented things, milk, bee's wax, milk curd, clarified butter, oil, honey, treacle and Kuśa grass. (88)

आरण्यांश्च पशून्सर्वान्दंष्ट्रिणश्च वयांसि च ।
मद्यं नीलिं च लाक्षां च सर्वांश्चैकशफांस्तथा ॥ ८९ ॥

(And) all kinds of wild beasts, the fanged ones in special, birds, wines, indigo, shellac, and all beasts with unbifurcated hoops. (89)

काममुत्पाद्य कृष्यां तु स्वयमेव कृषीवलः ।
विक्रीणीत तिलाञ्छूद्रान्धर्मार्थमचिरस्थितान् ॥ ९० ॥

Having wilfully raised a crop of seasame seeds by himself cultivating the soil, let him speedily sell those holy (seeds) only for the purposes of religious sacrifices. (90)

भोजनाभ्यञ्जनाद्दानाद्यदन्यत्कुरुते तिलैः ।
कृमिभूतः श्वविष्ठायां पितृभिः सह मज्जति ॥९१ ॥

For having sold seasame seeds for the purposes of food, unguents and gifts, he, with his manes, shall be merged (born) as worms in the excreta of dogs. (91)

सद्यः पतति मांसेन लाक्षया लवणेन च ।
त्र्यहेण शूद्रो भवति ब्राह्मणः क्षीरविक्रयात् ॥ ९२ ॥

By selling flesh, lac-dye, or salt, he shall be degraded on the very day of the sale; by selling milk a Brāhmaṇa shall become a Śūdra in the course of three days. (92)

इतरेषां तु पण्यानां विक्रयादिह कामतः ।
ब्राह्मणः सप्तरात्रेण वैश्यभावं नियच्छति ॥ ९३ ॥

For having wilfully sold other articles of trade, a Brāhmaṇa, in the course of seven nights (days), shall assume the nature of a Vaiśya (i.e., he shall be degraded to the status of a Vaiśya in a week). (93)

रसा रसैर्निमातव्या न त्वेव लवणं रसैः ।
कृतान्नं चाकृतान्नेन तिला धान्येन तत्समाः ॥ ९४ ॥

Saps (such as treacle, etc.,) may be given (or taken) in exchange of (emolient) saps such as milk, clarified butter, etc)., but sap must not be taken in exchange of cooked rice, and sesame of paddy. (94)

जीवेदेतेन राजन्यः सर्वेणाप्यनयं गतः ।
न त्वेव ज्यायसीं वृत्तिमभिमन्येत कर्हिचित् ॥ ९५ ॥

Rather should a Kṣatriya in distress live by following all these trades; but under no circumstances, should he embrace the vocation of a Brāhmaṇa. (95)

यो लोभादधमो जात्या जीवेदुत्कृष्टकर्मभिः ।
तं राजा निर्धनं कृत्वा क्षिप्रमेव प्रवासयेत् ॥ ९६ ॥

Him, who, though of an inferior caste, shall adopt, out of greed, the vocation of his superior caste for a living, let the king banish from the country, stript of all his belongings. (96)

वरं स्वधर्मो विगुणो न पारक्यः स्वनुष्ठितः ।
परधर्मेण जीवन्हि सद्यः पतति जातितः ॥ ९७ ॥

It is better that one should live by doing the vile works allotted to his own caste than embrace the vocation of a superior caste

for livelihood; living by adopting the vocation of another caste, one becomes degraded the very day. (97)

वैश्योऽजीवन्स्वधर्मेण शूद्रवृत्त्यापि वर्तयेत् ।
अनाचरन्नकार्याणि निवर्तेत च शक्तिमान् ॥ ९८ ॥

A Vaiśya incapable of earning a living by doing the vocation of his caste, shall do the works of a Śūdra in exclusion of the condemnable ones ; when capable, let him resume the vocation of his own order. (98)

अशक्नुवंस्तु शुश्रूषां शूद्रः कर्तुं द्विजन्मनाम् ।
पुत्रदारात्ययं प्राप्तो जीवेत्कारुककर्मभिः ॥ ९९ ॥

A Śūdra incapable of securing the services of Brāhmaṇas, shall live as an artisan to prevent the death of his wife and children by starvation. (99)

यैः कर्मभिः प्रचरितैः शुश्रूष्यन्ते द्विजातयः ।
तानि कारुककर्माणि शिल्पानि विविधानि च ॥ १०० ॥

Let him (i.e., Śūdra) do such varied works of artisanship (such as painting, carpentry etc.) by which the Brāhmaṇas are best served (i.e., those which are of daily use to Brāhmaṇas). (100)

वैश्यवृत्तिमनातिष्ठन्ब्राह्मणः स्वे पथि स्थितः ।
अवृत्तिकर्षितः सीदन्निमं धर्मं समाचरेत् ॥ १०१ ॥

Let a Brāhmaṇa, discharging the duties of his own order (lit. keeping to his proper path in life) without living by the vocation of a Vaiśya, do the (following) works (lit. duties for his livelihood), oppressed by the absence of any means of living. (101)

सर्वतः प्रतिगृह्णीयाद्ब्राह्मणस्त्वनयं गतः ।
पवित्रं दुष्यतीत्येतद्धर्मतो नोपपद्यते ॥ १०२ ॥

Let him successively accept gifts from all men (condemnable, more condemnable and the most condemnable in their order of enumeration). A holy thing can never be virtually called defiled by the contact of an unclean substance. (102)

As the water of the holy Ganges can never be defiled by the touch of running and unclean water-channels from the road, so a Brāhmaṇa, true to this own duties, can never be degraded by accepting gifts even from the vilest of persons for his living.
– Kulluka

नाध्याप्नाद्याजनाद्वा गर्हिताद्वा प्रतिग्रहात् ।
दोषो भवति विप्राणां ज्वलनाम्बुसमा हि ते ॥ १०३ ॥

In times of distress, Brāhmaṇas, by teaching the Vedas to the unworthy, or by officiating as priests at the religious sacrifices of their degraded institutors, or by accepting the gifts of the vile, are not degraded, inasmuch as they are like unto the water and the fire (i.e., above all defilement). (103)

जीवितात्ययमापन्नो योऽन्नमत्ति यतस्ततः ।
आकाशमिव पङ्केन न स पापेन लिप्यते ॥ १०४ ॥

By taking his food at a place (however sinful or unholy), a Brāhmaṇa on the point of death, like unto the ether purging off all dust, shall not be associated with the sin. (104)

अजीगर्तः सुतं हन्तुमुपासर्पद्बुभुक्षितः ।
न चालिप्यत पापेन क्षुत्प्रतीकारमाचरन् ॥ १०५ ॥

The hungry (sage) Ajaigartah, for having attempted to kill his son (Śunahśepa) in order to appease his hunger (with his flesh), was not associated with the sin (of child killing). (105)

श्वमांसमिच्छन्नार्तोऽत्तुं धर्माधर्मविचक्षणः ।
प्राणानां परिरक्षार्थं वामदेवो न लिप्तवान् ॥ १०६ ॥

The famished Vāmadevah, the knower of sin and virtue, for having wished to eat dog's flesh in order to avoid death from starvation, was not associated with the sin (of eating dog's flesh). (106)

भरद्वाजः क्षुधार्तस्तु सपुत्रो विजने वने ।
बह्वीर्गाः प्रतिजग्राह वृधोस्तक्ष्णो महातपाः ॥ १०७ ॥

Opressed by hunger in a lonely forest, the (holy) Bhāradvāja of great austerity, together with his son was not associated with the sin (of taking vile gifts) for having accepted the gift of a large number of kine from Vṛdhu who was a carpenter. (107)

क्षुधार्तश्चात्तुमभ्यागाद्विश्वामित्रः श्वजाघनीम् ।
चण्डालहस्तादादाय धर्माधर्मविचक्षणः ॥ १०८ ॥

Oppressed by hunger, the holy Viśvāmitra, the knower of merits and demerits, for having accepted the gift of the flesh of a dog's thigh from the hand of a Cāṇḍāla, was not associated with sin. (108)

प्रतिग्रहाद्याजनाद्वा तथैवाध्यापनादपि ।
प्रतिग्रहः प्रत्यवरः प्रेत्य विप्रस्य गर्हितः ॥ १०९ ॥

(Of sins) of teaching the Vedas (to the unworthy), of officiating as priests (at the sacrifices of the degraded), and of accepting (vile gifts), the last named one should be regarded as the most degrading for a Brāhmaṇa in his life after death. (109)

याजनाध्यापने नित्यं क्रियेते संस्कृतात्मनाम् ।
प्रतिग्रहस्तु क्रियते शूद्रादप्यन्त्यजन्मनः ॥ ११० ॥

In times of distress let the Brāhmaṇas teach the Vedas to, and officiate as priests at sacrifices instituted by, the twice-born ones and accept gifts from Śūdras. (110)

जपहोमैरपैत्येनो याजनाध्यापनैः कृतम् ।
प्रतिग्रहनिमित्तं तु त्यागेन तपसैव च ॥ १११ ॥

He gets rid of the sin of teaching the unworthy and doing sacrifices on behalf of the degraded by means of Japas and Homas, that which is incidental to his taking (vile gifts) he shall get rid of by means of penitential austerities and by renunciation (i.e., by renouncing the articles of gift. (111)

शिलोञ्छमप्याददीत विप्रोऽजीवन्यतस्ततः ।
प्रतिग्रहाच्छिलः श्रेयांस्ततोऽप्युञ्छः प्रशस्यते ॥११२ ॥

A Brāhmaṇa, living any where he pleases (i.e., in a dale or a valley without living by his proper vocation), shall live by practising Śila and Uñca; Śila (described before) is better than gift-taking, and Uñca (to live by picking up grains from fields or stubbles) is more meritorious than Śila. (112)

सीदद्भिः कुप्यमिच्छद्भिर्धने वा पृथिवीपतिः ।
याच्यः स्यात्स्नातकैर्विप्रैरदित्संस्त्यागमर्हति ॥ ११३ ॥

Snātaka Brāhmaṇas, in the absence of their proper means of livelihood, may beg for paddy, foodgrains, wearing stuff, or any metal, other than gold or silver, of the king; if the king refuses to make these gifts, they should not be asked the second time. (113)

The text has tyāgamarhati. Both Medhātithi and Govindarāja explain it by tasya deśe na Vastavyam–let them not live in his country.

अकृतं च कृतात्क्षेत्राद्गौरजाविकमेव च ।
हिरण्यं धान्यमन्नं च पूर्वं पूर्वमदोषवत् ॥ ११४ ॥

Unprepared (uncultivated) fields are less sinful (as gifts) than those prepared (cultivated by men), and of kine, goats, sheep, gold, paddy and cooked food each preceding one is less sinful (as a gift) than one immediatedy following it in the order of enumeration. (114)

सप्त वित्तागमा धर्म्या दायो लाभः क्रयो जयः ।
प्रयोगः कर्मयोगश्च सत्प्रतिग्रह एव च ॥ ११५ ॥

Inheritance, presents (from friends), purchase, conquest, accretion by interest, investment in (trade or agriculture), and taking gifts from the worthy form the seven lawful (honest or virtuous) sources of pecuniary income (lit. access of wealth). (115)

*The first three should be understood as the honest sources of wealth in respect of all the four orders of society. Conquest is only lawful for Kṣatriya. Money lending and investment in trade and agriculture are open only to Vaiśyas, while gift-taking from worthy donors is lawful for Brāhmaṇas only.– **Kulluka***

विद्या शिल्पं भृतिः सेवा गोरक्ष्यं विपणिः कृषिः ।
धृतिर्भैक्ष्यं कुसीदं च दश जीवनहेतवः ॥ ११६ ॥

Teaching sciences other than the Vedas (lit. education), art, service, doing other men's behests, cattle-rearing, trade, cultivation (done by ones own-self), contentment, (i.e., resting content with little what is obtained), alms-begging, and money-lending are the tenmeans of livelihhod in times of distress. (116)

*Of these means of living, which are unlawful for a particular caste under ordinary circumstances (Anāpadi) may be embraced or adopted by it under emergency or in times of distress. (Āpadi).–**Kulluka***

ब्राह्मणः क्षत्रियो वापि वृद्धिं नैव प्रयोजयेत् ।
कामं तु खलु धर्मार्थं दद्यात्पापीयसेऽल्पिकाम् ॥ ११७ ॥

A Brāhmaṇa or a Kṣatriya must not lend money for interest; but for the purposes of virtue he may lend money to a miscreant at a very small rate of interest. (117)

चतुर्थमाददानोऽपि क्षत्रियो भागमापदि ।
प्रजा रक्षन्परं शक्त्या किल्बिषात्प्रतिमुच्यते ॥ ११८ ॥

In times of emergency, a king, fully protecting his subjects by his mighty prowess, shall not be guilty of the sin (of exacting rack-rents), if he takes a quarter part of the agricultural produce from each of them. (118)

स्वधर्मो विजयस्तस्य नाहवे स्यात्पराङ्मुखः ।
शस्त्रेण वैश्यान्रक्षित्वा धर्म्यमाहारयेद्बलिम् ॥ ११९ ॥

Conquest (of foreign countries) is the proper duty of the king, let him not dissuade from battle (when called upon to fight); by protecting the Vaiśyas with his arms, let him collect the proper revenue (from them). (119)

धान्येऽष्टमं विशां शुल्कं विंशं कार्षापणावरम् ।
कर्मोपकरणाः शूद्राः कारवः शिल्पिनस्तथा ॥१२० ॥

In times of emergency, let the king receive an eighth part of the (stored up foodgrains and a twentieth part of each Kārṣāpaṇam (of collected money) from the Vaiśyas, Śūdras, artisans, and confectioners (Kāravas) etc., should be made to work in lieu of revenue. (120)

A twelfth part of his grains should be taken from a Vaiśya is the injunction. In times of extreme emergency the king is privileged to take a fourth part.

शूद्रस्तु वृत्तिमाकाङ्क्षन्क्षत्रमाराधयेद्यदि ।
धनिनं वाप्युपाराध्य वैश्यं शूद्रो जिजीविषेत् ॥ १२१ ॥

(If by serving a Brāhmaṇa he fails to obtain an adequate living), let the Śūdra take the services of a Kṣatriya or of a rich Vaiśya and there by earn his livelihood. (121)

स्वर्गार्थमुभयार्थं वा विप्रानाराधयेत्तु सः ।
जातब्राह्मणशब्दस्य सा ह्यस्य कृतकृत्यता ॥ १२२ ॥

For the acquisition of heaven (after death), or both for heaven and a living let the Śūdra serve the Brāhmaṇa; the significance of the term Jāta-Brāhmaṇa (lit. born for serving the Brāhmaṇas) which denotes a Śūdra, will be thereby fully realised. (122)

विप्रसेवैव शूद्रस्य विशिष्टं कर्म कीर्त्यते ।
यदतोऽन्यद्धि कुरुते तद्भवत्यस्य निष्फलम् ॥ १२३ ॥

Serving the Brāhmaṇas forms the summum bonum (highest duty) of a Śūdra's life; whatever else he does is futile. (123)

प्रकल्प्या तस्य तैर्वृत्तिः स्वकुटुम्बाद्यथार्हतः ।
शक्तिं चावेक्ष्य दाक्ष्यं च भृत्यानां च परिग्रहम् ॥ १२४ ॥

In consideration of the skilfulness of their services, their capacity of work, and the number of their dependants, let him (Brāhmaṇa) adequately fix the salaries of his Śūdra (servants). (124)

उच्छिष्टमन्नं दातव्यं जीर्णानि वसनानि च ।
पुलाकाश्चैव धान्यानां जीर्णाश्चैव परिच्छदाः ॥ १२५ ॥

He shall give him the leavings of his food, his old and cast off clothes, and his old beddings and grainless paddy for his bed. (125)

The previous prohibition in respect of giving leavings of his food by a Brāhmaṇa to a Śūdra (Na Śūdrāya matim dadyāt nochchishṣṭam, etc.,) holds good only in the case of a Śūdra who is not his servant.

न शूद्रे पातकं किंचिन्न च संस्कारमर्हति ।
नास्याधिकारो धर्मेऽस्ति न धर्मात्प्रतिषेधनम् ॥ १२६ ॥

A Śūdra commits no sin by (eating the prohibited articles of fare, he can not be initiated with the thread, he is not privileged to institute (Vediac) sacrifices, nor he is precluded from doing the (pāka-yajñas). (126)

धर्मेप्सवस्तु धर्मज्ञाः सतां वृत्तमनुष्ठिताः ।
मन्त्रवर्ज्यं न दुष्यन्ति प्रशंसां प्राप्नुवन्ति च ॥ १२७ ॥

But Śūdras, who are the knowers of virtue and seek to acquire virtue, commit no sin by imitating the doings of the virtuous in exclusion of the Vediac Mantras; rather they become commendable by so doing. (127)

यथायथा हि सद्वृत्तमातिष्ठत्यनसूयकः ।
तथातथेमं चामुं च लोकं प्राप्नोत्यनिन्दितः ॥ १२८ ॥

Non-malicious Śūdras proportionately acquire like commendations and elevations in this world and the next as they do comparatively better deeds in this life. (128)

शक्तेनापि हि शूद्रेण न कार्यो धनसंचयः ।
शूद्रो हि धनमासाद्य ब्राह्मणानेय बाधते ॥ १२९ ॥

A Śūdra, even capable of earning money, must not accumulate wealth, lest in pride of his riches he might oppress a Brāhmaṇa. (129)

एते चतुर्णां वर्णानामापद्धर्माः प्रकीर्तिताः ।
यान्सम्यगनुतिष्ठन्तो व्रजन्ति परमां गतिम् ॥ १३० ॥

Thus I have described to you the duties of the four social orders in times of distress, by faithfully discharging which men acquire exalted status. (130)

एष धर्मविधिः कृत्स्नश्चातुर्वर्ण्यस्य कीर्तितः ।
अतः परं प्रवक्ष्यामि प्रायश्चित्तविधिं शुभम् ॥१३१ ॥

Thus I have fully described the duties of the four social orders, now I shall discourse on the mode of doing the auspicious, expiatory rites (Prāyaścittam). (131)

CHAPTER ELEVENTH

धर्मप्रतिरूपकवर्णनम्

सांतानिकं यक्ष्यमाणमध्वगं सर्ववेदसम् ।
गुर्वर्थं पितृमात्रर्थं स्वाध्यायार्थ्युपतापिनः ॥ १ ॥
नवैतान्स्नातकान्विद्याद्ब्राह्मणान्धर्मभिक्षुकान् ।
निःस्वेभ्यो देयमेतेभ्यो दानं विद्याविशेषतः ॥ २ ॥

Those who marry only for the purpose of procreating children (Santānikhs), those who desire to complete religious sacrifices already instituted by them (Yakṣvaṇā), itinerant Brāhmaṇas, those who have gifted away all their belongings, (as Dakṣiṇās (fees) for Viśvajit sacrifice), those who beg for the purposes of supporting their parents or preceptors, or for defraying the costs of their Vediac studies, sick folks (Brāhmaṇas) who beg for paying the costs of their medical treatment–these nine Snātakas must be know as mendicants for virtue (Dharma Vikṣus). To these indigent persons (Brāhmaṇas) must be made gifts[1] preferentially according to their eruditions. (1–2)

Inasmuch as charity (gift-making is the primary form of expiation for all kinds of misdeeds (Dānenā-Kāvya-Kariṇah), the framer of the code has thought fit to describe the nine proper recipients of gifts at the commencement of the present chapter.

एतेभ्यो हि द्विजाग्र्येभ्यो देयमन्नं सदक्षिणम् ।
इतरेभ्यो बहिर्वेदि कृतान्नं देयमुच्यते ॥ ३ ॥

To those foremost of Brāhmaṇas should be made gifts of food (raw foodgrains, etc.,) and money, and to others gifts of cookded food should be made outside the sacrificial platform. (3)

सर्वरत्नानि राजा तु यथार्हं प्रतिपादयेत् ।
ब्राह्मणान्वेदविदुषो यज्ञार्थं चैव दक्षिणाम् ॥ ४ ॥

Let the king make gifts of all kinds of gems as well as of fees (Dakṣiṇās) for religious sacrifices to these Brāhmaṇas and to those who are well versed in the Vedas. (4)

कृतदारोऽपरान्दारान्भिक्षित्वा योऽधिगच्छति ।
रतिमात्रं फलं तस्य द्रव्यदातुस्तु संततिः ॥ ५ ॥

A married man, who marries a second wife by begging money of another, enjoys only the benefit of sexual gratification in her (i.e., the second wife); sons of her womb belong to him who has paid him the expense of the marriage. (5)

धनानि तु यथाशक्ति विप्रेषु प्रतिपादयेत् ।
वेदवित्सु विविक्तेषु प्रेस्य स्वर्गं समश्नुते ॥ ६ ॥

But let a man give money according to his might to Veda-knowing Brāhmaṇas, as well as to those who have renounced the order of house-holder, whereby he shall acquire heaven, after death. (6)

यस्य त्रैवार्षिकं भक्तं पर्याप्तं भृत्यवृत्तये ।
अधिकं वापि विद्येत स सोमं पातुमर्हति ॥ ७ ॥

He who has got three years' provisions of his family and the wages of his servants for three years, stocked and stored up in his house, is alone competent to drink the Soma juice (i.e., to do the Soma Yajña. (7)

अतः स्वल्पीयसि द्रव्ये यः सोमं पिबति द्विजः ।
स पीतसोमपूर्वोऽपि न तस्याप्नोति तत्फलम् ॥ ८ ॥

A Brāhmaṇa, with a smaller provision, who has performed a Soma sacrifice, has not acquired the full merit of the performance. (8)

शक्तः परजने दाता स्वजने दुःखजीविनि ।
मध्वापातो विषास्वादः सधर्मप्रतिरूपकः ॥ ९ ॥

The gift by one, who can find means to give to other indigent persons in the presence of his own peoples suffering from penury, may seem to him sweet and virtuous for the time being, but it will be like unto poison in the end. That (gift) is but the shadow of virtue. (9)

भृत्यानामुपरोधेन यत्करोत्यौर्ध्वदेहिकम् ।
तद्भवत्यसुखोदर्कं जीवतश्च मृतस्य च ॥ १० ॥
(वृद्धौ च मातापितरौ साध्वी भार्या शिशुः सुतः ।
अप्यकार्यशतं कृत्वा भर्तव्या मनुरब्रवीत् ॥)

Whatever virtue (lit. any thing done for his elevation in the next world) one practises by creating hardships on his dependants becomes a source of torment to him both here and hereafter. (10)

यज्ञश्चेत्प्रतिरुद्धः स्यादेकेनाङ्गेन यज्वनः ।
ब्राह्मणस्य विशेषेण धार्मिके सति राजनि ॥ ११ ॥
यो वैश्यः स्याद्बहुपशुर्हीनक्रतुरसोमपः ।
कुटुम्बात्तस्य तद्द्रव्यमाहरेद्यज्ञसिद्धये ॥ १२ ॥

In the event of there being a king, if a part of a religious sacrifice instituted by a virtuous Kṣatriya, or by a Brāhmaṇa, in special, stands unperformed for want of funds; let him for the performance thereof forcibly carry away that much money from the house a non-sacrificing Vaiśya, who, although possessed of a large number of animals, does not drink the Soma juice (i.e., performs the Soma Yajña). (11-12)

आहरेत्त्रीणि वा द्वे वा कामं शूद्रस्य वेश्मनः ।
न हि शूद्रस्य यज्ञेषु कश्चिदस्ति परिग्रहः ॥ १३ ॥

In the absence of such a Vaiśya, let him forcibly carry those articles from the house of a Śūdra in the event of two or three limbs of his Kāma Yajña (a sacrifice instituted for the fruition; of definite desire) standing unperformed; gifts shall not be taken from a Śūdra for the purposes of a religious sacrifice, no harm there exists in forcibly taking articles from his house. (13)

योऽनाहिताग्निः शतगुरयज्वा च सहस्रगुः ।
तयोरपि कुटुम्बाभ्यामाहरेदविचारयन् ॥ १४ ॥

Moreover, from a (Brāhmaṇa or Kṣatriya) relation of his, who, although not a keeper of the sacred fire, is possessed of a hundred kine, and from a (Brāhmaṇa or Kṣatriya) relation, who, although a keeper of the sacred fire, does not perform the Vediac sacrifices, although he is possessed of a thousand kine- from these two relations, let him unhesitatingly take the articles requisite for his sacrifice. (14)

आदाननित्याच्चादातुराहरेदप्रयच्छतः ।
तथा यशोऽस्य प्रथते धर्मश्चैव प्रवर्धते ॥ १५ ॥

From him, who daily accumulates money by taking gifts, but does not spend it in religious sacrifices or in works of public utility, let him forcibly take the articles necessary for the performance of his sacrifice, whereby his fame and virtue will be augmented. (15)

तथैव सप्तमे भक्ते भक्तानि षडनश्नता ।
अश्वस्तनविधानेन हर्तव्यं हीनकर्मणः ॥ १६ ॥

Having fasted for three days in want of food, a man in the forepart of the fourth day may steal a day's provision from the house of a miserly miscreant. (16)

खलात्क्षेत्रादगाराद्वा यतो वाप्युपलभ्यते ।
आख्यातव्यं तु तत्तस्मै पृच्छते यदि पृच्छति ॥ १७ ॥

He shall steal those food-grains from the thrashing floor, from the field, or from the granary (of such a miscreant, or from any other part (of his house), convenient; and if he interrogates him (i.e., the stealer about the theft), let him speak the reason thereof. (17)

ब्राह्मणस्वं न हर्तव्यं क्षत्रियेण कदाचन ।
दस्युनिष्क्रिययोस्तु स्वमजीवन्हर्तुमर्हति ॥ १८ ॥

A Kṣatriya (as well as a Vaiśya or a Śūdra must never steal what belongs to a Brāhmaṇa; but from a Brāhmaṇa who is the author of bad deeds and does not perform the Vediac sacrifices, a Kṣatriya may steal articles necessary for the performance of a sacrifice in the event of it standing unperformed for their want. (18)

योऽसाधुभ्योऽर्थमादाय साधुभ्यः संप्रयच्छति ।
स कृत्वा प्लवमात्मानं संतारयति तावुभौ ॥ १९ ॥

He, who having taken (stolen or extorted) money from miscreants give it to the virtuous (Brāhmaṇas), verily converts himself into a raft whereby he takes both its recipients and his own self across the ocean of misery. (19)

यद्धनं यज्ञशीलानां देवस्वं तद्विदुर्बुधाः ।
अयज्वनां तु यद्वित्तमासुरस्वं तदुच्यते ॥ २० ॥

The wealth of those who regularly institute religious sacrifices is called the divine property by the wise, the wealth of non-sacrificers is called demoniac wealth. (20)

न तस्मिन्धरयेद्दण्डं धार्मिकः पृथिवीपतिः ।
क्षत्रियस्य हि बालिश्याद्ब्राह्मणः सीदति क्षुधा ॥ २१ ॥

The virtuous king must not inflict punishment on a person who has stolen or forcibly carried away the wealth (of a non-sacrificer), since it is through the foolishness of the Kṣatriya (king) that hunger overwhelms a Brāhmaṇa. (21)

तस्य भृत्यजनं ज्ञात्वा स्वकुटुम्बान्महीपतिः ।
श्रुतशीले च विज्ञाय वृत्तिं धर्म्यां प्रकल्पयेत् ॥ २२ ॥

Having ascertained the number of his (i.e., starving Brāhmaṇas) dependents, and the extent of his erudition and piety (lit., good conduct), the king must grant him a stipend from his own treasury. (22)

कल्पयित्वास्य वृत्तिं च रक्षेदेनं समन्ततः ।
राजा हि धर्मषड्भागं तस्मात्प्राप्नोति रक्षितात् ॥ २३ ॥

Having provided him with a stipend, let the king protect him in every way from thieves, for such protections the king receives a sixth part of his religious merit. (23)

न यज्ञार्थं धनं शूद्राद्विप्रो भिक्षेत कर्हिचित् ।
यजमानो हि भिक्षित्वा चण्डालः प्रेत्य जायते ॥ २४ ॥

For the purposes (i.e., completion of) of a religious sacrifice a Brāhmaṇa must never beg money of a Śūdra; for having performed a religious sacrifice with such money he shall be born as a Cāṇḍāla in his next incarnation. (24)

Only begging is prohibited; a Brāhmaṇa is not precluded from instituting a religious sacrifice with money voluntarily given by a Śūdra.–Kulluka

यज्ञार्थमर्थं भिक्षित्वा यो न सर्वं प्रयच्छति :
स याति भासतां विप्रः काकतां वा शतं समाः ॥ २५ ॥

A Brāhmaṇa, who having obtained money by begging for the performance of a religious sacrifice, does not spend it all for that purpose, becomes a crow or a Bhāsa bird in his next birth for a hundred years. (25)

देवस्वं ब्राह्मणस्वं वा लोभेनोपहिनस्ति यः ।
स पापात्मा परे लोके गृध्रोच्छिष्टेन जीवति ॥ २६ ॥

The miscreant, who, out of greed, robs the property of a god or of a Brāhmaṇa, shall live on the leavings of vultures (rotten carcases) all through his life in his next birth. (26)

इष्टिं वैश्वानरीं नित्यं निर्वपेदब्दपर्यये ।
क्लृप्तानां पशुसोमानां निष्कृत्यर्थमसंभवे ॥ २७ ॥

For expiating the sin of his not having performed the animal sacrifice or Soma Yajña, a Brāhmaṇa may take money from a Śūdra to institute a Vaiśvānara sacrifice there with at the close of the year. (27)

According to a certain calendar the Vediac year used to commence with the light fortnight of Caitra.

आपत्कल्पेन यो धर्मं कुरुतेऽनापदि द्विजः ।
स नाप्नोति फलं तस्य परत्रेति विचारितम् ॥ २८ ॥

A Brāhmaṇa who in the time of safety does a religious rite in the manner laid down for its performance in times of distress, shall not acquire the merit there of in heaven. This is the decision. (28)

विश्वैश्च देवैः साध्यैश्च ब्राह्मणैश्च महर्षिभिः ।
आपत्सु मरणाद्भीतैर्विधेः प्रतिनिधिः कृतः ॥ २९ ॥

Viśvedevas, Sādhyas (an order of celestial beings), Brāhmaṇas, and the great sages have done the Vaiśvānari sacrifice by proxies under circumstances, perilous to life. (29)

प्रभुः प्रथमकल्पस्य योऽनुकल्पेन वर्तते ।
न सांपरायिकं तस्य दुर्मतेर्विद्यते फलम् ॥ ३० ॥

The evil-minded one, who, although capable of instituting a religious sacrifice in person (lit. as a principal), does it by proxy, does not obtain the merit thereof in the next world. (30)

न ब्राह्मणोऽवेदयेत किंचिद्राजनि धर्मवित् ।
स्ववीर्येणैव ताञ्छिष्यान्मानवानपकारिणः ॥ ३१ ॥

A virtuous Brāhmaṇa must not complain of any wrong done to him to the king; he shall punish the wrong-doer by means of his own (psychic) power. (31)

स्ववीर्याद्राजवीर्याच्च स्ववीर्यं बलवत्तरम् ।
तस्मात्स्वेनैव वीर्येण निगृह्णीयादरीन्द्विजः ॥ ३२ ॥

The Brāhmanic (psychic force) is stronger than the royal prowess; hence, let a Brāhmaṇa punish his enemies by means of his own (psychic) powers. (32)

श्रुतीरथर्वाङ्गिरसीः कुर्यादित्यविचारयन् ।
वाक्शस्त्रं वै ब्राह्मणस्य तेन हन्यादरीन्द्विजः ॥ ३३ ॥
(तदस्त्रं सर्ववर्णानामनिवार्यं च शक्तितः ।
तपोवीर्यप्रभावेण अवध्यानपि बाधते ॥)

Without the least compunction in his mind he shall recite the Āngirasī Śruti, as laid down in the Atharvaṇ (i.e., practise deadly incantations). Word is the weapon of a Brāhmaṇa, let him *kill* his enemies therewith. (33)

क्षत्रियो बाहुवीर्येण तरेदापदमात्मनः ।
(तद्धि कुर्वन्यथाशक्ति प्राप्नोति परमां गतिम् ।)
धनेन वैश्यशूद्रौ तु जपहोमैर्द्विजोत्तमः ॥ ३४ ॥

A Kṣatriya shall get rid of his trouble by the prowess of his arms; a Vaiśya or a Śūdra, by the aid of his wealth; and a good Brāhmaṇa, by means of Japas and Homas. (34)

विधाता शासिता वक्ता मैत्रो ब्राह्मण उच्यते ।
तस्मै नाकुशलं ब्रूयान्न शुष्कां गिरमीरयेत् ॥ ३५ ॥

An institutor of proper religious rites, governor of sons and disciples, expounder (of spiritual or moral truths, or of Law Codes), equally compassionate to all creatures, is called a Brāhmaṇa; a harsh or abusive language must not be used unto him (such a Brāhmaṇa). (35)

The text has Vidhātā which may also mean an ordainer of laws.

न वै कन्या न युवतिर्नाल्पविद्यो न बालिशः ।
होता स्यादग्निहोत्रस्य नार्तो नासंस्कृतस्तथा ॥ ३६ ॥

An unmarried girl, a youthful matron, an unread Brāhmaṇa, one of small learning, one afflicted with a disease, or uninitiated with the holy thread must not perform the Agnihotra Homa (fire offering). (36)

They are not competent to perform the Homas enjoined to be performed in the Vedas by a Brāhmaṇa, morning and evening, each day (Śrautān Sāyam prātar homān na Kuryuh).–Kulluka

नरके हि पतन्त्येते जुह्वन्तः स च यस्य तत् ।
तस्माद्वैतानकुशलो होता स्याद्वेदपारगः ॥ ३७ ॥

For having cast such libations in the fire, these (unmarried girls, etc.) shall go to hell, together with the person on whose behalf they do such fire-offerings; hence, a Brāhmaṇa, well-versed in the Vedas and in the art of performing such fire-offerings, shall act as a Hotā (i.e., offerer of the libation, or doer of the fire-offering. (37)

प्राजापत्यमदत्त्वाश्वमग्न्याधेयस्य दक्षिणाम् ।
अनाहिताग्निर्भवति ब्राह्मणो विभवे सति ॥ ३८ ॥

He, who, having had the means to give a horse which is sacred to Prajāpati, to the officiating priest (Ṛttvik) as his Dakshiṇā (fee) on the occasion of first establishing (kindling) the sacred fire, does not give it to him, remains as one who has not kindled the sacred fire, and fails to obtain the merit of the rite. (38)

पुण्यान्यन्यानि कुर्वीत श्रद्दधानो जितेन्द्रियः ।
न त्वल्पदक्षिणैर्यज्ञैर्यजन्ते ह कथंचन ॥ ३९ ॥

Let not one, believing and self-controlled, dong other religious rites, perform sacrifices by giving small amounts of fees (Dakṣiṇā) to the officiating priests). (39)

इन्द्रियाणि यशः स्वर्गमायुः कीर्तिं प्रजाः पशून् ।
हन्त्यल्पदक्षिणो यज्ञस्तस्मान्नाल्पधनो यजेत् ॥ ४० ॥
(अन्नहीनो दहेद्राष्टं मन्त्रहीनस्तु ऋत्विजः ।
दीक्षितं दक्षिणाहीनो नास्ति यज्ञसमो रिपुः ॥)

A sacrifice, performed with a small amount of fees (paid to the priest), destroys the progeny (domestic) animals, fame and the senses of its institutor, shortens the duration of his life, and acts as a bar against his Heaven. Hence, let no one perform a sacrifice with a small amount of money. (40)

अग्निहोत्र्यपविध्याग्नीन्ब्राह्मणः कामकारतः ।
चान्द्रायणं चरेन्मासं वीरहत्यासमं हि तत् ॥ ४१ ॥

An Agnihotṛ, (performer of the Agnihotra fire-offering) Brāhmaṇa, who wilfully neglects to do the fire-offering, morning and evening, each day, shall do the penance of Cāndrāyaṇa for a month, inasmuch as the sin (thereby committed), is equal to that of killing (one's own) son. (41)

ये शूद्रादधिगम्यार्थमग्निहोत्रमुपासते ।
ऋत्विजस्ते हि शूद्राणां ब्रह्मवादिषु गर्हिताः ॥ ४२ ॥

They, who having obtained money from Śūdras, do the Agnihotra fire-offerings, are condemned by the Brahmavadins as the priests of Śūdras. (42)

तेषां सततमज्ञानां वृषलाग्न्युपसेविनाम् ।
पदा मस्तकमाक्रम्य दाता दुर्गाणि संतरेत् ॥ ४३ ॥

Resting his feet on the heads of those foolish Ṛttviks (sacrificers) who do the fire-offerings with the help of money obtained from him, the Śūdra donor (of the money) shall rise up from, and get rid of, hell. (43)

अकुर्वन्विहितं कर्म निन्दितं च समाचरन् ।
प्रसक्तश्चेन्द्रियार्थेषु प्रायश्चित्तीयते नरः ॥ ४४ ॥

For having done improper acts and failed to do the commendable ones (rites), and for having been attached to objects of the senses, a man stands under the obligation of doing an expiatory penance. (44)

अकामतः कृते पापे प्रायश्चित्तं विदुर्बुधाः ।
कामकारकृतेऽप्याहुरेके श्रुतिनिदर्शनात् ॥ ४५ ॥

(Several) wise men assert that, atonement, is possible only for sins, involuntarily committed; while others, grounding their decision on precedents in the Vedas, hold that, expiation is possible even in respect of sins, deliberately committed. (45)

अकामतः कृतं पापं वेदाभ्यासेन शुध्यति ।
कामतस्तु कृतं मोहात्प्रायश्चित्तैः पृथग्विधैः ॥ ४६ ॥

A sin, unwittingly committed, is atoned by reading the Vedas; those, wilfully committed, require separate expiatory penances for their atonement. (46)

प्रायश्चित्तीयतां प्राप्य दैवात्पूर्वकृतेन वा ।
न संसर्गं व्रजेत्सद्भिः प्रायश्चित्तेऽकृते द्विजः ॥ ४७ ॥
(प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥)

Having incurred the obligation of doing an expiatory penance for a sin accidentally (unwittingly) committed in this life, or for one done in his previous existence, a Brāhmaṇa must not associate with other (pure) Brāhmaṇas before he has made the atonement. (47)

इह दुश्चरितैः केचित्केचित्पूर्वकृतैस्तथा ।
प्राप्नुवन्ति दुरात्मानो नरा रूपविपर्ययम् ॥ ४८ ॥

Of miscreants, some through misdeeds done in this life, and others through sins committed in their previous existencesbecome deformed in their persons. (48)

सुवर्णचौरः कौनख्यं सुरापः श्यावदन्तताम् ।
ब्रह्महा क्षयरोगित्वं दौश्चर्म्यं गुरुतल्पगः ॥ ४९ ॥

A gold-stealer is (born with) bad nails; a wine-drinker, with black teeth; a Brāhmaṇicide is afflicted with consumption; and a defiler of his preceptor's bed, with skin-troubles (lit. bad skin). (49)

पिशुनः पौतिनासिक्यं सूचकः पूतिवक्त्रताम् ।
धान्यचौरोऽङ्गहीनत्वमातिरेक्यं तु मिश्रकः ॥ ५० ॥

A true calumniator is born with fetid nostrils (i.e., is afflicted with foul-smelling nasal catarrh), a false calumniator, with a bad smell in his mouth; a paddy-stealer is born with a limb in less;and a mixer (adulterer of grains, etc.), with a limb in excess. (50)

अन्नहर्तामयावित्वं मौक्यं वागपहारकः ।
वस्त्रापहारकः श्वैत्र्यं पङ्गुतामश्वहारकः ॥५१ ॥

A stealer of food is (punished with) a sluggish appetite; and a stealer of words, with dumbness; a cloth-stealer is born with leucoderma, and a horsestealer is born maimed. (51)

The text has Vāgāpahārakah. Kulluka explains it by "Annnujñātadhyāin," one who learns the Veda by hearing it recited by another without the pemission of a preceptor.

दीपहर्ता भवेदन्धः काणो निर्वापको भवेत् ।
हिंसया व्याधिभूयस्त्वं स्फीतोऽन्यस्त्वभिमर्षकः ॥ ५२ ॥

A lamp (light)-stealer is born blind; an extinguisher of light, blind in the one eye; a killer of animal lives is (punished with) many diseases (in this life) and a ravisher of anothers wife, with (a nervous swelling of the limbs) due to nervous disorder). (52)

एवं कर्मविशेषेण जायन्ते सद्विगर्हिता ।
जडमूकान्धबधिरा विकृताकृतयस्तथा ॥ ५३ ॥

Thus (through the dynamaics of) different misdeeds men are born idiotic, deaf, dumb, blind, deformed, or possessed of limbs in less or excess, abhorred by the virtuous. (53)

चरितव्यमतो नित्यं प्रायश्चितं विशुद्धये ।
निन्द्यैर्हि लक्षणैर्युक्ता जायन्तेऽनिष्कृतैनसः ॥ ५४ ॥

Thus for the purification of Self– expiating penances should be always practised; unexpiated sinners are born with condemnable bodily traits. (54)

ब्रह्महत्या सुरापानं स्तेयं गुर्वङ्गनागमः ।
महान्ति पातकान्याहुः संसर्गश्चापि तैः सह ॥ ५५ ॥

Killing a Brāhmaṇa, wine-drinking, gold-stealing, and defiling the bed of a preceptor are said to be the great sins, the company of these sinners being the fifth (great sin). (55)

अनृतं च समुत्कर्षे राजगामि च पैशुनम् ।
गुरोश्चालीकनिर्बन्धः समानि ब्रह्महत्यया ॥ ५६ ॥

False speaking with a view to give out one's self as belonging to a superior caste, accusing one before the king of a crime punishable with death, and false allegation (calumny) in respect of one's own preceptor tantamount to killing a Brāhmaṇa (Brahmahatyā). (56)

ब्रह्मोज्झता वेदनिन्दा कौटसाक्ष्यं सुहृद्वधः ।
गर्हितानाद्ययोर्जग्धिः सुरापानसमानि षट् ॥ ५७ ॥

Forgetting the Vedas through non-study (on the part of a Brāhmaṇa), reviling the Vedas, bearing false witness in a court of justice and eating unclean things are equal to wine-drinking. (57)

निक्षेपस्यापहरणं नराश्वरजतस्य च ।
भूमिवज्रमणीनां च रुक्मस्तेयसमं स्मृतम् ॥ ५८ ॥

Stealing an article held in trust, and stealing a man, horse, land, diamond or gem are said to be equal to gold-stealing. (58)

रेतः सेकः स्वयोनीषु कुमारीष्वन्त्यजासु च ।
सख्युः पुत्रस्य च स्त्रीषु गुरुतल्पसमं विदुः ॥ ५९ ॥

Casting seed in one's own uterine sister (Svayoni), in an unmarried girl, in a Cāṇḍāla woman, in one's own daughter-in-law, or in a friend's wife is equal to defiling the bed of one's own preceptor. (59)

गोवधोऽयाज्यसंयाज्यपारदार्यात्मविक्रयाः ।
गुरुमातृपितृत्यागः स्वाध्यायाग्न्योः सुतस्य च ॥ ६० ॥

Cow-killing, officiating as a priest at a sacrifice in-stituted by an unworthy person, incest with another's wife, abandoning one's own parents, preceptor, or son (i.e., omission to do purificatory rites unto him), as well as renouncing the study of the Vedas and non-performances of fire-offerings. (60)

परिवित्तितानुजेऽनूढे परिवेदनमेव च ।
तयोर्दानं च कन्यायास्तयोरेव च याजनम् ॥ ६१ ॥

Marriage of a younger brother before the marriage of his elder, an unmarried elder brother suffering his younger to marry before him, giving a girl in marriage to either of two such brothers, and officating as a priest at such a marriage ceremony. (61)

कन्याया दूषणं चैव वार्धुष्यं व्रतलोपनम् ।
तडागारामदाराणामपत्यस्य च विक्रयः ॥ ६२ ॥

Defiling an unmarried girl (with the finger), living by usury, breaking the vow (of continence), and selling one's tanks, orchards, wives, and sons. (62)

The text has Kanyāya -dūṣaṇañcaiva; Kulluka explains it by Maithuna Varjamañguli prakṣepādinā which would not bear translation.

व्रात्यता बान्धवत्यागो भृत्याध्यापनमेव च ।
भृत्या चाध्ययनादानमपण्यानां च विक्रयः ॥ ६३ ॥

Failure to initiate a child with the thread (before he is sixteen years of age), abandoning one's relations, teaching the Vedas for money, studying the Vedas under a preceptor who takes fees for his teaching, and selling things which ought not to be sold. (63)

सर्वाकरेष्वधीकारो महायन्त्रप्रवर्तनम् ।
हिंसौषधीनां स्याजीवोऽभिचारो मूलकर्म च ॥ ६४ ॥

Working in all kinds of mines (under the king's command, raising large dams or embankments, destruction of medicinal plants, living by the earnings of the prostitution of one's own wife, practising deadly incantations, and hypnotising by means of drugs. (64)

इन्धनार्थमशुष्काणां द्रुमाणामवपातनम् ।
आत्मार्थं च क्रियारम्भो निन्दितान्नादनं तथा ॥ ६५ ॥

Felling down unwithered trees for fuels, cooking for one's own self (and not for the gods or manes), and eating condemnable (prohibited) articles of fare. (65)

अनाहिताग्निता स्तेयमृणानामनपक्रिया ।
असच्छास्त्राधिगमनं कौशीलव्यस्य च क्रिया ॥ ६६ ॥

Omission to establish the sacred fire, gold-stealing, undischarging the debts due to the gods, to the Ṛṣis and to one's own manes, cultivation of prohibited sciences, and adopting the profession of a songster, or of a musician. (66)

धान्यकुप्यपशुस्तेयं मद्यपस्त्रीनिषेवणम् ।
स्त्रीशूद्रविट्क्षत्रवधो नास्तिक्यं चोपपातकम् ॥ ६७ ॥

Stealing paddy, animals, iron and copper etc., going unto a drunk woman, killing a Vaiśya, Śūdra, Kṣatriya or a woman, and atheism (non-conformity to the doctrines of Vediac religion)—all these are called minor sins (Upapātakas). (67)

The text has Kupyam, which signifies any metal other than gold or silver.

ब्राह्मणस्य रुजःकृत्या घ्रातिरघ्रेयमद्ययोः ।
जैह्मयं च मैथुनं पुंसि जातिभ्रंशकरं स्मृतम् ॥ ६८ ॥

(Each of the following acts such as,) assaulting a Brāhmaṇa with a club, etc., smelling wine or any other unclean substance which ought not to be smelled, crooked dealings,and committing unnatural offence on a man, constitutes cast-degrading (Jāti-Bhranśakara) sin. (68)

A person guilty of any of these crimes becomes degraded from his caste.

खराश्वोष्ट्रमृगेभानामजाविकवधस्तथा ।
संकरीकरणं ज्ञेयं मीनाहिमहिषस्य च ॥ ६९ ॥

Killing an ass, horse, camel, deer, elephant, goat, lamb, fish, snake or a buffalo constitutes Śankarīkaraṇam (hybridising) sin. (69)

A person, guilty of killing any of these animals, will have a mixed caste (Śankara jāti) in his next existence.

निन्दितेभ्यो धनादानं वाणिज्यं शूद्रसेवनम् ।
अपात्रीकरणं ज्ञेयमसत्यस्य च भाषणम् ॥ ७० ॥

Receiving money from the condemnable, trading, serving a Śūdra, or speaking falsehood constitutes a sin which is known as Apātrīkaraṇam. (70)

Apātrīkaraṇam i.e., a sin which makes one unworthy of receiving gifts.

कृमिकीटवयोहत्या मद्यानुगतभोजनम् ।
फलैधःकुसुमस्तेयमधैर्यं च मलावहम् ॥ ७१ ॥

Killing a worm, insect or a bird, eating food brought on the same plate with wine, stealing fruits, flowers, fuels, or feeling agitated at the slightest cause of disturbance constitutes a sin which is called Malāvaham or (mind-soiling sin). (71)

एतान्येनांसि सर्वाणि यथोक्तानि पृथक्पृथक् ।
यैर्यैर्व्रतैरपोह्यन्ते तानि सम्यङ्गिगबोधत ॥ ७२ ॥

These sins have been separately and specifically described, now hear me discourse on the expiatory penances which should be respectively practised for their atonement. (72)

ब्रह्महा द्वादश समाः कुटीं कृत्वा वने वसेत् ।
भैक्षाश्यात्मविशुद्ध्यर्थं कृत्वा शवशिरोध्वजम् ॥ ७३ ॥

For the purification of his self a Brāhmanicide shall stay for twelve years in the forest, building a hut therein, living on food obtained by begging, and carrying the cranium of a human skeleton as the token of his (fell crime). (73)

This is only in respect of an accidental killing of a Brāhmaṇa. According to the Bhaviṣya Purāṇam a man (Brāhmaṇa) of superior qualifications, having accidentally killed an unqualified (foolish and impious) Brāhmaṇa, shall do this pennce for twelve years. For having wilfully killed a member of his own caste, a Brāhmaṇa shall do this penance for double the aforesaid period (i.e., twenty-four years). A Kṣatriya, a Vaiśya, or a Śūdra, guilty of unwillingly killing a Brāhmaṇa, shall respectively do this penance for twenty-four, thirty-six, and forty-eight years.

लक्ष्यं शस्त्रभृतां वा स्याद्विदुषामिच्छयात्मनः ।
प्रास्येदात्मानमग्नौ वा समिद्धे त्रिरवाक्शिराः ॥ ७४ ॥

Or he shall voluntarily make himself the target of arrows shot by archers with unfailing aims; or he shall thrice cast himself in a burning fire with his head downward so that death may ensue. (74)

यजेत वाश्वमेधेन स्वर्जिता गोसवेन वा ।
अभिजिद्विश्वजिद्भ्यां वा त्रिवृताग्निष्टुतापि वा ॥ ७५ ॥

Or he shall institute any of the following Vediac sacrifices, viz., the Aśvamedha, the Svarjit, the Gosava, the Viśvajit, the Tṛvṛt, or the Agniṣṭut. (75)

जपन्वान्यतमं वेदं योजनानां शतं व्रजेत् ।
ब्रह्महत्यापनोदाय मितभुङिन्यतेन्द्रियः ॥ ७६ ॥

For the expiation of the sin of killing a Brāhmaṇa, he, self-controlled, and sparing in his diet, shall travel a hundred Yojanas (i.e., eight hundred miles), muttering any of the Vedas. (76)

This is the expiation for accidentally killing a man, who is merely a Brāhmaṇa by caste, and when the killer is either a

Brāhmaṇa, Kshatriya or Vaiśya. The Bhaviṣyapurāṇam reads and interprets the passage as, if a Veda-knowing Brāhmaṇa, a regular institutor of the Agnihotra fire-offering, accidentally kills one, who is a mere Brāhmaṇa by caste, then this is the expiation for him.

सर्वस्वं वेदविदुषे ब्राह्मणायोपपादयेत् ।
धनं वा जीवनायालं गृहं वा सपरिच्छदम् ॥ ७७ ॥

Or he shall make over all his belongings to a Brāhmaṇa, well-versed in the Vedas', or shall give him a well-furnished house and ample wealth for his living. (77)

हविष्यभुग्वाऽनुसरेत्प्रतिस्रोतः सरस्वतीम् ।
जपेद्वा नियताहारस्त्रिर्वै वेदस्य संहिताम् ॥ ७८ ॥

Or living on a vegetable diet, he shall walk along the shore of the river, Sarasvati from its source to its place of junction with the sea, or observing moderation in food he shall thrice recite a Vedaic Saṁhitā, each day. (78)

कृतवापनो निवसेद्ग्रामान्ते गोव्रजेपि वा ।
आश्रमे वृक्षमूले वा गोब्राह्मणहिते रतः ॥ ७९ ॥

Or (at the end of the twelfth year), he, with his head cleanly shaven, and finger-nails pasid off, shall live at the out-skirt of a village, or in a cow-shed, or in a hermitage, or underneath a tree, devoted to the good of kine and Brāhmaṇas. (79)

ब्राह्मणार्थे गवार्थे वा सद्यः प्राणान्परित्यजेत् ।
मुच्यते ब्रह्महत्याया गोप्ता गोर्ब्राह्मणस्य च ॥ ८० ॥

Or by laying down his life for the succour of a cow, or of a Brāhmaṇa, he shall be exonerated from the sin of killing a Brāhmaṇa, by succokring a cow or a Brāhmaṇa, (before the lapse of the twelfth year), he shall be free from the sin of an act of Brāhmaṇa killing, even if he does not die in the attempt. (80)

त्रिवारं प्रतिरोद्धा वा सर्वस्वमवजित्य वा ।
विप्रस्य तन्निमित्ते वा प्राणालाभे विमुच्यते ॥८१ ॥

Or by thrice fighting with the robbers for the recovery of the goods (they have stolen from the house of a Brāhmaṇa), or by recovering the goods in a single fight, or by giving an equal

amount of wealth to the robbed Brāhmaṇa atempting to kill himself for its loss, he shall be exonerated from the sin (of killing a Brāhmaṇa. (81)

एवं दृढव्रतो नित्यं ब्रह्मचारी समाहितः ।
समाप्ते द्वादशे वर्षे ब्रह्महत्यां व्यपोहति ॥ ८२ ॥

Thus having practised these austere penances, and lived an absolutely continent life for twelve years, he shall be exonerated from the sin of killing a Brāhmaṇa. (82)

शिष्ट्वा वा भूमिदेवानां नरदेवसमागमे ।
स्वमेनोऽवभृथस्नातो हयमेधे विमुच्यते ॥ ८३ ॥

Or having confessed his guilt at the close of an Asvamedha sacrifice, instituted by the king, and performed the ceremonial ablution (Avabhṛtha Snānam) at the end of the ceremony, he shall be free from the sin of Brāhmaṇa killing. (83)

धर्मस्य ब्राह्मणो मूलमग्रं राजन्य उच्यते ।
तस्मात्समागमे तेषामेनो विख्याप्य शुद्ध्यति ॥ ८४ ॥

The Brāhmaṇa is the root of virtue, the Kṣatriya is its fore part hence, by confessing his guilt in their assembly, a man becomes free from sin. (84)

ब्राह्मणः संभवेनैव देवानामपि दैवतम् ।
प्रमाणं चैव लोकस्य ब्रह्मात्रैव हि कारणम् ॥ ८५ ॥

On his very birth the Brāhmaṇa becomes the god of the gods and the authority (in matters of virtue) in this world. The Veda testifies to the source of his authority. (85)

तेषां वेदविदो ब्रूयुस्त्रयोऽप्येनः सुनिष्कृतिम् ।
सा तेषां पावनाय स्यात्पवित्रा विदुषां हि वाक् ॥ ८६ ॥

Whetever three of these Veda-knowing Brāhmaṇas shall speak in respect of the expiation of one's sin shall be his perfect expiation; holy is the speech of the erudite (Veda-knowing Brāhmaṇas). (86)

अतोऽन्यतममास्थाय विधिं विप्रः समाहितः ।
ब्रह्महत्याकृतं पापं व्यापोहत्यात्मवत्तया ॥ ८७ ॥

The self-controlled Brāhmaṇas, with his mind fixed on God, shall impartially practise any of these penances for the expiation of the sin of Brāhmaṇa-killing. (87)

Withou: Showing any perference to any particular form of penance. Or in other words, he must not choose and observe a light penance, if his guilt requires the practice of a severe one.

हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत् ।
राजन्यवैश्यो चेजानावात्रेयीमेव च स्त्रियम् ॥ ८८ ॥

For having unwillingly killed a foctus in the womb, a Vaiśya or a Kṣatriya engaged in performing a religious sacrifice, or a woman in her menses, one shall practise the same expiatory penance. (88)

उक्त्वा चैवानृतं साक्ष्ये प्रतिरुद्ध्य गुरुं तथा ।
अपहृत्य च निःक्षेपं कृत्वा च स्त्रीसुहृद्वधम् ॥ ८९ ॥

As well as for having borne false witness, or calumnised his preceptor, or robbed an article held by him in trust, or killed a friend or a woman. (89)

इयं विशुद्धिरुदिता प्रमाप्याकामतो द्विजम् ।
कामतो ब्राह्मणवधे निष्कृतिर्न विधीयते ॥ ९० ॥

Thus the penance is laid down for expiating the sin of accidentally (unwillingly) killing a Brāhmaṇa; no expiation there exists for the sin of wilful Brāhmaṇa killing. (90)

सुरां पीत्वा द्विजो मोहादग्निवर्णां सुरां पिबेत् ।
तया स काये निर्दग्धे मुच्यते किल्बिषात्ततः ॥ ९१ ॥

For having drunk (Paishti) wine, one shall atone his sin by drinking a cup of burning wine; he shall be free from the sin after his inner organism has been burnt by that wine (i.e., after death from drinking hot wine. (91)

The Bhaviṣya-purāṇam interprets Surā by Paiṣṭi wine (i.e., wine made from pasted rice) and asserts that the expiatory penances laid down in respect of wine-drinking in the Manu apply to drinking Paiṣṭi wine alone in exclusion of other species of wine such as Gaudi, Mādhvi, etc.

Surā ca Paiṣṭi Mukhyoktā na tasyā stvitaresame, Paiṣṭyāh pāne tu caitāsām prāyaś cittam nivodha me.

गोमूत्रमग्निवर्णं वा पिबेदुदकमेव वा ।
पयो घृतं वामरणाद्गोशकृद्रसमेव वा ॥ ९२ ॥

Or he shall live on flame coloured cow-urine, water, milk, clarified butter, and cow-dung serum till death. (92)

कणान्वा भक्षयेदब्दं पिण्याकं वा सकृन्निशि ।
सुरापानापनुत्त्यर्थं वालवासा जटी ध्वजी ॥ ९३ ॥

For the expiation of the sin of wine-drinking, let him, clad in a woollen cloth, wearing clotted hair, and carrying the mark of a wine-bowl on his forehead, live for a year by eating sesame-cake or broken bits of rice, once in the night. (93)

सुरां वै मलमन्नानां पाप्मा च मलमुच्यते ।
तस्माद्ब्राह्मणराजन्यौ वैश्यश्च न सुरां पिबेत् ॥ ९४ ॥

Wine (Surā) is the impure essence (lit. refuge matter) of grains, and sinful is a refuge matter; hence; let not Brāhmaṇas, Kṣatriyas and Vaiśyas drink wine (Surā). (94)

गौडी पैष्टी च माध्वी च विज्ञेया त्रिविधा सुरा ।
यथैवैका तथा सर्वा न पातव्या द्विजोत्तमैः ॥ ९५ ॥

Gaudi (treacle wine), Paishti (wine of pasted rice) and Mādhvi (wine made from the flowers of Mahuā tree) are known to be the three species of wine; all of them, like any, must not be drunk by the foremost of Brāhmaṇas. (95)

यक्षरक्षःपिशाचान्नं मद्यं मांसं सुरासवम् ।
तद्ब्राह्मणेन नात्तव्यं देवानामश्नता हविः ॥ ९६ ॥

Flesh, wine, and fermented saps are the food of Yakṣas, Rākṣas, and Piśācas; they should not be eaten or drunk by Brāhmaṇa, who partake of the oblations of the gods. (96)

अमेध्ये वा पतेन्मत्तो वैदिकं वाप्युदाहरेत् ।
अकार्यमन्यत्कुर्याद्वा ब्राह्मणो मदमोहितः ॥ ९७ ॥

An intoxicated Brāhmaṇa, may fall on an impure ground, or recite the Vediac mantras, or do any other improper acts under the influence of wine. (97)

यस्य कायगतं ब्रह्म मद्येनाप्लाव्यते सकृत् ।
तस्य व्यपैति ब्राह्मण्यं शूद्रत्वं च स गच्छति ॥ ९८ ॥

He, in whose body the encased Brahma is washed with the stream of wine, stands divulged of his Brahmāniac energy and becomes a Śūdra. (98)

एषा विचित्राभिहिता सुरापानस्य निष्कृतिः ।
अत ऊर्ध्वं प्रवक्ष्यामि सुवर्णस्तेयनिष्कृतिम् ॥ ९९ ॥

Thus the excellent expiation for the sin of wine-drinking has been described; now I shall discourse on the expiation for the sin of gold-stealing. (99)

सुवर्णस्तेयकृद्विप्रो राजानमभिगम्य तु ।
स्वकर्म ख्यापयन्ब्रूयान्मां भवाननुशास्त्विति ॥ १०० ॥

A Brāhmaṇa, who has stolen gold, shall go to the king; and confessing his guilt, he shall say, "punish me, O King". (100)

गृहीत्वा मुसलं राजा सकृद्धन्यात्तु तं स्वयम् ।
वधेन शुद्ध्यति स्तेनो ब्राह्मणस्तपसैव तु ॥ १०१ ॥

The king, taking hold of a club, shall kill him (the gold stealer) with one blow, inasmuch as death purifies a gold-stealer; a Brāhmaṇa gold-stealer shall effect his purification by dint of penitential austerities. (101)

Dead of surviving, if almost dead, he (gold-stealer) shall be purged off of his sin.–Yājñavalkya

तपसापनुनुत्सुस्तु सुवर्णस्तेयजं मलम् ।
चीरवासा द्विजोऽरण्ये चरेद्ब्रह्महणो व्रतम् ॥ १०२ ॥

A Brāhmaṇa; wishing to exculpate the sin of gold stealing by means of penitential austerities, shall, clad in rags, practise the expiating penance, laid down for an act of Brāhmaṇa-killing, in the forest. (102)

Stealing gold weighing eighty Ratis or more constitutes the sin of Steyam according to Manu, and if the gold belongs to a Brāhmaṇa, theft of five Krisṇalam or sixteen māṣas weight, thereof would constitute the offence. The Bhaviṣya Purāṇam, on the other hand, increases the weight of gold in such cases to five Nishkas Says it–("Men belonging to) three castes, commencing with the Kṣatriya," happening to rob an amply qualified Brāhmaṇa of gold to the weight of five Niṣkas...shall

regain his purity by immolating his body in fire.

एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः ।
गुरुस्त्रीगमनीयं तु व्रतैरेभिरपानुदेत् ॥ १०३ ॥

Brāhmaṇa (lit., twice-born ones) shall exculpate themselves of the sin of gold-stealing by means of these penitential austerities; from the sin of defiling the beds of their preceptors they shall likewise exonerate themselves by means of these purificatory penances. (103)

गुरुतल्प्यभिभाष्यैनस्तप्ते स्वप्यादयोमये ।
सूर्मीं ज्वलन्तीं स्वाश्लिष्येन्मृत्युना स विशुद्ध्यति ॥ १०४ ॥

A Brāhmaṇa guilty of defiling the bed of his preceptor (i.e., of incest with his own step mother), having confessed his guilt, shall lie down in a red hot iron bed, holding in his embrace a burning female figour of iron, till death; he is purified by his death. (104)

स्वयं वा शिश्नवृषणावुत्कृत्याधाय चाञ्जलौ ।
नैर्ऋतीं दिशमातिष्ठेदानिपातादजिह्मगः ॥ १०५ ॥

Or after having cut off his reproductive organs and held them in the hollow of his blended palms, let him slowly go towards the south-west, until he falls down and expires. (105)

खट्वाङ्गी चीरवासा वा श्मश्रुलो विजने वने ।
प्राजापत्यं चरेत्कृच्छ्रमब्दमेकं समाहितः ॥ १०६ ॥

Stamped with the figure of a bedstead on his forehead, let him, clad in rags and growing a beard, practise the penance of Kṛchcha-vratam for a year in the forest with all his senses fully brought under his control.[1] (106)

The expiatory penance owing to its comparatively lesser austere character seems to contemplate the case in which a man visits the bed of his own step-mother, mistaking her for his own wife.—Kulluka

चान्द्रायणं वा त्रीन्मासानभ्यस्येन्नियत्तेन्द्रियः ।
हविष्येण यवाग्वा वा गुरुतल्पापनुत्तये ॥ १०७ ॥

Or for expiating the sin of (accidentally) visiting the bed of this own step-mother (lit. elder's or preceptor's wife) he shall live on barley gruel, or on a Habiṣya (vegetable) diet, and practise, self-controlled, the Cāndrāyaṇam penance for three months (in succession). (107)

एतैर्व्रतैरपोहेयुर्महापातकिनो मलम् ।
उपपातकिनस्त्वेवमेभिर्नानाविधैर्व्रतैः ॥ १०८ ॥

The sin of great sinners (Mahāpātakins) should be expiated by practising these penances; persons, guilty of minor sins (Upapātakins), shall practise the following purificatory penances by way of atonement. (108)

उपपातकसंयुक्तो गोघ्नो मासं यवान्पिबेत् ।
कृतवापो वसेद्गोष्ठे चर्मणा तेन संवृतः ॥ १०९ ॥

One, who has committed the minor sin of killing a cow, shall live on barly gruel during the first month of his penance, and having cleanly shaved his head, beard and moustache, shall live in the pasture ground, clad with the skin of the cow he has killed. (109)

चतुर्थकालमश्नीयादक्षारलवणं मितम् ।
गोमूत्रेणाचरेत्स्नानं द्वौ मासौ नियतेन्द्रियः ॥ ११० ॥

(During the second and third months of his penance) self controlled, he shall eat a moderate quantity of food with (any sort of) non-alkaline salt in the evening of each second day, after having fasted on the previous one, and bathe with cow's urine. (110)

दिवानुगच्छेद्गास्तास्तु तिष्ठन्नूर्ध्वं रजः पिबेत् ।
शुश्रूषित्वा नमस्कृत्य रात्रौ वीरासनं वसेत् ॥ १११ ॥

In the day he shall follow the kine (to the pasture groud), inhale the dusts risen by their hoofs from the ground, and tend them with care; and after having made obeisance to them he shall sit up in the night in the posture, known as the Vīrāsanam : (111)

Vīrāsanam–Sitting on hams, with his right knee flexed and right foot placed on the left thigh and with left knee flexed, and left thigh placed on the right thigh. –Vaśiṣṭha

तिष्ठन्तीष्वनुतिष्ठेत्तु व्रजन्तीष्वप्यनुव्रजेत् ।
आसीनासु तथासीनो नियतो वीतमत्सरः ॥ ११२ ॥

Bereft of all feelings vexation or pride, he shall stand when the kine will remain standing, sit down when they will lie down, and follow them when they will roam about. (112)

आतुरामभिशस्तां वा चौरव्याघ्रादिभिर्भयैः ।
पतितां पङ्कलग्नां वा सर्वोपायैर्विमोचयेत् ॥ ११३ ॥

By all means he must succour them whether afflicted with any disease, or frightened by tigers and thieves, etc., or fallen in the mire, or in any unfavourable predicament. (113)

उष्णे वर्षति शीते वा मारुते वाति वा भृशम् ।
न कुर्वीतात्मनस्त्राणं गोरकृत्वा तु शक्तितः ॥ ११४ ॥

In heat, in rain, in cold, or when a strong wind is blowing, he must not protect his person before providing a suitable shelter for them (kine) to the best of his ability. (114)

आत्मनो यदि वान्येषां गृहे क्षेत्रेऽथवा खले ।
भक्षयन्तीं न कथयेत्पिबन्तं चैव वत्सकम् ॥ ११५ ॥

Having seen acow grazing on a field, or on a thrasthing floor, whether of his own or of another, or having seen a cow sucking her calf, he must not speak of it to any body. (115)

अनेन विधिना यस्तु गोघ्नो गामनुगच्छति ।
स गोहत्याकृतं पापं त्रिभिर्मासैर्व्यपोहति ॥ ११६ ॥

A cow killer, who follows a cow in this manner for three months in succession, becomes free from the sin of cow-killing. (116)

वृषभैकादशा गाश्च दद्यात्सुचरितव्रतः ।
अविद्यमाने सर्वस्वं वेदविद्भ्यो निवेदयेत् ॥ ११७ ॥

Having thus well-practised the purificatory penance, he shall make a gift of a bullock and ten kine to a Veda-knowing Brāhmaṇa; or in their absence he shall make over all his belongings to such a Brāhmaṇa. (117)

एतदेव व्रतं कुर्युरुपपातकिनो द्विजाः ।
अवकीर्णिवर्ज्यं शुद्ध्यर्थं चान्द्रायणमथापि वा ॥ ११८ ॥

Brāhmaṇas, who have committed the minor sins (Upapātakins), excepting those who have broken their vows (Avakirṇis) shall practise the (abovesaid) penances, or the Cāndrāyaṇam penance for purification. (118)

अवकीर्णी तु काणेन गर्दभेन चतुष्पथे ।
पाकयज्ञविधानेन यजेत निर्ऋतिं निशि ॥ ११९ ॥

A vow-breaker shall sacrifice an ass, blind in the one eye, at a crossing of roads, to the deity, Nirṛti, in the night, by uttering the Mantras of the Pāka-yajña. (119)

हुत्वाग्नौ विधिवद्धोमानन्ततश्च समेत्यृचा ।
वातेन्द्रगुरुवह्नीनां जुहुयात्सर्पिषाहुतीः ॥ १२० ॥

Then having done a fire-offering (with the flesh of the immolated) ass unto the deity, Nirṛti, he shall offer libations of clarified butter unto Vāyu, Indra, Bṛhaspati and Agni in the fire, by muttering the Ṛk, running a (Sama Siñcantu Maruta, let Maruta sprinkle with water, etc.). (120)

कामतो रेतसः सेकं व्रतस्थस्य द्विजन्मनः ।
अतिक्रमं व्रतस्याहुर्धर्मज्ञा ब्रह्मवादिनः ॥ १२१ ॥

The Brahmavādins, the knowers of the Law, aver that, by violating his vow, and by wilfully casting his seed (during its observance), a Bramacārin (religious student) becomes guilty of the sin of vowbreaking (Avakīrṇi). (121)

मारुतं पुरुहूतं च गुरुं पावकमेव च ।
चतुरो व्रतिनोऽभ्येति ब्राह्मं तेजोऽवकीर्णिनः ॥ १२२ ॥

The Brāhmanic energy of a religious student, which has originated from his study of the Vedas, etc., ascend to (i.e., are merged in) the (deities) Maruta, Puruhuta (Indra), Guru (Bṛhaspati) and Agni, after he has broken his vow. (122)

Hence a vow-breaking Brahmacārin shall offer libations of clarified butter unto these deities.

एतस्मिन्नेनसि प्राप्ते वसित्वा गर्दभाजिनम् ।
सप्तागारांश्चरेद्भैक्षं स्वकर्म परिकीर्तयन् ॥ १२३ ॥

Having committed such a sin, let him (the vow-breaker), clad in the skin of an ass, beg alms at seven houses, confessing his guilt. (123)

तेभ्यो लब्धेन भैक्षेण वर्तयन्नेककालिकम् ।
उपस्पृशंस्त्रिषवणं त्वब्देन स विशुद्ध्यति ॥ १२४ ॥

For a year he shall live taking, once a day, food obtained by begging as above described, and bathe thrice, every day, whereby he shall be free from his sin. (124)

जातिभ्रंशकरं कर्म कृत्वान्यतममिच्छया ।
चरेत्सांतपनं कृच्छ्रं प्राजापत्यमनिच्छया ॥ १२५ ॥

Having wilfully commited any of the caste-degrading (Jāti-Bhranśakara) sins, he shall practise a Kṛcchhra Sāntapanam penance; for the expiation of any of such sins involuntarily committed, he must practise a Prājāpatyam penance. (125)

संकरापात्रकृत्यासु मासं शोधनमैन्दवम् ।
मलिनीकरणीयेषु तप्तः स्याद्यावकैस्त्र्यहम् ॥ १२६ ॥

Having committed a sin of the hybridising (śankari karaṇam) or Apātṛ Karaṇam group, he shall practise for a month the Cāndrāyaṇam penance for its expiation; having committed a *crime of the mind-soiling (Malinī Karaṇam) group* he shall live on barley gruel for three days in succession. (126)

तुरीयो ब्रह्महत्यायाः क्षत्रियस्य वधे स्मृतः ।
वैश्येऽष्टमांशो वृत्तस्थे शूद्रे ज्ञेयस्तु षोडशः ॥ १२७ ॥

For having wilfully killed a (good natured) Kṣatriya, one shall practise the quarter part of the expiatory penance (i.e., for three years) laid down in respect of an act of Brāhmaṇa-killing; and a sixteenth part of the same penance should be practised for the expiation of killing a sacrificing Vaiśya, and a Śūdra respectively. (127)

अकामतस्तु राजन्यं विनिपात्य द्विजोत्तमः ।
वृषभैकसहस्त्रा गा दद्यात्सुचरितव्रतः ॥ १२८ ॥

The foremost of Brāhmaṇas, having accidentally killed a Kṣatriya, shall duly practise the expiatory penance, and make the gift of one bullock and a thousand kine to a Brāhmaṇa (at its end.) (128)

त्र्यब्दं चरेद्वा नियतो जटी ब्रह्महणो व्रतम् ।
वसन्दूरतरे ग्रामाद्वृक्षमूलनिकेतनः ॥ १२९ ॥

Or self-controlled, and wearing clotted hair, he shall practise the expiatory penance laid down in respect of an act of Brāhmaṇa-killing, living remote from the village and under a tree. (129)

एतदेव चरेदब्दं प्रायश्चित्तं द्विजोत्तमः ।
प्रमाप्य वैश्यं वृत्तस्थं दद्याच्चैकशतं गवाम् ॥ १३० ॥

For having accidentally killed a Vaiśya, engaged in performing a sacrifice, let these foremost of Brāhmaṇas practise the (preceding) penance for a year and make the gift of one hundred kine to a Brāhmaṇa at its close. (130)

एतदेव व्रतं कृत्स्नं षण्मासान् शूद्रहा चरेत् ।
वृषभैकादशा वापि दद्याद्विप्राय गाः सिताः ॥ १३१ ॥

For having killed a Śūdra, let him do the same expiatory penance for six months, and give a Dakṣiṇā of one bullock and ten white kine to a Brāhmaṇa. (131)

मार्जारनकुलौ हत्वा चाषं मण्डूकमेव च ।
श्वगोधोलूककाकांश्च शूद्रहत्याव्रतं चरेत् ॥ १३२ ॥

For having wilfully killed a cat, an ichneumon, a Cāsa bird, a frog, a dog, a lizard (Godhā), an owl, or a crow, let him do the penance, laid down for expiation of the sin of killing a Śūdra. (132)

पयः पिबेत्त्रिरात्रं वा योजनं वाध्वनो व्रजेत् ।
उपस्पृशेत्स्रवन्त्यां वा सूक्तं वाब्दैवतं जपेत् ॥१३३ ॥

(For having accidentally killed a cat etc.,) he shall live for three days on a milk-diet; or shall travel one Yojanam, each day, for three days; or shall bathe in a running stream of water of three days; or recite the (Apohistā, etc.,) Sūktam of the Veda for three nights. (133)

अभ्रिं कार्ष्णायसीं दद्यात्सर्पं हत्वा द्विजोत्तमः ।
पलालभारकं षण्डे सैसकं चैकमाषकम् ॥ १३४ ॥

Having killed a snake, let the foremost of Brāhmaṇas give a sharp-pointed steel rod to a Brāhmaṇa; for having killed an impotent person, he shall make the gift of a Bhāra of straw, and of a Māṣa weight of lead. (134)

घृतकुम्भं वराहे तु तिलद्रोणं तु तित्तिरौ ।
शुके द्विहायनं वत्सं क्रौञ्चं हत्वा त्रिहायनम् ॥ १३५ ॥

For having killed a boar, he shall make the gift of a pitcher, full of clarified butter, and of a Droṇa measure of sesame; for having killed a peasant or parrot, he shall make the gift of a calf, two years old; of a calf, three years old, he shall make a gift, for having killed a heron. (135)

हत्वा हंसं बलाकां च बकं बर्हिणमेव च ।
वानरं श्येनभासौ च स्पर्शयेद्ब्राह्मणाय गाम् ॥ १३६ ॥

For having killed a crane, a swan, a duck, a peacock, a monkey, a falcon, or a Bhasā bird, he must make the gift of a cow to a Brāhmaṇa. (136)

वासो दद्याद्धयं हत्वा पञ्च नीलान्वृषान्गजम् ।
अजमेषावनड्वाहं खरं हत्वैकहायनम् ॥ १३७ ॥

For having killed a horse, he must give a cloth to a Brāhmaṇa; and five Nila bullocks, for having killed an elephant; for having killed a goat , or a sheep, he must give a bullock to a Brāhmaṇa ; for having killed an ass he must make the gift of a calf, one year old, to a Brāhmaṇa. (137)

क्रव्यादांस्तु मृगान्हत्वा धेनुं दद्यात्पयस्विनीम् ।
अक्रव्यादान्वत्सतरीमुष्ट्रं हत्वा तु कृष्णलम् ॥ १३८ ॥

For having killed a carnivorous beast, let him give a milch cow to a Brāhmaṇa; for having killed a herbivorous animal, he must give a calf to a Brāhmana, and for having killed camel, he shall make the gift of a rati of gold to a Brāhmaṇa. (138)

जीनकार्मुकबस्तावीन्पृथग्दद्याद्विशुद्धये ।
चतुर्णामपि वर्णानां नारीर्हत्वाऽनवस्थिताः ॥ १३९ ॥
(वर्णानामानुपूर्व्येण त्रयाणामविशेषतः ।
अमत्या च प्रमाप्य स्त्रीं शूद्रहत्याव्रतं चरेत् ॥)

For having killed a faithless wife, belonging to any of the four castes, a Brāhmaṇa shall make the gift of a leather bag; a Kṣatriya, of a bow; a Vaiśya, of a goat; and a Śūdra, of a lamb. (139)

दानेन वधनिर्णेकं सर्पादीनामशक्नुवन् ।
एकैकशश्चरेत्कृच्छ्रं द्विजः पापापनुत्तये ॥ १४० ॥

A Brāhmaṇna, incapable of expiating his sin of snake-killing, etc., by means of gift, shall do a Prājāpatya penance for the expiation of each of such sins. (140)

अस्थिमतां तु सत्त्वानां सहस्रस्य प्रमापणे ।
पूर्णे चानस्यनस्थ्नां तु शूद्रहत्याव्रतं चरेत् ॥ १४१ ॥

For having killed one thousand of vertebrate animals, one shall do the penance for an act of Śūdra killing; the same penance should be practised for having killed a cast-load of invertebrate animals. (141)

किंचिदेव तु विप्राय दद्यादस्थिमतां वधे ।
अनस्थ्नां चैव हिंसायां प्राणायामेन शुद्ध्यति ॥ १४२ ॥

For having killed a (small) vertebrate animal, one shall give a small Daksiṇā to a Brāhmaṇa ; having killed a small vertebrate animal, one regains his purity by doing a Prāṇāyāma. (142)

फलदानां तु वृक्षाणां छेदने जप्यमृक्शतम् ।
गुल्मवल्लीलतानां च पुष्पितानां च वीरुधाम् ॥ १४३ ॥

For having filled a bolssoming, fruit-yielding tree, creeper, shrub or plant, one shall mutter a hundred Ṛk mantras. (143)

अन्नाद्यजानां सत्वानां रसजानां च सर्वशः ।
फलपुष्पोद्भवानां च घृतप्राशो विशोधनम् ॥ १४४ ॥

For killing parasites which germinate in food grains or in sweet saps (such as treacle, etc.,) or in fruits and flowers, drinking of clarified butter should be known as the expiation. (144)

कृष्टजानामोषधीनां जातानां च स्वयं वने ।
वृथालम्भेऽनुगच्छेद्गां दिनमेकं पयोव्रतः ॥ १४५ ॥

For having cut down cereals, growing on a cultivated soil, as well as those which spontaneously grow in uncultivated fields, one shall regain his purity by living on a milk-diet for a day and by following the cows to the pasture-ground. (145)

एतैर्व्रतैरपोह्यं स्यादेनो हिंसासमुद्भवम् ।
ज्ञानाज्ञानकृतं कृत्स्नं शृणुतानाद्यभक्षणे ॥ १४६ ॥

By means of these penances, the sin, originated from acts of killing, should be expiated; now hear me discourse on the

expiatory penances to be done for eating improper food, whether wittingly or unwittingly. (146)

अज्ञानाद्वारुणीं पीत्वा संस्कारेणैव शुद्ध्यति ।
मतिपूर्वमनिर्देश्यं प्राणान्तिकमिति स्थितिः ॥ १४७ ॥

Having unknowingly drunk Vāruṇi wine, one must be re-initiated with the holy thread; for having knowingly drunk it, one shall atone for his sin by his life, this is the decision. (147)

Vāruṇi is a kind of wine prepared from fermented riceboilings. For having drunk any of the nine species of wine, mentioned by Pulastya, other than Paiṣṭi, Mādhavi, and Gaudi the expiation consists in being reinitiated with the thread.

अपः सुराभाजनस्था मद्यभाण्डस्थितास्तथा ।
पञ्चरात्रं पिबेत्पीत्वा शङ्खपुष्पीश्रितं पयः ॥ १४८ ॥

Having drunk water kept in a wine bowl, or in a cup (of that species of wine which is called) Surā, one shall live on milk cooked with Saṇkhapuṣhī (creeper) for five days in succession. (148)

स्पृष्ट्वा दत्त्वा च मदिरां विधिवत्प्रतिगृह्य च ।
शूद्रोच्छिष्टाश्च पीत्वापः कुशवारि पिबेत्त्र्यहम् ॥ १४९ ॥

Having touched, or given wine (to any body), or having duly accepted a gift, or having drunk water, previously tasted by a Śūdra, one shall live on the washings of Kuśa grass for three nights. (149)

ब्राह्मणस्तु सुरापस्य गन्धमाघ्राय सोमपः ।
प्राणानप्सु त्रिरायम्य घृतं प्राश्य विशुद्ध्यति ॥ १५० ॥

A Soma-drinking Brāhmaṇa, having smelled the breath of a drunkard, shall do three Ācamanams and three Prāṇāyāmas in water, and shall effect his purification by drinking clarified butter. (150)

अज्ञानात्प्राश्य विण्मूत्रं सुरासंस्पृष्टमेव च ।
पुनः संस्कारमर्हन्ति त्रयो वर्णा द्विजातय ॥ १५१ ॥

Members of the three twice-born castes, having unknowingly tasted excreta or anything defiled by the touch of wine, deserve reinitiation with the thread. (151)

वपनं मेखला दण्डो भैक्षचर्या व्रतानि च ।
निवर्तन्ते द्विजातीनां पुनः संस्कारकर्मणि: ॥ १५२ ॥

The shaving of the head, (wearing of) the holy girdle, carrying the staff, alms-begging, and practising the vow (of a Brāhmacārin) are dispensed with in such re-initiations of the twice-born ones. (152)

अभोज्यानां तु भुक्त्वान्नं स्त्रीशूद्रोच्छिष्टमेव च ।
जग्ध्वा मांसमभक्ष्यं च सप्तरात्रं यवान्पिबेत् ॥ १५३ ॥

Having eaten the food of those whose food ought not to be eaten or having eaten the leavings of Śūdras or of women's food, or having eaten the flesh of prohibited animals, one shall live on barley gruel for seven nights. (153)

शुक्तानि च कषायांश्च पीत्वा मेध्यान्यपि द्विज: ।
तावद्भवत्यप्रयतो यावत्तन्न व्रजत्यधः ॥ १५४ ॥

Having taken Sūktas (cordials which acquire an acid taste when stale) and decoctions of astringent drugs (such as Chebulic myrobalans etc.,) one shall remain impure until they are not evacuated from his bowels. (154)

विड्वराहखरोष्ट्राणां गोमायोः कपिकाकयोः ।
प्राश्य मूत्रपुरीषाणि द्विजश्चांद्रायणं चरेत् ॥ १५५ ॥

Having taken the stool or urine of a domestic pig, of a bear, of an ass, of a camel, of a jackal, of a monkey, or of a crow, a Brāhmaṇa shall do the Chāndrāyaṇam penance (for his purification). (155)

शुष्काणि भुक्त्वा मांसानि भौमानि कवकानि च ।
अज्ञातं चैव सूनास्थमेतदेव व्रतं चरेत् ॥ १५६ ॥

Having eaten dry meat, earth-born mushrooms, butcher's meat, or the flesh of an unknown animal, one shall do the same penance (i.e., Cāndrāyaṇam). (156)

क्रव्यादसूकरोष्ट्राणां कुक्कुटानां च भक्षणे ।
नरकाकखराणां च तप्तकृच्छ्रं विशोधनम् ॥१५७ ॥

For having eaten the flesh of a carnivorous animal of a boer, of a camel, or of a cow, or having eaten the flesh of a man, of a crow, or of an ass, the performance of the Tapta Kṛcchham penance should be understood as (the proper) purification. (157)

मासिकान्नं तु योऽश्नीयादसमावर्तको द्विजः ।
स त्रीण्यहान्युपवसेदेकाहं चोदके वसेत् ॥ १५८ ॥

A Brāhmaṇa, who before having completed his Vediac study shall eat a monthly Śrāddha feast shall fast for three days, one of which he shall pass by sitting in water. (158)

ब्रह्मचारी तु योऽश्नीयान्मधु मांसं कथंचन ।
स कृत्वा प्राकृतं कृच्छ्रं व्रतशेषं समापयेत् ॥ १५९ ॥

A religious student who has somehow eaten flesh or has taken honey, shall complete the residue of his vow (of Brahmacaryam) by doing a Kṛcchha Prājāpatyam penance. (159)

विडालकाकाखूच्छिष्टं जग्ध्वा श्वानकुलस्य च ।
केशकीटावपन्नं च पिबेद्ब्रह्मसुवर्चलाम् ॥ १६० ॥

Having eaten the leavings of the food of a cat, or crow, of a rat, or a dog, or of an ichneu-mon, as well as boiled rice infested with insects and hairs, one shall drink Brahma subarcalā (a kind of consecrated linseed gruel). (160)

अभोज्यमन्नं नात्तव्यमात्मनः शुद्धिमिच्छता ।
अज्ञानभुक्तं तूत्तार्यं शोध्यं वाप्याशु शोधनैः ॥ १६१ ॥

One, valuing the purity of his ownself, must not partake of any kind of forbidden food; having unknowingly eaten such a fare, one must immediately belch that out, or adopt any other kind of purifying measure. (161)

एषोऽनाद्यादनस्योक्तो व्रतानां विविधो विधिः ।
स्तेयदोषापहर्तॄणां व्रतानां श्रूयता विधिः ॥ १६२ ॥

The various purificatory penances for the expiation of sins, incidental to eating prohibited food, have been described; now hear me discourse on the expiatory penances to be practised for acts of gold-stealing. (162)

धान्यान्नधनचौर्याणि कृत्वा कामाद्द्विजोत्तमः ।
स्वजातीयगृहादेव कृच्छ्राब्देन विशुद्ध्यति ॥ १६३ ॥

The foremost of Brāhmaṇas, having wilfully stolen paddy (food-grains), food or money from the house of a member of his own caste, shall be purified by practising a Kṛcchhra penance for a year. (163)

मनुष्याणां तु हरणे स्त्रीणां क्षेत्रगृहस्य च ।
कूपवापीजलानां च शुद्धिश्चान्द्रायणं स्मृतम् ॥ १६४ ॥

For having stolen a man (slave a woman, a house, or a field, or the water of a tank or well, the Cāndrāyaṇam should be understood as the proper expiation. (164)

द्रव्याणामल्पसाराणां स्तेयं कृत्वान्वेश्मतः ।
चरेत्सांतपनं कृच्छ्रं तन्निर्यात्यात्मशुद्धये ॥ १६५ ॥

For having stolen an article or substance of insignificant value (such as, lead, etc.,) from the house of another, he shall make over the same to its owner and do the Kṛcchhara Śāntapanam penance for the purification of his self. (165)

भक्ष्यभोज्यापहरणे यानशय्यासनस्य च ।
पुष्पमूलफलानां च पञ्चगव्यं विशोधनम् ॥ १६६ ॥

For stealing articles of food which are eaten by chewing, or any kind of liquid food, as well as for stealing a bedding or a cushion, a vehicle, a fruit, a root, or a flower the drinking of Pañcagavyam compound is the proper expiation. (166)

तृणकाष्ठद्रुमाणां च शुष्कान्नस्य गुडस्य च ।
चेलचर्मामिषाणां च त्रिरात्रं स्यादभोजनम् ॥ १६७ ॥

For having stolen hay, wood, trees, treacle, dry food grains, cloths, hydes, and flesh, one shall fast for three day's (lit., three days fast is the expiation). (167)

मणिमुक्ताप्रवालानां ताम्रस्य रजतस्य च ।
अयःकांस्योपलानां च द्वाहशाहं कणान्नता ॥ १६८ ॥

For having stolen gems, pearls,corals, copper, silver, iron, white copper and stones, one shall live on a gruel of particles of broken rice. (168)

कार्पासकीटजोर्णानां द्विशफैकशफस्य च ।
पक्षिगन्धौषधीनां च रज्ज्वाश्चैव त्र्यहं पयः ॥ १६९ ॥

For having stolen cloths made of cotton, silk or wool or an animal with bifurcated or unbifurcated hoofs, birds, scents, cereals or camphor, one shall live on milk for three days. (169)

एतैर्व्रतैरपोहेत पापं स्तेयकृतं द्विजः ।
अगम्यागमनीयं तु व्रतैरेभिरपानुदेत् ॥ १७० ॥

By these (expiatory) penances a Brāhmaṇa (lit., twice-born one) shall purge off his sin of stealing; the sin of carnally knowing a forbidden woman should be expiated by the following ones (penances). (170)

गुरुतल्पव्रतं कुर्याद्रेतः सिक्त्वा स्वयोनिषु ।
सख्युः पुत्रस्यः च स्त्रीषु कुमारीष्वन्त्यजासु च ॥ १७१ ॥

For casting his seed in the womb of his own uterine sister, of a friend wife, or of his daughter-in-law, or of an unmarried girl, or of a woman of vile (Caṇḍāla) caste. (171)

पैतृष्वसेयीं भगिनीं स्वस्त्रीयां मातुरेव च ।
मातुश्च भ्रातुस्तनयां गत्वा चान्द्रायणं चरेत् ॥ १७२ ॥

Or for carnally knowing a daughter of one's own father's or mother's sister, or a daughter of the brother of one's own mother, one shall do a Cāndrāyaṇam penance. (172)

एतास्तिस्त्रस्तु भार्यार्थे नोपयच्छेत्तु बुद्धिमान् ।
ज्ञातित्वेनानुपेयास्ताः पतति ह्युपयन्नधः ॥१७३ ॥

Let not the intelligent one covet any of the (preceding) three kinds of sisters for his wife, inasmuch as they are unobtainable (unmarriageable) on account of their tie of agnateship (Jñātitvam); by going unto such a (sister), one becomes degraded. (173)

अमानुषीषु पुरुष उदक्यायामयोनिषु ।
रेतः सिक्त्वा जले चैव कृच्छ्रं सांतपनं चरेत् ॥ १७४ ॥

For having cast his seed in a man, in a she-animal (other than a cow), in a woman in her menses, in any part of the (female body other than the proper channel), or in water, one shall practice a Kṛcchara (severely austere) Śāntapanam (penance). (174)

मैथुनं तु समासेव्य पुंसि योषिति वा द्विजः ।
गोयानेऽप्सु दिवा चैव सवासाः स्नानमाचरेत् ॥ १७५ ॥

After having carnally known a man or a woman, or after having copulated (anywhere, whether) in a bullock cart (or otherwise), a Brāhmaṇa must bathe with all his clothes on, in water. (175)

चण्डालान्त्यपस्त्रियो गत्वा भुक्त्वा च प्रतिगृह्य च ।
पतत्यज्ञानतो विप्रो ज्ञानात्साम्यं तु गच्छति ॥ १७६ ॥

By carnally knowing a Chaṇḍāla or a vile caste woman by partaking of their food, or by accepting gifts from them, without the knowledge of their vile caste, a Brāhmaṇa becomes degraded; by wilfully doing all these acts, he becomes of the same cast with them. (176)

विप्रदुष्टां स्त्रियं भर्ता निरुन्ध्यादेकवेश्मनि ।
यत्पुंसः परदारेषु तच्चैनां चारयेद्व्रतम् ॥ १७७ ॥

A wilfully faithless wife let the husband keep imprisoned in a chamber, divested of all her wifely duties; and let him cause her practise the penance laid down in connection with the sin of a man's carnal knowledge of another's wife. (177)

सा चेत्पुनः प्रदुष्येत्तु सदृशेनोपयन्त्रिता ।
कृच्छ्रं चान्द्रायणं चैव तदस्याः पावनं स्मृतम् ॥ १७८ ॥

If she, solicited by a man of her own caste, suffers herself to be defiled by him, in that case the performance of a Krichchra Cāndrāyaṇam penance is the proper expiation. (178)

यत्करोत्येकरात्रेण वृषलीसेवनाद्द्विजः ।
तद्भैक्षभुग्जपन्नित्यं त्रिभिर्वर्षैर्व्यपोहति ॥ १७९ ॥

The sin which a Brāhmaṇa commits by sexually knowing a Caṇḍāla woman is expiated by his living for three years on food obtained by begging, and by muttering the sacred (Śāvitri) mantra (during all that period). (179)

The text has Vṛshali; Kulluka explains it by Cāṇḍāla woman. The term may also mean a vile-caste or Śūdra woman, an unmarried girl in her menses, an old woman, or a married woman in her flow.

एषा पापकृतामुक्ता चतुर्णामपि निष्कृतिः ।
पतितैः संप्रयुक्तानामिमाः शृणुत निष्कृतीः ॥ १८० ॥

Thus the purificatory rites for the expiation of sins of the four kinds of sinners (have been described); now, hear me describe those which should be done for the expiation of sin, incidental to one's associating with the degraded. (180)

Killers of animal lives, eaters of prohibited articles of foodm, gold-stealers, and those who hold sexual intercourse with prohibited female relations or forbidden women.

संवत्सरेण पतति पतितेन सहाचरन् ।
याजनाध्यापनाद्यौनान्न तु यानासनाशनात् ॥ १८१ ॥

By sharing the same bed, or cushion, or by riding in the same car with, or by eating in the company of a degraded person for a year aman becomes degraded; by teaching the Vedas to such a person, or by officiating as a priest at a sacrifice instituted by him, or by contracting any marital relation with him, one becomes degraded on the same day. (181)

यो येन पतितेनैषां संसर्गं याति मानवः ।
स तस्यैव व्रतं कुर्यात्तत्संसर्गविशुद्धये ॥ १८२ ॥

He, who associates with a degraded person, must practise the same penance for his purification, as is laid down for the expiation of the sin through which that person has become degraded. (182)

पतितस्योदकं कार्यं सपिण्डैर्बान्धवैर्बहिः ।
निन्दितेऽहनि सायाह्ने ज्ञात्यृत्विग्गुरुसंनिधौ ॥ १८३ ॥

The Sapiṇḍas or Bandhus (relations) of a degraded person shall do the water-rite unto him in his life time, at the outskirt of *their village*, and *in the presence of his cognates* (Jñātis), priest and preceptor, on the evening of a condemnable day of the lunar month (such as the ninth day of the moon's wane or *increase*). (183)

दासी घटमपां पूर्णं पर्यस्येत्प्रेतवत्पदा ।
अहोरात्रमुपासीरन्नशौचं बान्धवैः सह ॥ १८४ ॥

A *slave-girl of theirs shall kick off* a pitcher, full of water, as if he had been dead; and after that, his Sapiṇḍas (and Samānodakas) shall fast and observe uncleanness for a day with his Bandhus. (184)

निवर्तेरंश्च तस्मात्तु संभाषणसहासने ।
दायाद्यस्य प्रदानं च यात्रा चैव हि लौकिकी ॥ १८५ ॥

From thence all dealing, speaking, association, or sitting with

that degraded person by others shall cease; the patrimony of such a person shall not be given to him. (185)

ज्येष्ठता च निवर्तेत ज्येष्ठावाप्यं च यद्धनम् ।
ज्येष्ठांशं प्राप्नुयाच्चास्य यवीयान्गुणतोऽधिकः ॥१८६ ॥

The right of eldest-bornship, the honour due to him as such, and the right to a preferential excess share as the eldest born (of his father) shall be extinguished as far as such a degraded (eldest. brother) is concerned; a more qualified younger brother shall take the share (in the paternal property) due to him (i.e., degraded eldest brother). (186)

प्रायश्चित्ते तु चरिते पूर्णकुभमपां नवम् ।
तेनैव सार्धं प्रास्येयुः स्नात्वा पुण्ये जलाशये ॥ १८७ ॥

Having done (the proper) expiatory penance, he (the degraded person in the company of (his Sapiṇḍas and Samânodaka relations) she bath in a tank and cast a new pitcher, full of water, therein . (187)

स त्वप्सु तं घटं प्रास्य प्रविश्य भवनं स्वकम् ।
सर्वाणि ज्ञातिकार्याणि यथापूर्वं समाचरेत् ॥ १८८ ॥

Having cast the pitcher in the water, he shall enter his house, and thence forward discharge all the duties of relationship with his cognates (nāti). (188)

एतदेव विधिं कुर्याद्योषित्सु पतितास्वपि ।
वस्त्रान्नपानं देयं तु वसेयुश्च गृहान्तिके ॥ १८९ ॥

All these measures should be adopted in respect of women who have become degraded;but they should be provided with food and raiments, and allowed to live close to their houses. (189)

एनस्विभिरनिर्णिक्तैर्नार्थं किंचित्सहाचरेत् ।
कृतनिर्णेजनांश्चैव न जुगुप्सेत कर्हिचित् ॥ १९० ॥

Let no one have any dealings with an unexpiated sinner, not in any way calumnise the one who has made the proper atonement for his sin. (190)

बालघ्नांश्च कृतघ्नांश्च विशुद्धानपि धर्मतः ।
शरणागतहन्तृंश्च स्त्रीहन्तृंश न संवसेत् ॥ १९१ ॥

Let no one associate with an infanticide, with a treacherous

person, with a woman-killer, or with one who has killed a man taken under his protection, even after he has done the proper expiatory penance. (191)

येषां द्विजानां सावित्री नानूच्येत यथाविधि ।
तांश्चारयित्वा त्रीन्कृच्छ्रान्यथाविध्युपनाययेत् ॥ १९२ ॥

Twice-born ones, who have not been initiated with Gāyatri at their respectively proper ages (of initiation), shall first practise three Kṛcchhra penances; thereafter they should be initiated with the holy thread. (192)

*Vratyastoma penance according to Yājñavalkya, the nature of the expiatory penace should be determined in these cases with an eye to the physical capacity of the penitent to do the same.–**Kulluka***

प्रायश्चित्तं चिकीर्षन्ति विकर्मस्थास्तु ये द्विजाः ।
ब्रह्मणा च परित्यक्तास्तेषामप्येतदादिशेत् ॥ १९३ ॥

Brāhmaṇas, who do improper acts, and who, though initiated with the thread, are ignorant of the Vedas, if they wish to do the expiatory penance, should be likewise advised to practise the same penance (i.e., Kṛcchhra Vratam). (193)

*Such as taking gifts from Śūdras, or serving them in any capacity whatsoever.–**Kulluka***

यद्गर्हितेनार्जयन्ति कर्मणा ब्राह्मणा धनम् ।
तस्योत्सर्गेण शुद्ध्यन्ति जप्येन तपसैव च ॥ १९४ ॥

The sin which a Brāhmaṇa commits by earning money by vile means is expiated by his muttering the purifying Mantras and by renouncing the same. (194)

जपित्वा त्रीणि सावित्र्याः सहस्राणि समाहितः ।
मासं गोष्ठे पयः पीत्वा मुच्यतेऽसत्प्रतिग्रहात् ॥ १९५ ॥

By muttering, self controlled, the Sāvitri mantra three thousand times, by living in the pasture ground on milk only for one month, a Brāhmaṇa becomes exonerated from the sin of accepting the gift of an unworthy person. (195)

उपवासकृशं तं तु गोव्रजात्पुनरागतम् ।
प्रणतं प्रति पृच्छेयुः साम्यं सौमयेच्छसीति किम् ॥ १९६ ॥

Returned from the pasture ground, depleted with fasting and fully subdued, him (Brāhmaṇa) they must ask, "well, beloved, do you wish to be on an equal footing with us ? (196)

i.e., do you promise not to accept gifts of the unworthy in fature ?

सत्यमुक्त्वा तु विप्रेषु विकिरेद्यवसं गवाम् ।
गोभिः प्रवर्तिते तीर्थे कुर्युस्तस्य परिग्रहम् ॥ १९७ ॥

Having said "yea" to the Brāhmaṇas, he shall scatter grass before the cows; after the cows have commenced eating that fodder in that land, converted into a temporary sanctuary (on account of the cows eating there on), they (the Brāhmaṇas) shall accept that agreement (as to his future good conduct). (197)

व्रात्यानां याजनं कृत्वा परेषामन्त्यकर्म च ।
अभिचारमहीनं च त्रिभिः कृच्छ्रैर्व्यपोहति ॥ १९८ ॥

Having officiated as a priest at a sacrifice instituted by a Vrātya (a twice born one not initiated with the thread within the proper age limit) for the expiation of his sin (i.e., at a Vrātya Stoma sacrifice), or having attended the funeral rites of one (other than his parent or preceptor), or having practised any deadly incantation (such as Śyena Yāga, etc.), or done the Ahina sacrifice, one shall be free from sin by doing three Kṛcchra penances. (198)

Ahina sacrifice is a Vediac sacrifice in which fermented Soma Juice was used to be drunk in large quantities for three days (nine according to others) in succession. To officiate as a priest at an Ahina sacrifice is defiling.–Śruti

शरणागतं परित्यज्य वेदं विप्लाव्य च द्विजः ।
संवत्सरं यवाहारस्तत्पापमपसेधति ॥ १९९ ॥

A Brāhmaṇa, who although capable, has not given protection to its seeker, or has taught the Vedas to one who should not be so taught, shall expiate his sin by eating barley corn for a year. (199)

श्वसृगालखरैर्दष्टो ग्राम्यैः क्रव्याद्भिरेव च ।
नराश्वोष्ट्रवराहैश्च प्राणायामेन शुद्ध्यति ॥ २०० ॥
(शुनाघ्रातावलीढस्य दन्तैर्विदलितस्य च ।
अद्भिः प्रक्षालनं प्रोक्तमग्निना चोपचूलनम् ॥)

Having been bitten by a village dog, jackal, ass, man, horse, camel, or a boar, Brāhmaṇa shall purify himself by doing a Prāṇāyama. (200)

षष्ठान्नकालता मासं संहिताजप एव वा ।
होमश्च सकला नित्यमपाङ्क्त्यानां विशोधनम् ॥ २०१ ॥

For having eaten in the same row with diners, not fit to sit therein (Upāṅkteyas), for a month, one shall take food on the evening of each fourth day, fasting on the days previous, and read the Saṁhitās and do fire-offerings each day, for his purification. (201)

उष्ट्रयानं समारुह्य खरयानं तु कामतः ।
स्नात्वा तु विप्रो दिग्वासाः प्राणायामेन शुद्ध्यति ॥ २०२ ॥

Having wilfully riden in a carriage drawn by an ass, or by a camel, a Brāhmaṇa shall purify himself by bathing stript of all clothes, and by practising a Prāṇāyāma. (202)

विनाद्भिरप्सु वाप्यार्तः शारीरं संनिवेश्य च ।
सचैलो बहिराप्लुत्य गामालभ्य विशुद्ध्यति ॥ २०३ ॥

A man, afflicted with a natural urging for stool or urine, having micturated or defecated without water, or in water, shall regain his purity by bathing with all his clothes on in a running stream at the outskirt of a village, and by touching a cow as well. (203)

Having not washed himself with water after micturation or defecation.

वेदोदितानां नित्यानां कर्मणां समतिक्रमे ।
स्नातकव्रतलोपे च प्रायश्चित्तमभोजनम् ॥ २०४ ॥

For omission to perform the daily religious rites enjoined to be performed in the Vedas, as well as for breaking the vow of a Snātaka (the rite of ceremonial ablution to be performed by a Brahmacārin) fasting for an entire day and night is the expiation. (204)

हुंकारं ब्राह्मणस्योक्त्वा त्वंकारं च गरीयसः ।
स्नात्वानश्नन्नहःशेषमभिवाद्य प्रसादयेत् ॥ २०५ ॥

For having arrogantly ordered a Brāhmaṇa to keep silence, or for having bethoued one's preceptor, the penitent shall bathe

and fast for the day, and thereafter appease the insulted (Brāhmaṇa or preceptor) by catching hold of his feet. (205)

ताडयित्वा तृणेनापि कण्ठे वाबध्य वाससा ।
विवादे वा विनिर्जित्य प्रणिपत्य प्रसादयेत् ॥ २०६ ॥

For having assaulted a Brāhmaṇa even with a straw, or for having fastened his throat with a piece of cloth, or for having defeated him in a dispute, one shall appease him by prostrating himself at his feet. (206)

अवगूर्य त्वब्दशतं सहस्रमभिहत्य च ।
जिघांसया ब्राह्मणस्य नरकं प्रतिपद्यते ॥ २०७ ॥

For having raised a club (rod) with the intention of assaulting a Brāhmaṇa, one goes to a hell for a hundred years; for having assaulted him there with he lives in hell for three thousand years. (207)

शोणितं यावतः पांसून्संगृह्णति महीतले ।
तावन्त्यब्दसहस्राणि तत्कर्ता नरके वसेत् ॥ २०८ ॥

For as many thousands of years as the particles of dust which are stained by his blood, the assaulter of a Brāhmaṇa shall live in hell. (208)

अवगूर्य चरेत्कृच्छ्रमतिकृच्छ्रं निपातने ।
कृच्छ्रातिकृच्छ्रौ कुर्वीत विप्रस्योत्पाद्य शोणितम् ॥ २०९ ॥

For having threatened a Brāhmaṇa with a stick, one shall do a Kṛcchhram (Prājāpatyam) penance, for having beaten him with a stick one shall do an Ati-Kṛcchhra penance; and for having drawn blood on his body, one shall do a Kṛcchhrāti ·Kṛcchham penance. (209)

अनुक्तनिष्कृतीनां तु पापानामपनुत्तये ।
शक्तिं चावेक्ष्य पापं च प्रायश्चित्तं प्रकल्पयेत् ॥ २१० ॥

For the expiation of sins in respect of which no purificatory measures have been specifically laid down (in this code), expiatory penances should be advised in consideration of the lightness or gravity of the sin and the capacity of the penitent to do the same. (210)

यैरभ्युपायैरेनांसि मानवो व्यपकर्षति ।
तान्वोऽभ्युपायान्वक्ष्यामि देवर्षिपितृसेवितान् ॥ २११ ॥

Measures, by adopting which men are exonerated from their sins and which had been embraced (of yore) by the manes and deities, I shall presently describe to you. (211)

त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम् ।
त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरन्द्विजः ॥ २१२ ॥

A Brāhmaṇa, doing a Prājāpatyam penance, shall eat his meals in the day (during the first three days of its term), at the evening (during the second three days), shall live on food obtained without solicitation and arrived at any part of the day (during the third three days), and fast for the (last) three days of its term. (212)

On the first three days he shall eat twenty-six morsels of food, each as large as a hen's egg, on the second three days he shall eat such twenty-two morsels of food in the evening, and such twenty-four morsels of food on the third three days.

—Parāsara

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासश्च कृच्छ्रं सांतपनं स्मृतम् ॥ २१३ ॥

A Kṛcchhra Sāntapanam penance is said to consist in living on a compound of cow-dung, cow's urine, cow-milk, curdled cow-milk, clarified cow-butter and the washings of Kuśa a grass on the first day, and in observing a fast on the day following. (213)

एकैकं ग्रासमश्नीयात्त्र्यहाणि त्रीणि पूर्ववत् ।
त्र्यहं चोपवसेदन्त्यमतिकृच्छ्रं चरन्द्विजः ॥ २१४ ॥

A Brāhmaṇa, doing an Ati-Kṛcchhram penance, shall eat one morsel of food, each day, for the first three days of its term as described before, and fast on the succeeding three days. (214)

तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् ।
प्रतित्र्यहं पिबेदुष्णान्सकृत्स्नायी समाहितः ॥ २१५ ॥.

A self-controlled Brāhmaṇa, doing a Tapta Kṛcchham penance, shall bathe once a day and drink hot water during the first three days, hot milk during the second three days, hot clarified butter during the third three days, and hot air during the fourth three days of its term. (215)

यतात्मनोऽप्रमत्तास्य द्वादशाहमभोजनम् ।
पराको नाम कृच्छ्रोयं सर्वपापापनोदनः ॥ २१६ ॥

A Parāka penance, which consists in one's fasting for twelve consecutive days with his senses fully brought under his control, removes all sin. (216)

एकैकं ह्रासयेत्पिण्डं कृष्णे शुक्ले च वधयेत् ।
उपस्पृशंस्त्रिषवणमेतच्चान्द्रायणं व्रतम् ॥ २१७ ॥

Let him bathe thrice and partake of fifteen morsels of food on the day of the full moon, diminish the number of morsels by one on each successive day, observing a fast on the day of the new moon, and thereafter increase the number of morsels by one, each day, till it again reaches fifteen on the next full moon-day. This penance is called the Cāndrāyaṇam. (217)

एतमेव विधिं कृत्स्नमाचरेद्यवमध्यमे ।
शुक्लपक्षादिनियतश्चरंश्चान्द्रायणं व्रतम् ॥ २१८ ॥

The same rule should be followed in respect of a Cāndrāyaṇam of the Yava madhya (barley-middled) kind with the exception that, the morsels of food should be increased by one, each day, commencing from the first day of the moon's increase (till the number of morsels reaches fifteen on the full moon day, and thereafter decreasing it by one, each day, during the dark fortnight, the penitent fasting on the day of the next new moon. (218)

अष्टावष्टौ समश्नीयात्पिण्डान्मध्यंदिने स्थिते ।
नियतात्मा हविष्याशी यतिचान्द्रायणं चरन् ॥ २१९ ॥

A Brāhmaṇa doing a Yati Chāndrāyaṇam, shall partake of eight morsels of vegetable food, each day, self-controlled, for a month. (219)

चतुरः प्रातरश्नीयात्पिण्डान्विप्रः समाहितः ।
चतुरोऽस्तमिते सूर्ये शिशुचान्द्रायणं स्मृतम् ॥ २२० ॥

Let a self-controlled Brāhmaṇa eat four morsels of (vegetable) food after sun-rise, and four such morsels after sun down, each day. This is what is called the Siśu Chindrāyaṇam. (220)

यथाकथंचित्पिण्डानां तिस्रोऽशीतीः समाहितः ।
मासेनाश्नन्हविष्यस्य चन्द्रस्यैति सलोकताम् ॥ २२१ ॥

He, who, self-controlled, eats thrice eighty morsels of vegetable food in the course of a month, ascends to the region of the moon-god, (i.e., the region of lunar Pitṛs.) (221)

According to the Brāhmaṇic Cosmogony the region, whence, the soul, roused from its sleep of repose, and acted upon by the dynamics of acts of its former incarnation, is drawn towards the plane of human existence, and wherein it stays until it enters the life-energy of the creator of its organic frame on earth.

एतद्रुद्रास्तथादित्या वसवश्चाचरन्व्रतम् ।
सर्वाकुशलमोक्षाय मरुतश्च महर्षिभिः ॥ २२२ ॥

(Eleven) Rudras, (twelve) Ādityas, (eight) Vasus, Maruts and the holy sages for the extinction of all discordant elements (in their souls), practised this Cāndrāyaṇam penance of yore. (222)

महाव्याहृतिभिर्होमः कर्तव्यः स्वयमन्वहम् ।
अहिंसासत्यमक्रोधमार्जवं च समाचरेत् ॥ २२३ ॥

Each day, during its performance, the penitent shall personally do the fire-offering, known as the Mahā-Vyāhriti Homa, and live a life of absolute simplicity, truthfulness, and non-irascibility, free from all killing propensities. (223)

त्रिरहस्त्रिर्निशायां च सवासा जलमाविशेत् ।
स्त्रीशूद्रपतितांश्चैव नाभिभाषेत कर्हिचित् ॥ २२४ ॥

(For a month) daily he shall bathe with all his clothes on, thrice in the day and thrice in the night, abjuring all talk with women, with Śūdras and with the degraded. (224)

स्थानासनाभ्यां विहरेदशक्तोऽधः शयीत वा ।
ब्रह्मचारी व्रती च स्याद्गुरुदेवद्विजार्चकः ॥ २२५ ॥

Worshipping the gods, Brāhmaṇas and preceptors, continent, and carrying the staff, etc., let him day and night, sit up awake; incapable of sitting up, let him lie down on the bare ground. (225)

सावित्रीं च जपेन्नित्यं पवित्राणि च शक्तितः ।
सर्वेष्वेव व्रतेष्वेवं प्रायश्चित्तार्थमादृतः ॥ २२६ ॥

He shall mutter the Sāvitrī and other sacred mantras to the best of his ability; (hence), muttering of these Mantras is commended in connection with practising all kinds of expiatory penances. (226)

एतैर्द्विजातयः शोध्या व्रतैराविष्कृतैनसः ।
अनाविष्कृतपापांस्तु मन्त्रैर्होमैश्च शोधयेत् ॥ २२७ ॥

Thus Brāhmaṇa shall purify themselves of sins which they are publicy known to have committed; sins, they have done in secret, they must expiate by means of Homas (fire-offerings) and Japas (mutterings) of sacred mantras). (227)

ख्यापनेनानुतापेन तपसाऽध्ययनेन च ।
पापकृन्मुच्यते पापात्तथा दानेन चापदि ॥ २२८ ॥

By confession, by repentance, by penitential austerinties, (and) by (Vediac) study, a sinner is absolved of his sin; of a sin committed in time of distress one is absolved by gift making (charity). (228)

यथा यथा नरोऽधर्मं स्वयं कृत्वानुभाषते ।
तथा तथा त्वचेवाहिस्तेनाधर्मेण मुच्यते ॥ २२९ ॥

Whenever a man confesses the sin he has himself committed, he casts it off as a snake casts off his slough. (229)

यथा यथा मनस्तस्य दुष्कृतं कर्म गर्हति ।
तथा तथा शरीरं तत्तेनाधर्मेण मुच्यते ॥ २३० ॥

Whenever his mind censures the misdeed (he has done) his body becomes free from that sin. (230)

कृत्वा पापं हि संतप्य तस्मात्पापात्प्रमुच्यते ।
नैवं कुर्यां पुनरिति निवृत्त्या पूयते तु सः ॥ २३१ ॥

Having repented for his sin he becomes absolved thereof; the mind becomes purified by the determination to desist from it in future. (231)

एवं संचिन्त्य मनसा प्रेत्य कर्मफलोदयम् ।
मनोवाङ्मूर्तिभिर्नित्यं शुभं कर्म समाचरेत् ॥ २३२ ॥

Having pondered in his mind on the fact that one has to suffer the effects of good or bad deeds in the next world, let him be engaged, body and soul, in doing good deeds, each day. (232)

अज्ञानाद्यदि वा ज्ञानात्कृत्वा कर्म विगर्हितम् ।
तस्माद्विमुक्तिमन्विच्छन्द्वितीयं न समाचरेत् ॥ २३३ ॥

Wishing to be free from the consequences of misdeeds, which he might have wilfully or unwilfully committed, let him refrain from doing it for the second time (in future.) (233)

यस्मिन्कर्मण्यस्य कृते मनसः स्यादलाघवम् ।
तस्मिंस्तावत्तपः कुर्याद्यावत्तुष्टिकरं भवेत् ॥ २३४ ॥

If after having done an expiatory penance, one does not acquire the desired ease (lit. lightness) of spirit, he must continue to do the penance until his mind becomes fully relieved of its burden. (234)

तपोमूलमिदं सर्वं दैवमानुषकं सूखम् ।
तपोमध्यं बुधैः प्रोक्तं तपोन्तं वेददर्शिभिः ॥ २३५ ॥

Tapasyā (devotional austerity and divine communion) is the root of all happiness which is to be found in heaven or on earth; in Tapasyā does it stay and in Tapasyā it merges. This has been said by the Veda-knowing wise. (235)

ब्राह्मणस्य तपो ज्ञानं तपः क्षत्रस्य रक्षणम् ।
वैश्यस्य तु तपो वार्ता तपः शूद्रस्य सेवनम् ॥ २३६ ॥

Knowledge is the Tapas of a Brāhmaṇa, protection of subjects forms the Tapas (highest duty) of a Kṣatriya, agriculture, trade and cattle rearing form the Tapas of a Vaiśya, and service forms the Tapas of a Śūdra. (236)

ऋषयः संयतात्मानः फलमूलानिलाशनाः ।
तपसैव प्रपश्यन्ति त्रैलोक्यं सचराचरम् ॥ २३७ ॥

The self-controlled Ṛṣis,who live on fruits, roots or air, by means of Tapasyā alone, behold the three regions (i.e., the universe) with all its inmates, both mobile and immobile. (237)

औषधान्यगदो विद्या दैवी च विविधा स्थितिः ।
तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम् ॥ २३८ ॥

Medical knowledge, knowledge of Antidotes to poisons, knowledge of Brahma and residences in various regions of heaven are attained by means of Tapasyā. Tapasyā is the only instrument through which they are realised. (238)

यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम् ।
सर्वं तु तपसा साध्यं तपो हि दुरतिक्रमम् ॥ २३९ ॥

Whatever is insurmountable, whatever is unaccessible (lit. unavailable), whatever is impassable, and whatever is impossible to be performed, is easy of accomplishment by Tapasyā alone; verily irresistible is the prowess (energy of) Tapasyā. (239)

महापातकिनश्चैव शेषाश्चाकार्यकारिणः ।
तपसैव सुतप्तेन मुच्यन्ते किल्बिषात्ततः ॥ २४० ॥

Mahapātakins and other miscreants become free from sin by means of austere penitential austerities. (240)

कीटाश्चाहिपतङ्गाश्च पशवश्च वयांसि च ।
स्थावराणि च भूतानि दिवं यान्ति तपोबलात् ॥ २४१ ॥

Insects, flies, beasts and birds, and immobile things ascend to heaven through the energy of Tapasyā. (241)

यत्किंचिदेनः कुर्वन्ति मनोवाङ्मूर्तिभिर्जनाः ।
तत्सर्वं निर्दहन्त्याशु तपसैव तपोधनाः ॥ २४२ ॥

Sin which a man may commit by his body, mind and speech, Tapasvins (practisers of penitential austerities) can speedily consume by their Tapas. (242)

तपसैव विशुद्धस्य ब्राह्मणस्य दिवौकसः ।
इज्याश्च प्रतिगृह्णन्ति कामान्संवर्धयन्ति च ॥ २४३ ॥

Of a Brāhmaṇa, purified by penitential austerities, the gods accept the offerings and fulfil his desires. (243)

प्रजापतिरिदं शास्त्रं तपसैवासृजत्प्रभुः ।
तथैव वेदानृषयस्तपसा प्रतिपेदिरे ॥ २४४ ॥

By dint of Tapasyā the lord (Prajāpati) created this Śāstras (framed this code) and by Tapasyā the sages obtained the Vedas. (244)

इत्येतत्तपसो देवा महाभाग्यं प्रचक्षते ।
सर्वस्यास्य प्रपश्यन्तस्तपसः पुण्यमुत्तमम् ॥ २४५ ॥

The gods, observing the highest merit of Tapasyā pronounces Tapasyā to be the greatest fortune (of man). (245)

वेदाभ्यासोऽन्वहं शक्त्या महायज्ञक्रिया क्षमा ।
नाशयन्त्याशु पापानि महापातकजान्यपि ॥ २४६ ॥

Daily reading of the Vedas according to one's ability, performance of the five daily sacrifices, and forbearance tend to destroy the sin, incidental to the commission of any of the great sins (Mahāpātakas). (246)

यथैधस्तेजसा वह्निः प्राप्तं निर्दहति क्षणात् ।
तथा ज्ञानाग्निना पापं सर्वं दहति वेदवित् ॥ २४७ ॥

As fire speedily consumes its fuels with its own energy, so a Veda-knowing (Brāhmaṇa) consumes all his sins with the fire of knowledge. (247)

इत्येतदेनसामुक्तं प्रायश्चित्तं यथाविधि ।
अत ऊर्ध्वं रहस्यानां प्रायश्चित्तं निबोधत ॥ २४८ ॥

Thus I have described conformably to the Regulation the expiatory penances in respect of sins; now hear me describe thepurificatory penances for the expiation of sins committed in secret. (248)

सव्याहृतिप्रणवकाः प्राणायामास्तु षोडश ।
अपि भ्रूणहणं मासात्पुनन्त्यहरहः कृताः ॥ २४९ ॥

By practising sixteen Prāṇāyāmas, each day, accompanied by the Gāyatri Śira Mantra coupled with Praṇava and Vyāhṛtis, one becomes absolved even of the sin of killing a Brāhmaṇa in the course of a month. (249)

कौत्सं जप्त्वाप इत्येतद्वासिष्ठं च प्रतीत्यृचम् ।
माहित्रं शुद्धवत्यश्च सुरापोऽपि विशुध्यति ॥ २५० ॥

By muttering sixteen times, each day, for a month the Mantra running as Āpa na Śośucad ,etc., first sung by Kutsa, or the Mantra Pratiṣṭomehi rushasam, etc., first sung by Vaśiṣṭha, the Māhitram or the Śuddhavatya[3] Ṛk, a wine-drinker becomes free from his sin. (250)

Āpo na Śośucadagham, etc.

Mahitrīnāmadho'stri, etc.
Śuddhavatya etānindram Stavamahe.

सकृज्जप्त्वास्यवामीयं शिवसंकल्पमेव च ।
अपहृत्य सुवर्णं तु क्षणाद्भवति निर्मलः ॥ २५१ ॥

By once muttering the Vediac Sūktam, Vamiyam etc., or the Śivasaṁkalpa, Mantra, a gold stealer becomes speedily free from his sin. (251)

Asya Vāmiyamasya Vāmasya patitasya etat, etc.
Yajjāgrato dū ram, etc.

हविष्पान्तीयमभ्यस्य नतमंह इतीति च ।
जपित्वा पौरुषं सूक्तं मुच्यते गुरुतल्पगः ॥ २५२ ॥

By muttering for a month the Mantra, Haviṣanta etc., or Natamaniho, or the Puruṣa Sūktam, a defiler of his preceptor's bed becomes free from his sin. (252)

एनसां स्थूलसूक्ष्माणां चिकीर्षन्नपनोदनम् ।
अवेत्यृचं जपेदब्दं यत्किंचेदमितीति वा ॥ २५३ ॥

A great sinner (Mahāpātakin), seeking absolution from his sin, shall mutter, for a year, any of the following Sūktas, viz., Avati Helo Varuṇayo, etc., or Yatkiñchid Varanadevo etc., or Iti me manah, etc. (253)

प्रतिगृह्याप्रतिग्राह्यं भुक्त्वा चान्नं विगर्हितम् ।
जपंस्तरत्समन्दीयं पूयते मानवस्त्र्यहात् ॥ २५४ ॥

Having accepted a gift from a vile or degraded person, one shall mutter for three days the (four) Ṛks, running as tarat Samanḍu dhāvati, etc., whereby he shall be purified. (254)

सोमारौद्रं तु बह्वेना मासमभ्यस्य शुध्यति ।
स्रवन्त्यामाचरन्स्नानमर्यम्णामिति च तृचम् ॥ २५५ ॥

By bathing in a running stream and by muttering for a month the Ṛk, running as Soma Rudrā, etc., or the (three) Ṛks, running as Āryayamonam Varuṇam Mitrañca, etc., one becomes free from varied sins. (255)

अब्दार्धमिन्द्रमित्येतदेनस्वी सप्तकं जपेत् ।
अप्रशस्तं तु कृत्वाप्सु मासमासीत भैक्षभुक् ॥ २५६ ॥

By muttering for six months the seven Ṛcās commencing with Indra Mitram Varuṇa, etc., a penitent becomes free from all sin; by living on food obtained by begging for a month after having evacuated the excreta of his body in water, a man becomes sinless. (256)

मन्त्रैः शाकलहोमीयैरब्दं हुत्वा घृतं द्विजः ।
सुगुर्वप्यपहन्त्येनो जप्त्वा वा नम इत्यृचम् ॥ २५७ ॥

By making fire-offerings with libations of clarified butter accompanied by the recitation of the Śākala Mantra (running as Daivakṛtsyainasa) for a whole year, or by muttering for a year the Mantra, Nama Indraśca, etc., one becomes free from a Mahāpātakam. (257)

महापातकसंयुक्तोऽनुगच्छेद्गाः समाहितः ।
अभ्यस्याब्दं पावमानीर्भैक्षाहारो विशुद्ध्यति ॥ २५८ ॥

A great sinner (Mahāpātakin) shall live on food obtained by begging, and follow the kine to the pasture ground, reciting the pāvamāni Mantra, each day, for a year, whereby he shall be freed from his sin. (258)

अरण्ये वा त्रिरभ्यस्य प्रयतो वेदसंहिताम् ।
मुच्यते पातकैः सर्वैः पराकैः शोधितस्त्रिभिः ॥ २५९ ॥

Or by practising three Parāka penances, and by thrice reciting, self-controlled, any of the Vediac Saṁhitās, he becomes free from all sin. (259)

त्र्यहं तूपवसेद्युक्तस्त्रिरह्नोऽभ्युपयन्नपः ।
मुच्यते पातकैः सर्वैस्त्रिर्जपित्वाघमर्षणम् ॥ २६० ॥

Let him fast for three days, thrice bathe each day and recite the Aghamarṣaṇam Sūktam, at morning, noon and evening whereby he shall be free from all sin. (260)

यथाश्वमेधः क्रतुराट् सर्वपापापनोदनः ।
तथाऽघमर्षणं सूक्तं सर्वपापापनोदनम् ॥२६१ ॥

As the Aśvamedha, the king of religious sacrifices, tends to absolve all sin, so the recitation of the Aghamarshaṇam Sūktam is sin-absolving in its effect. (261)

हत्वा लोकानपीमांस्त्रीनश्ननपि यतस्ततः ।
ऋग्वेदः धारयन्विप्रो नैनः प्राप्नोति किंचन ॥ २६२ ॥

Sin toucheth not a Brāhmaṇa who well remembers his Vedaic Mantras even if he destroys the three regions, or eats his food at unclean places (lit. here, there and any where). (262)

ऋक्संहितां त्रिरभ्यस्य यजुषां वा समाहितः ।
साम्नां वा सरहस्यानां सर्वपापैः प्रमुच्यते ॥ २६३ ॥

By reading the Ṛk, Yajus or Sāma Saṁhitā together with the Upaniṣads, a Brāhmaṇa, self-controlled, becomes free from all sin. (263)

यथा महाह्रदं प्राप्य क्षिप्तं लोष्टं विनश्यति ।
तथा दुश्चरितं सर्वं वेदे त्रिवृति मज्जति ॥ २६४ ॥

As a brick-bat, thrown into a large lake, soon sinks into its bottom, so all sins are merged in the three fold (Tṛvṛt) Veda. (264)

ऋचो यजूंषि चान्यानि सामानि विविधानि च ।
एष ज्ञेयस्त्रिवृद्वेदो यो वेदैनं स वेदवित् ॥ २६५ ॥

The Rik Veda, the Yujur Veda and other various kinds of Sāma Mantras are collectively called the three-fold Veda (Tṛvṛt Veda); a Brāhmaṇa who knows this is callled a Veda-knowing one. (265)

आद्यं यत्त्र्यक्षरं ब्रह्म त्रयी यस्मिन्प्रतिष्ठिता ।
स गुह्योऽन्यस्त्रिवृद्वेदो यस्तं वेद स वेदवित् ॥ २६६ ॥

The Mystic Praṇava Mantra (Om), the beginning of all the Vedas, as well as their stay, which consists of three letters, is also called the Tṛvṛt Veda; he who knows it well, is also called a Veda-knowing one. (266)

CHAPTER TWELVETH

कर्मणाशुभाशुभफलं वर्णनम्

चातुर्वर्ण्यस्य कृत्स्नोऽयमुक्तो धर्मस्त्वयानघ ।
कर्मणां फलनिर्वृत्तिं शंस नस्तत्त्वतः पराम् ॥ १ ॥

O Thou sinless one, you have discoursed on the duties of members of four social orders, now truly describe to us the effects of acts, done by men in their former births. (1)

स तानुवाच धर्मात्मा महर्षीन्मानवो भृगुः ।
अस्य सर्वस्य शृणुत कर्मयोगस्य निर्णयम् ॥ २ ॥

Unto them, Bhṛgu of virtuous soul said, hear me (describe) the true effects of all such acts. (2)

शुभाशुभफलं कर्म मनोवाग्देहसंभवम् ।
कर्मजा गतयो नृणामुत्तमाधममध्यमाः ॥ ३ ॥

It is the auspicious or inauspicious effects of acts, born of mind, speech and body, which impart to men superior, middling, or inferior status, according to their respective natures. (3)

तस्येह त्रिविधस्यापि त्र्यधिष्ठानस्य देहिनः ।
दशलक्षणयुक्तस्य मनो विद्यात्प्रवर्तकम् ॥ ४ ॥

The *mind* should be understood as the impellor of these three-fold (superior, middling or inferior) and three-located (i.e., born of speech, mind and body) acts of an embodied self, which are possessed of the ten *following* attributes. (4)

परद्रव्येष्वभिध्यानं मनसानिष्टचिन्तनम् ।
वितथाभिनिवेशश्च त्रिविधं कर्म मानसम् ॥ ५ ॥

Coveting other men's goods, planning evil to others, and false notion as to the next life, etc.) are the three inauspicious mental acts. (5)

The text has Vitathābhiniveśah–Kulluka explains it by "Nāsti Paralokah, deha eva ātinā, eti," is such notions as there is no next life, the body is self, etc.

पारुष्यमनृतं चैव पैशुन्यं चापि सर्वशः ।
असंबद्धप्रलापश्च वाङ्मयं स्याच्चतुर्विधम् ॥ ६ ॥

Harsh speaking, false speaking, speaking ill of another at his back, and idle gossiping are the four inauspicious lingual acts. (6)

अदत्तानामुपादानं हिंसा चैवाविधानतः ।
परदारोपसेवा च शारीरं त्रिविधं स्मृतम् ॥ ७ ॥

Receiving what has not been given, killing animal life(not according to the Regulation) and incest with another's wife are the three inauspicious bodily acts. (7)

मानसं मनसैवायमुपभुङ्क्ते शुभाशुभम् ।
वाचा वाचा कृतं कर्म कायेनैव च कायिकम् ॥ ८ ॥
(त्रिविधं च शरीरेण वाचा चैव चतुर्विधम् ।
मनसा त्रिविधं कर्म दश धर्मपथांस्त्यजेत् ॥)

A man enjoys through his mind, speech and body the effects of acts he had done by his mind, speech and body respectively in (his former existence). (8)

शरीरजैः कर्मदोषैर्याति स्थावरतां नरः ।
वाचिकैः पक्षिमृगतां मानसैरन्त्यजातिताम् ॥ ९ ॥
(शुभैः प्रयोगैर्देवत्वं व्यामिश्रैर्मानुषो भवेत् ।
अशुभैः केवलैश्चैव तिर्यग्योनिषु जायते ॥)

Through the dynamics of his (inauspicious) bodily acts a man takes birth as an insensate thing; through the dynamics of his inauspicious lingual acts, he shall be born as a beast or bird, and it is through the dynamics of his inauspicious mental acts that he shall be born as a man of vile caste in this world. (9)

वाग्दण्डोऽथ मनोदण्डः कायदण्डस्तथैव च ।
यस्यैते निहिता बुद्धौ त्रिदण्डीति स उच्यते ॥ १० ॥

He who has conquered his body, mind and speech and has the faculty in his intellect of keeping them under restraint is said to be the man of three restraints (Tṛdaṇḍin). (10)

त्रिदण्डमेतन्निक्षिप्य सर्वभूतेषु मानवः ।
कामक्रोधौ तु संयम्य ततः सिद्धिं नियच्छति ॥ ११ ॥

Controlling his lust and anger, he who can exercise these three kinds of rods (restraints) in respect of all creatures, obtains emancipation. (11)

योऽस्यात्मनः कारयिता तं क्षेत्रज्ञं प्रचक्षते ।
यः करोति तु कर्माणि स भूतात्मोच्यते बुधैः ॥ १२ ॥

He who causes the body to be operative is called Kṣetrajña (individualised self) and the body which performs these acts is called Bhutātmā (material organism) by the wise. (12)

जीवसंज्ञोऽन्तरात्मान्यः सहजः सर्वदेहिनाम् ।
येन वेदयते सर्वं सुखं दुःखं च जन्मसु ॥ १३ ॥

Another self there is who takes birth with each individual creature, and through the angency of whom pain and pleasure are perceived (by them) in their (successive) re-births. (13)

तावुभौ भूतसंपृक्तौ महान्क्षेत्रज्ञ एव च ।
उच्चावचेषु भूतेषु स्थितं तं व्याप्य तिष्ठतः ॥ १४ ॥

This Kṣetrajña (individualised self) and Mahat (Soul as distinct from the body and the individualised consciousness) are intimately associated with the five material elements, and ensconced in the bodies of all creatures, high and low, they depend upon the Supreme Soul for their existence. (14)

असंख्या मूर्तयस्तस्य निष्पतन्ति शरीरतः ।
उच्चावचानि भूतानि सततं चेष्टयन्ति याः ॥ १५ ॥

Innumerable (subtle) embodied Selves (Kṣetrajñas), which fall off like sparks from the eternal body of this supreme soul, make the bodies of all creatures, high and low, animative and operative. (15)

पञ्चभ्य एव मात्राभ्यः प्रेत्य दुष्कृतिनां नृणाम् ।
शरीरं यातनार्थीयमन्यदुत्पद्यते ध्रुवम् ॥ १६ ॥

Truly out of the subtle essences of the five kinds of material elements subtle bodies are formed with which the selves of miscreants are clothed, after death, for the purpose of suffering pain. (16)

तेनानुभूयता यामीः शरीरेणेह यातनाः ।
तास्वेव भूतमात्रासु प्रलीयन्ते विभागशः ॥ १७ ॥

Lying merged in the subtle essences of the five elements of their gross material frames, after death, they (miscreant selves) suffer the pangs which the great Law (Yama) has ordained for them. (17)

सोऽनुभूयासुखोदर्कान्दोषान्विषयसङ्गजान् ।
व्यपेतकल्मषोऽभ्येति तावेवोभौ महौजसौ ॥ १८ ॥

Having suffered pangs for its attachment to forbidden pleasures of sight, taste, touch, etc., in life, the self (encased in the gross, subtle and causal bodies) becomes purified again and attaches itself (i.e., becomes merged in) to the Mahat and Kṣetrajña. (18)

According to the Vedanta each individual has three kinds of bodies, viz., Bhūta (gross material frame), Sūkṣma (made of the subtle essences of the five elements of the gross body) and Linga (causal). After the destruction of his gross body the self of a man continues in his subtle and causal bodies. Kulluka explains it by Bhūta- Sūkṣma- Linga- Śarīrāvacchhinna.

तौ धर्मं पश्यतस्तस्य पापं चातन्द्रितौ सह ।
याभ्यां प्राप्नोति संपृक्तः प्रेत्येह च सुखासुखम् ॥ १९ ॥

These two (Mahat and Kṣetrajña) with sleepless eyes witness the good or bad deeds of the individual, through the effects of which he enjoys pleasure, or suffers pain, after death. (19)

यद्याचरति धर्मं स प्रायशोऽधर्ममल्पशः ।
तैरेव चावृतो भूतैः स्वर्गे सुखमुपाश्नुते ॥ २० ॥

If he had done greater good than evil in life, he should enjoy the pleasures of Paradise, clothed with those material elements, (i.e., with a material frame) after death. (20)

यदि तु प्रायशोऽधर्मं सेवते धर्ममल्पशः ।
तैर्भूतैः स परित्यक्तो यामीः प्राप्नोति यातनाः ॥ २१ ॥

If he had done greater evil than good in his life, he, forsaken by those elements (devoid of a material body), should suffer the pangs which the Law has ordained for him. (21)

The text has Yāmīstā Yātanāh: which is usually translated as pangs inflicted by Yama, the lord of Death. We have thought fit to interpret Yama by Niyama, the Law, the ordanier. In the Pauranic literature this Law has been deified and invested with a body perhaps to bring home to the minds of its readers the Vedantic Law of Karma in a concrete and comprehensible form.
—Translator

यामीस्ता यातनाः प्राप्य स जीवो वीतकल्मषः ।
तान्येव पञ्च भूतानि पुनरप्येति भागशः ॥ २२ ॥

Free from sin, for having undergone those pangs of existence, after death, the individual Self again attaches itself to the five material elements. (22)

एता दृष्ट्वास्य जीवस्य गतीः स्वेनैव चेतसा ।
धर्मतोऽधर्मतश्चैव धर्मे दध्यात्सदा मनः ॥ २३ ॥

Pondering over these pangs or pleasures of the individualised self through sin or virtue, let him engage his mind in the performance of virtue. (23)

सत्त्वं रजस्तमश्चैव त्रीन्विद्यादात्मनो गुणान् ।
यैर्व्याप्येमान्स्थितो भावान्महान्सर्वानशेषतः ॥ २४ ॥

The Sattva (manifestation), Rajas (desire) and Tamas (nescience) are the three qualities of self, with which Mahat (consciousness converted into intellection), covering all becomings (created things), exists. (24)

यो यदैषां गुणो देहे साकल्येनातिरिच्यते ।
स तदा तद्गुणप्रायं तं करोति शरीरिणम् ॥ २५ ॥

Out of these, the quality which predominates in an individual imparts its characteristic virtue to his self (character). (25)

सत्वं ज्ञानं तमोऽज्ञानं रागद्वेषौ रजः स्मृतम् ।
एतद्व्याप्तिमदेतेषां सर्वभूताश्रितं वपुः ॥ २६ ॥

Sattva is knowledge, Rajas is attachment and aversion, and Tamas is nescience; these qualites permeate the bodies of all created things. (26)

तत्र यत्प्रीतिसंयुक्तं किंचिदात्मनि लक्षयेत् ।
प्रशान्तमिव शुद्धाभं सत्त्वं तदुपधारयेत् ॥ २७ ॥

The pure, illuminating peace in the soul should be understood as the Śattva. (27)

यत्तु दुःखसमायुक्तमप्रीतिकरमात्मनः ।
तद्रजो प्रतिपं विद्यात्सततं हारि देहिनाम् ॥ २८ ॥

That, which is associated with misery, is unpleasant to the soul, and creates in embodied creatures an attachment to the objects of the senses, should be understood as the irresistible Rajas. (28)

यत्तु स्यान्मोहसंयुक्तमव्यक्तं विषयात्मकम् ।
अप्रतर्क्यमविज्ञेयं तमस्तदुपधारयेत् ॥ २९ ॥

That, which is unmanifest, devoid of the discrimination of good and evil, creates an attachment to the objects of the senses, unknowable and unscrutinisable, should be understood as Tamas. (29)

त्रयाणामपि चैतेषां गुणानां यः फलोदयः ।
अग्र्यो मध्यो जघन्यश्च तं प्रवक्ष्याम्यशेषतः ॥ ३० ॥

Now I shall fully describe the superior, middling and inferior effects of these (three kinds of) qualities. (30)

वेदाभ्यासस्तपो ज्ञानं शौचमिन्द्रियनिग्रहः ।
धर्मक्रियात्मचिन्ता च सात्त्विकं गुणलक्षणम् ॥ ३१ ॥

Studying the Vedas, practising penitential austerities, cultivating knowledge (of the Śāstras), purity, subjugation of the senses, performances of religious rites, and contemplation of self are the indications of the quality of Sattva (manifestation). (31)

आरम्भरुचिताऽधैर्यमसत्कार्यपरिग्रहः ।
विषयोपसेवा चाजस्रं राजसं गुणलक्षणम् ॥ ३२ ॥

Undertaking acts (for the fruition of a definite desire), impatience, performance of forbidden acts, and a constant enjoyment of the objects of the senses, are indications of the quality of Rajas (desire). (32)

लोभः स्वप्नोऽधृतिः क्रौर्यं नास्तिक्यं भिन्नवृत्तिता ।
याचिष्णुता प्रमादश्च तामसं गुणलक्षणम् ॥ ३३ ॥

Greed, somnolence, want of fortitude, cruelty, Godlessness, embracing, forbidden vocations, beggary, and folly are the indications of the quality of Tamas (nescience). (33)

त्रयाणामपि चैतेषां गुणानां त्रिपु तिष्ठताम् ।
इदं सामासिकं ज्ञेयं क्रमशो गुणलक्षणम् ॥ ३४ ॥

Of these three qualities, which exist through all eternity, past, present and future, the following should be understood as the collective indications of attributes. (34)

यत्कर्म कृत्वा कुर्वंश्च करिष्यंश्चैव लज्जति ।
तज्ज्ञेयं विदुषा सर्वं तामसं गुणलक्षणम् ॥ ३५ ॥

An act, having done, or doing, or intending to do which a man becomes ashamed of himself, is called as marked by the properties of the quality of Tamas (darkness of nescience) by the wise. (35)

येनास्मिन्कर्मणा लोके ख्यातिमिच्छति पुष्कलाम् ।
न च शोचत्यसंपत्तौ तद्विज्ञेयं तु राजसम् ॥ ३६ ॥

An act, by doing which one acquires a high renown in this world, and on the failure to complete which he does not feel any grief, should be understood as marked by the quality of Rajas. (36)

यत्सर्वेणेच्छति ज्ञातुं यन्न लज्जति चाचरन् ।
येन तुष्यति चात्मास्य तत्सत्त्वगुणलक्षणम् ॥ ३७ ॥

An act, about which every one wishes to know, and by doing which one does not feel any shame and the inner-self feels, complacent, is said to emanate from the quality of Sattva. (37)

तमसो लक्षणं कामो रजसस्त्वर्थ उच्यते ।
सत्त्वस्य लक्षणं धर्मः श्रैष्ठ्यमेषां यथोत्तरम् ॥ ३८ ॥

Lust is the effect of Tamas, wealth is the object of Rajas, and virtue is the indication of Sattva, of these each succeeding (quality) is higher than the preceding one in respect of merit. (38)

येन यस्तु गुणेनैषां संसारान्प्रतिपद्यते ।
तान्समासेन वक्ष्यामि सर्वस्यास्य यथाक्रमम् ॥ ३९ ॥

Now I shall briefly describe in due order the status which a man acquires through the working of each of these three qualities. (39)

देवत्वं सात्त्विका यान्ति मनुष्यत्वं च राजसाः ।
तिर्यक्त्वं तामसा नित्यमित्येषा त्रिविधा गतिः ॥ ४० ॥

Beings, possessed of the quality of Sattva, acquire divinity, those marked by the quality of Rajas take births as men, and those marked by the quality of Tamas are born as beasts. Thus the three-fold existence (through the dynamics of these qualities) is described. (40)

त्रिविधा त्रिविधैषा तु विज्ञेया गौणिकी गतिः ।
अधमा मध्यमाग्र्या च कर्मविद्या विशेषतः ॥ ४१ ॥

This three-fold existence admits of a (further) secondary, three-fold division such as, superior, middling and interior, according to the acts and knowledge, etc., of beings (respectively marked by these qualities.) (41)

स्थावराः कृमिकीटाश्च मत्स्याः सर्पाः सकच्छपाः ।
पशवश्च मृगाश्चैव जघन्या तामसी गतिः ॥ ४२ ॥

Births as immobile things (trees, etc.), worms, insects, fishes, snakes, tortoises, beasts and deer are the effects of the inferior or worst kind of Tamas. (42)

हस्तिनश्च तुरंगाश्च शूद्रा म्लेच्छाश्च गर्हिताः ।
सिंहा व्याघ्रा वराहश्च मध्यमा तामसी गतिः ॥ ४३ ॥

Births as elephants, horses, Śūdras, condemnable Mlecchas, lions, tigers, and boars, are the effects of the middling kind of Tamas. (43)

चारणाश्च सुपर्णाश्च पुरुषाश्चैव दाम्भिकाः ।
रक्षांसि च पिशाचाश्च तामसीषूत्तमा गतिः ॥ ४४ ॥

Births as dancers, arrogant men (black legs), Rākshasas, and piśācas are the effects of the superior (most refined) kind of Tamas. (44)

झल्ला मल्ला नटाश्चैव पुरुषाः शस्त्रवृत्तयः ।
द्यूतपानप्रसक्ताश्च जघन्या राजसी गतिः ॥ ४५ ॥

Births as Jhallas (clubs-men), Mallas (wrestlers), actors, arms-men, gamblers, and drunkards are the effects of the inferior kind of Rajas. (45)

राजानः क्षत्रियाश्चैव राज्ञां चैव पुरोहिताः ।
वादयुद्धप्रधानाश्च मध्यमा राजसी गतिः ॥ ४६ ॥

Births as anointed kings of countries, priests of kings and wrestlers are the effects of the midling kind of Rajas. (46)

गन्धर्वा गुह्यका यक्षा विबुधानुचराश्च ये ।
तथैवाप्सरसः सर्वा राजसीषूत्तमा गतिः ॥ ४७ ॥

Births as Gandharvas, Guhyakas, Yakṣas, attendants of the gods, and Apsarās are the effects of the superior kind of Rajas. (47)

तापसा यतयो विप्रा ये च वैमानिका गणाः ।
नक्षत्राणि च दैत्याश्च प्रथमा सात्त्विकी गतिः ॥ ४८ ॥

Births as Tāpasas (practisers of penitential austerities), Yatis, Brāhmaṇas, the scalers or heaven, stars and Daityas are the effects of inferior Sattva. (48)

यज्वान ऋषयो देवा वेदा ज्योतिंषि वत्सराः ।
पितरश्चैव साध्याश्च द्वितीया सात्त्विकी गतिः ॥ ४९ ॥

Births as celebrants of religious sacrifices, (sages), Vedic gods, embodied deities, stars such as the pole star, etc., years, Pitṛs and Sādhyas are the effects of the middling kind of Sattva. (49)

ब्रह्मा विश्वसृजो धर्मो महानव्यक्तमेव च ।
उत्तमां सात्विकीमेतां गतिमाहुर्मनीषिणः ॥ ५० ॥

Births as Brahmā, Marici, Prajāpati, the embodied virtue, the embodied principle of intellection (Mahat), or the unmanifest Nature are the effects of the superior kind of Sattva. (50)

एष सर्वः समुद्दिष्टस्त्रिप्रकारस्य कर्मणः ।
त्रिविधस्त्रिविधः कृत्स्नः संसारः सार्वभौतिकः ॥ ५१ ॥

Thus I have fully described the kinds of acts (such as, mental, lingual and bodily) and the three kinds of existences which originate from them, (marked by the qualities of Sattva, Rajas and Tamas), and the existences (in detail which all creatures obtain according to their three-fold character (superior, middling and inferior). (51)

इन्द्रियाणां प्रसङ्गेन धर्मस्यासेवनेन च ।
पापान्संयान्ति संसारानविद्वांसो नराधमाः ॥ ५२ ॥

By indulging in pleasures of the senses, by not instituting the religious rites (such as, the rites of purification, etc.) the foolish miscreants obtain sinful existences. (52)

यां यां योनिं तु जीवोऽयं येन येनेह कर्मणा ।
क्रमशो याति लोकेऽस्मिंस्तत्तत्सर्वं निबोधत ॥ ५३ ॥

Now hear me describe the wombs in which the individualised Self is constrained to take its successive births in this world and the acts through which it gets such existences. (53)

बहून्वर्षगणान्घोरान्नरकान्प्राप्य तत्क्षयात् ।
संसारान्प्रतिपद्यन्ते महापातकिनस्त्विमान् ॥ ५४ ॥

For many years having suffered pangs in hell, the souls of Mahāpātakins (great sinners) are born in the following wombs in this world. (54)

श्वसूकरखरोष्ट्राणां गोजाविमृगपक्षिणाम् ।
चण्डालपुक्कसानां च ब्रह्महा योनिमृच्छति ॥ ५५ ॥

A Brāhmaṇa-killer is born in the womb of a bitch, sow, she-ass, she-camel, cow, ewe, she-deer, hen, bird, Cāṇḍāla woman and Pukkasa woman. (55)

कृमिकीटपतङ्गानां विड्भुजां चैव पक्षिणाम् ।
हिंस्राणां चैव सत्त्वानां सुरापो ब्राह्मणो व्रजेत् ॥ ५६ ॥

A wine-drinking Brāhmaṇa is born in the wombs of worms, insects, filth-eating birds and ferocious beasts of the forest. (56)

लूताहिसरटानां च तिरश्चां चाम्बुचारिणाम् ।
हिंस्राणां च पिशाचानां स्तेनो विप्रः सहस्रशः ॥ ५७ ॥

For a thousand times a gold-stealer Brāhmaṇa is born in the wombs of spiders, snakes, lizards, crocodiles and malignant piśācas. (57)

तृणगुल्मलतानां च क्रव्यादां दंष्ट्रिणामपि ।
क्रूरकर्मकृतां चैव शतशो गुरुतल्पगः ॥ ५८ ॥

For a hundred incarnations a defiler of his preceptor's bed is born as a weed, a bush, a creeper, as a flesh eating and ferocious beast, and a fanged beast of the forest, given to killing (such as, a lion or tiger). (58)

हिंस्रा भवन्ति क्रव्यादाः कृमयोऽभक्ष्यभक्षिणः ।
परस्परादिनः स्तेनाः प्रेतान्त्यस्त्रीनिषेविणः ॥ ५९ ॥

Killers of animal lives are re-born as beasts that eat raw flesh; eaters of forbidden food are re-born as vile worms; thieves are

re-born as beasts that eat each other's flesh; and those who go unto vile-caste women, are re-born as Pretas (ghosts). (59)

संयोगं पतितैर्गत्वा परस्यैव च योषितम् ।
अपहृत्य च विप्रस्वं भवति ब्रह्मराक्षसः ॥ ६० ॥

By keeping the company of the degraded, by carnally knowing another's wife, by stealing a Brāhmaṇa's property one is re-born as a Brahma-Rākṣasa. (60)

मणिमुक्ताप्रवालानि हृत्वा लोभेन मानवः ।
विविधानि च रत्नानि जायते हेमकर्तृषु ॥ ६१ ॥

For having stolen jems, pearls, corals and various kinds of gems out of greed, one shall take birth in the womb of a gold-smith's wife. (61)

धान्यं हृत्वा भवत्याखुः कांस्यं हंसो जलं प्लवः ।
मधु दंशः पयः काको रसं श्वा नकुलो घृतम् ॥ ६२ ॥

For having stolen paddy (food grains), one shall be reborn as a mouse; for having stolen white brass, he shall be reborn as a diving bird; for having stolen honey he shall be reborn as a stinged flee; for having stolen milk, he shall be reborn as a crow; for having stolen any kind of sweet sap, he shall be reborn as a dog; and for having stolen clarified butter, he shall be reborn as an ichneumon. (62)

मांसं गृध्रो वपां मद्गुस्तैलं तैलपकः खगः ।
चीरीवाकस्तु लवणं बलाका शकुनिर्दधि ॥ ६३ ॥

For having stolen flesh, he shall become a vulture; for having stolen lard, a diving crane; for having stolen oil, a cockroach; for having stolen salt, a Cirivāk insect; and for having stolen milk-curd, a small heron. (63)

कौशेयं तित्तिरिर्हृत्वां क्षौमं हृत्वा तु दर्दुरः ।
कार्पासतान्तवं क्रौञ्चो गोधा गां वाग्गुदो गुडम् ॥ ६४ ॥

For having stolen a silk cloth he shall become a Titteri bird; for having stolen a cloth of vegetable fibres; a frog; for having stolen a cotton cloth , a heron; for having stolen a cow, a lizard (Godhā); and for having stolen treacle, a bat. (64)

छुच्छुन्दरिः शुभान्गन्धान्पत्रशाकं तु बर्हिणः ।
श्वावित्कृतान्नं विविधमकृतान्नं तु शल्यकः ॥ ६५ ॥

For having stolen scents, he shall become a mole; for having stolen edible leaves; a peacock; for having stolen confection, a porcupine; and for having stolen an uncooked article of food, a Śalyaka. (65)

बको भवति हत्वाग्निं गृहकारी ह्युपस्करम् ।
रक्तानि हत्वा वासांसि जायते जीवजीवकः ॥ ६६ ॥

For having stolen fire, he shall become a heron; for having stolen a household impliment (such as a winnow, etc.), a Gṛhakāṛi bird (a species of bird which builds its nest with clay, weeds, etc.), and for having stolen a red cloth, a Cakora bird. (66)

वृको मृगेभं व्याघ्रोऽश्वं फ़लमूलं तु मर्कटः ।
स्त्रीमृक्षः स्तोककको वारि यानान्युष्ट्रः पशूनजः ॥ ६७ ॥

For having stolen a deer or an elephant, he shall become a wolf; for having stolen a horse, a tiger; for having stolen fruit or roots, a monkey; for having stolen a woman, a bear; for having stolen drinking water, a Cātaka bird; for having stolen a cart, a camel; and for having stolen any other kind of beast, a goat. (67)

यद्वा तद्वा परद्रव्यमपहृत्य बलान्नरः ।
अवश्यं याति तिर्यक्त्वं जग्ध्वा चैवाहुतं हविः ॥ ६८ ॥

For having forcibly stolen any thing, belonging to another, or clarified butter not offered as a libation, he must need take birth as a beast. (68)

स्त्रियोऽप्येतेन कल्पेन हत्वा दोषमवाप्नुयुः ।
एतेषामेव जन्तूनां भार्यात्वमुपयान्ति ताः ॥ ६९ ॥

For having stolen these things, women also acquire demerit and are reborn as wives of the aforesaid beasts. (69)

स्वेभ्यः स्वेभ्यस्तु कर्मभ्यश्च्युता वर्णा ह्यनापदि ।
पापान्संसृत्य संसारान्प्रेष्यतां यान्ति शत्रुषु ॥ ७० ॥

For not having discharged the proper duties of their respective orders, in times of peace (lit. undistress), members of the four social orders take births in the wombs of the following beasts and become servants of their enemies in their next births. (70)

वान्ताश्युल्कामुखः प्रेतो विप्रो धर्मात्स्वकाच्च्युतः ।
अमेध्यंकुणपाकी च क्षत्रियः कटपूतनः ॥ ७१ ॥

A Brāhmaṇa, who has swerved from his duty in life, shall become a ghost, living on egesta, and vomiting flames of fire; a Kṣatriya, for the same offence, shall live in the hell of Kutaputana, eating excreta and putrid carcasses. (71)

मैत्राक्षज्योतिकः प्रेतो वैश्यो भवति पूयभुक् ।
चैलाशकश्च भवति शूद्रो धर्मात्स्वकाच्च्युतः ॥ ७२ ॥

A Vaṣhya (for the same offence) shall become a Maitrākṣa-joyotika (anus-mouthed) Ghost (lit. eating the vermins, lice, etc., of worn cloths). (72)

यथा यथा निषेवन्ते विषयान्विषयात्मकाः ।
तथा तथा कुशलता तेषां तेषूपजायते ॥ ७३ ॥

The senses, through which sensuous men most enjoy the sensual pleasures, become the keenest, after death, and prove a source of torment to them. (73)

तेऽभ्यासात्कर्मणां तेषां पापानामल्पबुद्धयः ।
संप्राप्नुवन्ति दुःखानि तासु तास्विह योनिषु ॥ ७४ ॥

By dint of practising those acts, (souls of foolish men suffer) pangs in this world and are re-born in those wombs. (74)

तामिस्रादिषु चोग्रेषु नरकेषु विवर्तनम् ।
असिपत्रवनादीनि बन्धनच्छेदनानि च ॥ ७५ ॥

They suffer torments in the hell of darkness, in the hell of the forest of sword-leaves, and in the joint splitting hell. (75)

विविधाश्चैव संपीडाः काकोलूकैश्च भक्षणम् ।
करम्भवालुकातापान्कुम्भीपाकांश्च दारुणान् ॥ ७६ ॥

They suffer various kinds of torments, are devoured by crows and owls, are made to walk on hot sand banks, and are whirled in the whirling torrents of the hell of Kumbhipāka. (76)

संभवांश्च वियोनीषु दुःखप्रायासु नित्यशः ।
शीतातपाभिघातांश्च विविधानि भयानि च ॥ ७७ ॥

They take births in the wombs of beasts and constantly suffer the pangs of those miserable existences, subjected to the torments of heat and cold, and seeing many frightful visions. (77)

असकृद्गर्भवासेषु वासं जन्म च दारुणम् ।
बन्धनानि च काष्ठानि परप्रेष्यत्वमेव च ॥ ७८ ॥

Frequent residences in wombs, frequent painful births, pains of incarceration (as beasts), and servitude of others they are constrained to suffer. (78)

बन्धुप्रियवियोगांश्च संवासं चैव दुर्जनैः ।
द्रव्यार्जनं च नाशं च मित्रामित्रस्य चार्जनम् ॥ ७९ ॥

Separation from friends and dear ones, association with the miscreants, acquisition or loss of things, and creation of friends and enemies (torment them). (79)

जरां चैवाप्रतीकारां व्याधिभिश्चोपपीडनम् ।
क्लेशांश्च विविधांस्तांस्तान्मृत्युमेव च दुर्जयम् ॥ ८० ॥

Helpless old age (imbecility), affliction with diseases, various kinds of pain (such as hunger, thirst, etc.,) and the unconquerable death (add to their torments in life). (80)

यादृशेन तु भावेन यद्यत्कर्म निषेवते ।
तादृशेन शरीरेण तत्तत्फलमुपाश्नुते ॥ ८१ ॥

The feelings, with which a man does an act in life, imparts to his self a suitable body for the enjoyment of the fruit thereof in the next world, and the nature of which is determined by the nature of that feeling. (81)

एष सर्वः समुद्दिष्टः कर्मणाः वः फलोदयः ।
नैःश्रेयसकरं कर्म विप्रस्येदं निबोधत ॥ ८२ ॥

Thus all the dynamical energies of acts have been fully described; now hear me discourse on those duties of Brāhmaṇas, by doing which they can attain the highest good (emancipation). (82)

वेदाभ्यासस्तपोज्ञानमिन्द्रियाणां च संयमः ।
अहिंसा गुरुसेवा च निःश्रेयसकरं परम् ॥ ८३ ॥

Studying the Vedas, practising penitential austerities (divine contemplation and realising one's oneness with the Supreme Self), knowledge, subjugation of the senses, annihilation of all killing propensities, and serving the elders are the acts which lead to the highest good. (83)

सर्वेषामपि चैतेषां शुभानामिह कर्मणाम् ।
किंचिच्छ्रेयस्करतरं कर्मोक्तं पुरुषं प्रति ॥ ८४ ॥

Of all these auspicious acts, which one brings the highest good to the individual. (84)

सर्वेषामपि चैतेषामात्मज्ञानं परं स्मृतम् ।
तद्ध्यग्र्यं सर्वविद्यानां प्राप्यते ह्यमृतं ततः ॥ ८५ ॥

Of these, the knowledge of self is the highest duty, that is the foremost of all knowledge, since through it one attains immortality. (85)

षण्णामेषां तु सर्वेषां कर्मणां प्रेत्य चेह च ।
श्रेयस्करतरं ज्ञेयं सर्वदा कर्म वैदिकम् ॥ ८६ ॥

Of the six (aforesaid) acts, the institution of Vedic rites should be understood as the most beneficial in this life and the next. (86)

वैदिके कर्मयोगे तु सर्वाण्येतान्यशेषतः ।
अन्तर्भवन्ति क्रमशस्तस्मिंस्तस्मिन्क्रियाविधौ ॥ ८७ ॥

All those acts are intimately connected with the institution of Vedic rites (i.e., they lead to self-knowledge. (87)

सुखाभ्युदयिकं चैव नैःश्रेयसिकमेव च ।
प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् ॥ ८८ ॥

Vedic acts may be divided unto two classes, such as the Pravṛttam and Nivṛttam; by Pravṛttam acts one enjoys happiness and prosperity (elevation), by Nivṛttam acts one acquires emancipation. (88)

इह चामुत्र वा काम्यं प्रवृत्तं कर्म कीर्त्यते ।
निष्कामं ज्ञानपूर्वं तु निवृत्तमुपदिश्यते ॥ ८९ ॥
(अकामोपहतं नित्यं निवृत्तं च विधीयते ।
कामतस्तु कृतं कर्म प्रवृत्तमुपदिश्यते ॥)

An act or rite, done or instituted for the fruition of a definite object either in this life or in the next, is called Pravṛttam, and acts voluntarily done without any prospect of gain or reward, is called a Nivṛttam one. (89)

प्रवृत्तं कर्म संसेव्य देवानामेति साम्यताम् ।
निवृत्तं सेवमानस्तु भूतान्यत्येति पञ्च वै ॥ ९० ॥

By doing Pravrittam acts, one attains equality with the gods; and by doing Nivrittam acts one gets control over the material elements. (90)

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वाराज्यमधिगच्छति ॥ ९१ ॥

Seeing his self equally in all things, and all things in his self, a celebrant of the sacrifice of self attains the kingdom of self (emancipation). (91)

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमे च स्याद्वेदाभ्यासे च यत्नवान् ॥ ९२ ॥

The foremost of Brāhmaṇas, by abjuring all acts enjoined to be performed in the Śāstra, shall strive to subjugate his senses, to study the Vedas, and to acquire the knowledge of self. (92)

एतद्धि जन्मसाफल्यं ब्राह्मणस्य विशेषतः ।
प्राप्यैतत्कृतकृत्यो हि द्विजो भवति नान्यथा ॥ ९३ ॥

This is the highest success in the life of a Brāhmaṇa in special, achievement of any other kind of success is not his success in life. (93)

पितृदेवमनुष्याणां वेदश्चक्षुः सनातनम् ।
अशक्यं चाप्रमेयं च वेदशास्त्रमिति स्थितिः ॥ ९४ ॥

The Vedas are the eternal eyes of the gods, manes, and men; the Vedas have no human authors and are independent of all logic or argument. This is the decision. (94)

या वेदबाह्याः स्मृतयो याश्च काश्च कुदृष्टयः ।
सर्वास्ता निष्फलाः प्रेत्य तमोनिष्ठा हि ताः स्मृताः ॥ ९५ ॥

Smṛtis which are not based on the Vedas, and Śāstras which are hostile to the Vedas and are founded on sophistry, are worthless in respect of the next life. They emanate from the quality of Tamas. (95)

उत्पद्यन्ते च्यवन्ते च यान्यतोऽन्यानि कानिचित् ।
तान्यर्वाक्कालिकतया निष्फलान्यनृतानि च ॥ ९६ ॥

Śāstras, which are not founded on the Vedas and are framed by men, are coming into being and vanishing. They are false and worthless. (96)

चातुर्वर्ण्यं त्रयो लोकाश्चत्वारश्चाश्रमाः पृथक् ।
भूतं भव्यं भविष्यं च सर्वं वेदात्प्रसिध्यति ॥ ९७ ॥

The four castes, the three regions, the four (orders of householder, etc.) the past, present, and future are founded on the Vedas. (97)

शब्दः स्पर्शश्च रूपं च रसो गन्धश्च पञ्चमः ।
वेदादेव प्रसूयन्ते प्रसूतिगुणकर्मतः ॥ ९८ ॥

Sound, touch, sight, taste, and smell, which is the fifth, have originated from the Vedas; the Veda has given birth to every thing according to its nature and function. (98)

विभर्ति सर्वभूतानि वेदशास्त्रं सनातनम् ।
तस्मादेतत्परं मन्ये यज्जन्तोरस्य साधनम् ॥ ९९ ॥

The eternal Vedah embraces all created things; hence, the wise call it the greatest instrument of realising the highest good of human life(emancipation.) (99)

सेनापत्यं च राज्यं च दण्डनेतृत्वमेव च ।
सर्वलोकाधिपत्यं च वेदशास्त्रविदर्हति ॥ १०० ॥

A Veda-knowing man is fit to be entrusted with generalship, sovereignty, or the highest judgeship of the land, nay, with the over- lordship of all the regions. (100)

यथा जातवलो वह्निर्दहत्यार्द्रानपि द्रुमान् ।
तथा दहति वेदज्ञः कर्मजं दोषमात्मनः ॥ १०१ ॥
(न वेदबलमाश्रित्य पापकर्मरुचिर्भवेत् ।
अज्ञानाच्च प्रमादाच्च दहते कर्म नेतरत् ॥)

As a fully kindled fire consumes even the moist trees, so a Veda-knowing man by dint of his right knowledge burns all the demerit, born of his acts. (101)

वेदशास्त्रार्थतत्त्वज्ञो यत्र तत्राश्रमे वसन् ।
इहैव लोके तिष्ठन्स ब्रह्मभूयाय कल्पते ॥ १०२ ॥

A Brāhmaṇa, a knower of the true imports of the Vedas, in whichsover order of life he may be staying happens to be one with Brahmā, even in this life. (102)

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥ १०३ ॥

A reader of books is greater than an illiterate one, one who has got those books by his heart is better than a mere reader; one

who has got a true knowledge of their contents is greater than one who remembers them, and one who acts according to that knowledge is greater than one who has merely gained a knowledge of their contents. (103)

तपो विद्या च विप्रस्य निःश्रेयसकरं परम् ।
तपसा किल्बिषं हन्ति विद्ययाऽमृतमश्नुते ॥ १०४ ॥

Tapasyā and self-knowledge are the highest good of a Brāhmaṇa. Tapasyā consumes sin, self-knowledge gives him immortal life. (104)

प्रत्यक्षं चानुमानं च शास्त्रं च विविधागमम् ।
त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सता ॥ १०५ ॥

He who wishes to know the true principle of virtue must know all the sciences which are based on positive observation, inference and the teachings of the Vedas. (105)

आर्षं धर्मोपदेशं च वेदशास्त्राऽविरोधिना ।
यस्तर्केणानुसंधत्ते स धर्मं वेद नेतरः ॥ १०६ ॥

He, who discusses the ethical teachings of the Vedas and of the Veda-based, Smṛtis with processes of reasoning not hostile to their tenets is alone enabled to know the right principle of virtue and no one else. (106)

नैःश्रेयसमिदं कर्म यथोदितमशेषतः ।
मानवस्यास्य शास्त्रस्य रहस्यमुपदिश्यते ॥ १०७ ॥

Now, all expedients bv which self emancipation is obtained have been described; now hear me expound the secret teachings of the Institutes of Manu. (107)

अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणा ब्रूयुः स धर्मः स्यादशङ्कितः ॥ १०८ ॥

Laws, not specifically laid down is this code, should be unhesitatingly accepted, as virtuous (qualified) Brāhmaṇas would lay down and interpret. (108)

धर्मेणाधिगतो यैस्तु वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणः ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥ १०९ ॥

Those who have thoroughly studied the Dharma Śāstra, are well-versed in the Vedas and Vedangas, and lead the life of

a Brahmachārin and are the living monuments of the texts of the Śruti should be judged as duly *qualified* (lawgivers). (109)

दशावरा वा परिषद्यं धर्मं परिकल्पयेत् ।
त्र्यवरा वापि वृत्तस्था तं धर्मं न विचालयेत् ॥११० ॥
(पुराणं मानवो धर्मः साङ्गोपाङ्गचिकित्सकः ।
आज्ञासिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥)

Whatever a council of ten, or of three qualified Brāhmaṇas, faithful to their duties, shall lay down as the law, must be accepted as such. (110)

त्रैविद्यो हेतुकस्तर्की नैरुक्तो धर्मपाठकः ।
त्रयश्चाश्रमिणः पूर्वे परिषत्स्याद्दशावरा ॥ १११ ॥

Such a council must consist of at least ten Brāhmaṇas, who have studied the three Vedas, are acquainted with rules of reasoning and inference, and are well-versed in the Nirukta and law codes. (111)

ऋग्वेदविद्यजुर्विच्च सामवेदविदेव च ।
त्र्यवरा परिषज्ज्ञेया धर्मसंशयनिर्णये ॥ ११२ ॥

In respect of determining a doubtful point of law, the council must consist of at *least three Brāhmaṇas*, well-versed in the Ṛk, Yajush and Sām Vedas. (112)

एकोऽपि वेदविद्धर्मं यं व्यवस्येद्द्विजोत्तमः ।
स विज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ॥ ११३ ॥

Even whatever a single Veda-knowing Brāhmaṇa shall determine as the law shall be accepted as such in exclusion of what has been said by ten thousand ignorant Brāhmaṇas. (113)

अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम् ।
सहस्रशः समेतानां परिषत्त्वं न विद्यते ॥ ११४ ॥

A *council*, *consisting* of thousands of assembled Brāhmaṇas, who are devoid of penances (vratas) and Vedic knawledge and *live by the emblem of their caste*, can *never* acquire the status of a true council. (114)

यं वदन्ति तमोभूता मूर्खा धर्ममतद्विदः ।
तत्पापं शतधा भूत्वा तद्वक्तॄननुगच्छति ॥ ११५ ॥

The sin of that false law, which follish Brāhmanas, unread in the law codes, and full of the quality of Tamas, shall lay down, shall be increased hundred fold and attach itself to its speakers. (115)

एतद्वोऽभिहितं सर्वं निःश्रेयसकरं परम् ।
अस्मादप्रच्युतो विप्रः प्राप्नोति परमां गतिम् ॥ ११६ ॥

Thus I have described to you all that confer the highest good on man; those who swerve not from these duties become emancipated. (116)

एवं स भगवान्देवो लोकानां हितकाम्यया ।
धर्मस्य परमं गुह्यं ममेदं सर्वमुक्तवान् ॥११७ ॥

Thus the lord (i.e., Manu), for the good of the universe, has disclosed to me all the sacred principles of virtue (Law). (117)

सर्वमात्मनि संपश्येत्सच्चासच्च समाहितः ।
सर्वं ह्यात्मनि संपश्यन्नाधर्मे कुरुते मनः ॥ ११८ ॥

Self-controlled, let him see all things, whether real or unreal, as located in the Supreme Self; the mind of him who sees all things located in Self never turns to evil. (118)

आत्मैव देवताः सर्वाः सर्वमात्मन्यवस्थितम् ।
आत्मा हि जनयत्येषां कर्मयोगं शरीरिणाम् ॥ ११९ ॥

The Self is all the deities, all things are located in Self; it is Self that leads the embodied beings to action. (119)

खं संनिवेशयेत्खेषु चेष्टनस्पर्शनेऽनिलम् ।
पक्तिदृष्ट्योः परं तेजः स्नेहेऽपो गां च मूर्तिषु ॥ १२० ॥

By thought let him realise the identity of the external ether with the ether in his mind, of the external air with the bodily air which is the cause of its movements and functions, of the external fire with the fire which burns in his eyes and digests the food in his stomach, of the external water with watery parts of his body, and of the external earth with the earthly constituents of his frame. (120)

मनसीन्दुं दिशः श्रोत्रे क्रान्ते विष्णुं बले हरम् ।
वाच्यग्निं मित्रमुत्सर्गे प्रजने च प्रजापतिम् ॥ १२१ ॥

Let him realise the identity of the moon-god with his mind, or the quarters with his ear, or Viṣṇu with his faculty of locomotion, of Hara with his strength, of fire with his speech, of Mitra with the evacuating faculty of his body and of Prajāpati with his faculty of procreation. (121)

प्रशासितारं सर्वेषामणीयांसमणोरपि ।
रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परम् ॥१२२ ॥

The governor of all these deities, minuter than the minutest atom, the effulgent, great Self, which is comprehensible only in a trance, let him meditate upon. (122)

एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।
इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥ १२३ ॥

Some call this supreme Self fire, others Manu; some call it Prajāpati, others senses. Some call it life; others the eternal Brāhma. (123)

एष सर्वाणि भूतानि पञ्चभिर्व्याप्य मूर्तिभिः ।
जन्मवृद्धिक्षयैर्नित्यं संसारयति चक्रवत् ॥ १२४ ॥

It is this supreme Self, which covering all the creatures with his five material aspects of earth, etc., is revolving this wheel of existence by means of growth and decay. (124)

एवं यः सर्वभूतेषु पश्यत्यात्मानमात्मना ।
स सर्वसमतामेत्य ब्रह्माभ्येति परं पदम् ॥ १२५ ॥
(चतुर्वेदसमं पुण्यमस्य शास्त्रस्य धारणात् ।
भूयो वाण्यतिरिच्येत पापनिर्यातनं महत् ॥)

Thus he, who surveys his Self in all things by his Self, realises his identity with all and attains the supreme status of Brāhma. (125)

इत्येतन्मानवं शास्त्रं भृगुप्रोक्तं पठन्द्विजः ।
भवत्याचारवान्नित्यं यथेष्टां प्राप्नुयाद्गतिम् ॥ १२६ ॥
(मनुः स्वायंभुवो देवः सर्वशास्त्रार्थपारगः ।
तस्यास्यनिर्गतं धर्मं विचार्य बहुविस्तरात् ॥
ये पठन्ति द्विजाः केचित्सर्वपापोपशान्तिदम् ।
ते गच्छन्ति परं स्थानं ब्रह्मणः सद्म शाश्वतम् ॥)

By reading these institutes of Manu as narrated by Bhṛgu, one becomes of good conduct and is enabled to acquire any kind of exalted existence he likes. (126)